

Theological Magazine

OF THE
EVANGELICAL SYNOD OF NORTH AMERICA

Volume 61

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Number 1



Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

Sixtieth Anniversary Number

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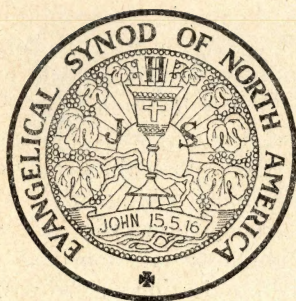
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THEOLOGICAL MAGAZINE

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Prospectus 1933

Sixtieth Anniversary Number

Dear Brother:

With the January issue of this year the "Theological Magazine" completes the *Sixtieth Year* of its life. We trust that it may not betray any signs of debility but rather be distinguished by the maturity and wisdom characteristic of those of more advanced years. Hard times are affecting the *Magazine* the same as they do other papers and causes, but we cannot but feel that it still has an important mission to perform.

There are momentous questions that agitate the Church and its ministry and the "Magazine" must wrestle with these questions and try to help its readers to come to a satisfactory solution. There is, first of all, the conception of God, so much to the fore in these days. Is there a God and what kind of a God? And how do we become sure of his reality? Again, is Religion just the natural development of the religious sense, different with different peoples, or was Revelation a determining factor in biblical religion? And once more, was Christ, his person and teachings, the natural product of Israel's history and endowment, or was he a divine Incarnation? Many more questions might be mentioned as worthy of careful consideration, such as the application of the gospel to the diversified relations of life, or the problem of the Christian Education. It will be the task of the *Magazine* to seek and furnish light and guidance in all these things as far as the ability and resources of the Editor and our Contributors will permit.

In an Editorial on the *Sixtieth Anniversary* of the "Theological Magazine," appearing in the January issue, we deal with the past of our periodical, the struggles of its youth and also, if we may say so, with its achievements. We ask all our readers to give

this Editorial a careful perusal. They may then feel that, if our Synod had the ambition to have a theological journal when having less than three hundred ministers we certainly ought to be able to maintain it when having four times that number.

And there is another thing to be mindful of. The General Conference in 1933 will doubtless give its wholehearted approval to the plan of Union with the Reformed Church in the United States. The Reformed Church has no theological journal of its own. They will, so we trust, give our *Magazine* some support. We hope, therefore, that our ship will weather the storm and that the jubilee year will see it enter upon more peaceful waters and a prosperous journey. We appeal to all our readers and to all those who read this to give us the benefit of their favor and help.

Below we announce the names of those who have so far expressed their desire to help us with contributions, and the titles of the subjects they are going to write on. Many others will join their ranks as the months slip by.

Professor Dr. Geo. W. Richards, the President of the Reformed Theological Seminary at Lancaster, Pa., greets us with an article on "*The Genius of the Reformed Church*"

Professor C. E. Schneider writes on "*The Synod's Attitude on Religious Liberty*"

Professor Harold A. Pflug on "*Recent Trends in Religious Education*"

Rev. M. Manrodt, Th. M., on "*Barthianism and the Church in America*"

Professor R. C. Stanger on "*Christianity in a New Age*"

Professor Theophil Menzel, M.A., on "*The Pastor and the Non-Christian Religions*"

Rev. H. E. Koenig on "*The Function of Religion in Human Life,*" and on "*Modern Interpretation of the God-idea*"

Rev. A. A. Susott on a phase of "*Religious Education*" to be formulated later

Rev. W. Bechtold on "*The Apostolic Creed, its Place and Significance in Twentieth Century Christianity*"

Rev. C. Loos on "*World Redemption as Seen by the Old Testament Prophets*"

Rev. P. O. David on "*The Lord's Prayer*"

Rev. F. W. Schroeder will furnish "*The Sermon Sketches for January and February*"

Unser alter Freund und Mitarbeiter, Herr Professor Dr. N. S. Grützmacher von Berlin, liefert sechs Beiträge für 1933, wie folgt:

1. „Der Christ in Gesellschaft und Freundschaft.“
2. „Der Christ in der Kulturgemeinschaft von Wissenschaft und Kunst.“
3. „Der Christ in der Wirtschaftsgemeinschaft, Arbeit, Beruf, Eigentum.“
4. „Der Christ und die soziale Frage.“
5. „Der Christ in der staatlichen Gemeinschaft.
I. Recht, Strafe, Eid.“
6. „Der Christ in der staatlichen Gemeinschaft.
II. Staat, Obrigkeit, Politik, Revolution, Krieg.“

Pastor Dr. C. Schieler schreibt über „Goethes Faust“ und über „Optimismus und Pessimismus.“

Pastor Dr. G. F. Schüke schreibt über „Das gute Recht des sozialen Christentums“ und andre noch unformulierte Fragen.

It seems to us that the above bill of fare is not bad at all. May it attract many new patrons to this place; may our old friends continue to like the food we prepare for them; may God bless the *Magazine* and its friends!

Faternally yours,

H. Kamphausen, D.D., Editor.

Cleveland, Ohio, November, 1932.

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of the

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Volume 61

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January 1, 1933

THE GENIUS OF THE REFORMED CHURCH IN THE UNITED STATES IN THE LIGHT OF ITS HISTORY

GEORGE W. RICHARDS

(President of the Theological Seminary of the Reformed Church
at Lancaster, Pa.)

It is appropriate at this time, when a Plan of Union is before the Evangelical Synod of North America and the Reformed Church in the United States, that we consider the genius of the two Churches. There are those, and perhaps they are in the majority, who care little for what these Churches have been centuries ago; they want to know what is their spirit and life at present. That, of course, is the primary question, when we come to consider the practicability of uniting the two Churches.

Yet there are those, also, who will be able to understand the relation of the two Churches now a little better in the light of their origin and history. At the request of the Editor of the *Theological Magazine*, and with the limitations of space he allowed me, I shall write briefly on the genius of the Reformed Church as one discerns it in her beginning and her growth.

In its origin the German Reformed Church in the United States goes back, in a sense, to Ulric Zwingli; but as a part of the Reformed Church in Germany it had its beginning in the Palatinate and the Rhine lands. In the time of Frederick the Pious, about 1560, a distinctive form of German Reformed Protestantism developed and found its doctrinal expression in the *Heidelberg Cate-*

chism, 1563, both a confession and a catechism, and to this day the only doctrinal standard of the Reformed Church in the United States. A book of worship was published in the same year, 1563, known as the *Palatinate Liturgy*. The church with a new catechism and a new liturgy required, also, a new organization. This need was met by the publication of the *Kirchenrathsordnung*, 1564. It was prepared by Christopher Ehem and is considered the first example of a consistorial organization in the Reformed Church as a whole.

I

In its government the German Reformed Church was controlled at first not by the congregational presbytery and the Classis as we now have them; but by the Consistory which was composed, as in the Lutheran Church, of six persons, three theologians and three lawyers who were appointed by the Prince, and not elected by the congregation. Each district, with a number of congregations, was under the supervision of an inspector or superintendent. Each superintendent was appointed by the General Consistory, whose place today is taken, in the Reformed Church in the United States, by the General Synod. But the General Consistory was appointed by the Elector or Prince to have oversight of all the churches in all the districts of the whole province or realm. In its organization the German Reformed Church was far more Lutheran than Reformed or Calvinistic.

After 1580 modifications were made in the *Kirchenrathsordnung* of 1564, so as to make room for the following judicatories and officers: (1) The Presbytery (our Consistory), with the pastor as president, charged with the oversight of the internal and external affairs of the congregation and the exercise of discipline including the right of excommunication; (2) the *Kirchenrath*, located at Heidelberg, having the general superintendency of all the churches and controlled by the Elector; (3) the district superintendents or inspectors, who mediated between the congregational presbyteries and the *Kirchenrath* and may be called the assistants of the latter; (4) the District and the General Synod. Even so, the government was far from being purely Calvinistic or presbyterial. It was a blend of the German consistorial and the Genevan presbyterial church polity.

II

The distinctive genius of the Reformed Church in the United States is seen in the Heidelberg Catechism. Of this, therefore, I shall write at some length.

The Heidelberg has one hundred and twenty-nine questions and answers. Its purpose, as defined in the *Vorrede* of the first

edition, is not only the instruction of the youth in the churches and schools in Christian doctrine, but also to furnish the preachers and teachers a certain fixed form and standard by which they may be guided in teaching the young, and not follow their changeable fancies or introduce objectionable doctrine.

There is a marked improvement on the Genevan catechism in the form of the questions and answers. They are simpler, briefer, more rhythmical and compact. The catechumen is addressed directly in the second person, "thy," "thee." The answers are given in the first person, "I," or "we." Contrast this method with that of Calvin and you will find that the Heidelberg is conceived from a different point of view, has a different method of imparting religious truth, and regards the catechumen as occupying a different position in the Kingdom of Grace. The appeal is made to his personal experience in Christ Jesus, which is the product of perennial fellowship with Him in His Church from childhood. Under the guidance of the minister this experience comes to fruition and finds appropriate expression in the language of the catechism. The youth, therefore, is not discussing theological problems with his instructor, nor is he taking a course in theology, all of which at the proper time is legitimate; but according to the catechism he now relates the great facts of Christian revelation, as he has comprehended them by faith, to his personal salvation. From them he draws comfort, assurance, inspiration, strength, hope, and guidance.

Observe the threefold division of the Heidelberg, summarized in Ques. 2: "How many things are necessary for thee to know, that thou in this comfort mayest live and die happily?" Ans. "Three things: First, the greatness of my sin and misery. Second, how I am redeemed from all my sins and misery. Third, how I am to be thankful to God for such redemption"—sin, salvation, thanksgiving. The outline follows the divisions of the Epistle to the Romans. It reproduces the historical order of Christian experience in every age, and is soteriological rather than theological. Thus the parts of the catechism are genetically related, bound together by the logic of life. Its contents cannot be comprehended by an intellectual process, nor be taught as abstract propositions. The whole scheme of the book is experimental and confessional. "It is a representation," says Dr. Nevin, "rather of the great facts of religion in their own living and concrete form, so ordered as to address itself continually to the believing contemplation of heart and soul."

The Heidelberg is much more reserved on the doctrine of the decrees than Calvin, which is especially remarkable because both its authors, Olevianus and Ursinus, were Calvinists. The following

questions are said to teach election and to contain predestinarian doctrine. Ques. 27: Providence is defined to be "the Almighty and everywhere present power of God whereby as it were by His hands He still upholds heaven and earth, with all creatures, and so governs them that . . . all things come not by chance but by His fatherly hand." Ques. 31, in explanation of the name of Christ, says: "He is ordained of God the Father and anointed with the Holy Ghost to be our chief prophet," etc. Ques. 52, relating to the second advent of Christ, says: "He will take me with all His chosen ones (*cum omnibus electis*) to Himself unto heavenly joy and glory." Ques. 54 says: "Out of the whole human race from the beginning to the end of the world the Son of God, by His Word and Spirit, gathers, defends and preserves for Himself unto everlasting life, a chosen communion (*coetum ad vitam aeternam electum*), and that I am and forever shall remain a living member of the same."

These statements are far less positive in reference to predestination than those in the Genevan catechism. In fact all who have studied the Heidelberg have claimed to find in it the Calvinistic doctrine of election only by implication and inference. No one could deny that it teaches the sovereignty of God in realizing the eternal purpose of His creation; but not by an arbitrary decree which overrides the freedom of the creature and destroys human responsibility. In the doctrine of sovereign grace the catechism is in agreement not only with Calvin but with the Bible and with all Protestantism. There is, however, a wide difference between the sovereignty of God, which is a religious truth that all Christians accept, and the speculative inference of the *decretum horribile*. The doctrine of a double predestination is a philosophical deduction to account for the fact that the gospel is accepted by some and rejected by others; it is not an original idea of faith necessary to religious life. It is significant, indeed, that it is not found in the first edition of the "Institutes."

By a comparative view of the general scheme of the catechism, perhaps as much as by detailed analysis, its peculiar doctrinal positions must be understood. In general it is Calvinistic and not Arminian. The Augustinian doctrine of sin and grace is held over against Pelagianism. The depravity and helplessness of the race through the fall are clearly affirmed. Neither the race nor the individual has ability to recover itself from this lost condition. The fall is traced to a concrete historical fact—the disobedience of our first parents. It is generic, involving all men; not, as in the Pelagian view, merely the individual. The origin of sin is not referred to a metaphysical mystery beyond the scope of historical revelation but to a definite act of man.

Man's salvation is attributed absolutely to the free and unmerited grace of God in Jesus Christ. The starting point is not in the divine sovereignty or in the eternal abstract will of God as metaphysically apprehended, but in Jesus Christ. He freely offers Himself a propitiatory sacrifice for all men. The catechism steers clear of synergism and Arminianism. It does not limit the atonement to the elect. As the fall is organic so is redemption. Yet the redemption wrought out by Christ inures to the salvation only of those who are born again and are made partakers of His life by the Holy Ghost. The subjective condition by which men become partakers of Christian redemption is faith. This involves not only assent to a doctrine or belief in a decree, but "a living apprehension of the whole perennial fact of Christianity as embodied in the Apostles' Creed." Faith itself is not a product of the human will but of the Holy Ghost who "works it in our hearts by the preaching of the Gospel and confirms it by the use of the sacraments." We find here, then, the substantial and positive elements of the Calvinistic system, at least under some of its aspects; but the subject is treated rather Christologically, and the metaphysical questions pertaining to the sovereignty of God in relation to the human will are not brought forth.

The most recent critical analysis and comparative estimate of the catechism has been made by A. Lang in a work entitled, "*Der Heid. Katechismus und vier verwandte Katechismen*," 1907. In the last pages of the Introduction he assigns the catechism its proper place in Protestantism. It is, he says, the rich, ripe product not only of Calvinism, but of influences which came from all the earlier Reformed catechisms, as well as from those of the German Lutheran Reformation. The Heidelberg is simplified, clarified, and made more practical. In it the religious and the ethical elements are separated from the theological, in spite of certain oversights, far more sharply than in any preceding catechism. It speaks to the heart more directly and reaches into life far more practically than either Calvin's or Bullinger's catechism.

On account of these various qualities the catechism has obtained a certain ecumenical character within Reformed Protestantism. A broad bridge leads from the Heidelberg to the Lutheran sister confession. Within the Reformed Church theologians have based on it different theological systems (Vietius, Coccejus), and developed various religious tendencies (orthodoxy and pietism). This ecumenicity is based on the fact that the Heidelberg, leaning on the earlier Reformed catechisms, combines the deepest and most efficient religious and ethical motives of Reformed Protestantism, especially of its most important though not only branch, Calvinism, and presents them in biblical simplicity and purity.

III

The study of the original forms of worship of the German Reformed Church shows that they differed in many respects from those of Geneva and of Reformed Churches of other lands. The influence of the German spirit, and doubtless also of Melanchthonian Lutheranism, made itself felt in liturgical usage.

As in the catechism, so in the liturgy there are traces of customs and usages which are peculiar to the Reformed Church of South Germany, and which differentiate it from the Genevan and other Reformed Churches. There is no room made for free prayer which was first introduced in Geneva by Farel and accepted by Calvin. The forms for confession and the declaration of pardon are placed after the sermon. In the Order of Geneva there is no formal declaration of pardon. It is resolved into a petition for divine compassion in the opening prayer. The German hymns were used in the Palatinate, while in Geneva the Psalms alone, with the exception of two or three ancient chants, were used. The preparatory service for the communion is to be held on the previous Saturday. Its chief feature is a sermon, followed by three questions based on the three divisions of the catechism, and addressed to the congregation, who answer audibly "Yes." There is no provision made for this service by Calvin. In place of it he recommends that persons intending to approach the Lord's Table shall call upon their pastor, before the celebration of the sacrament, for the purpose of receiving spiritual instruction and counsel. In the Palatinate the Lord's Supper is to be observed at least every month in the cities, every two months in the villages, and in both on Easter, Whit-Sunday, and Christmas, and as much oftener as the necessities of the congregation may require. In Geneva a tri-monthly celebration in each parish is required. On Easter, Pentecost and Christmas the communion shall be administered in all the churches in such a way, however, that in the months in which those festivals occur it shall not be repeated.

In the first edition of the Palatinate liturgy the pericopal system is not maintained. It is directed that "the books of the New Testament, which are most profitable to the common people, and most edifying to the churches, are in preference presented and explained on Sunday." In the edition of 1585, however, there is a closer approach to the common German usage of the pericopes in the Sunday service. "Otherwise, generally, the Sunday Gospels, as they are called, shall remain. Still the people shall be reminded what the Gospel is, and that the same is to be found in Paul no less than in the Evangelists." Calvin, on the other hand, opposed the pericopes. He declared them to have been selected "*inepte nulloque judicio*." The church-year was not at first retained in

Geneva. "In the time of the Reformation," says Dr. Herzog, "the great Christian festivals were everywhere retained in Switzerland except in Geneva, where, however, the solemn observance was soon again restored."

There was apparently a more radical tendency in the reformation of worship in Geneva than in Heidelberg. This is traceable more to the influence of Farel than of Calvin. It was followed by the Scotch Presbyterians and the English Puritans. The trend in South Germany and in Switzerland generally was toward a restoration of the church-year, the use of the pericopes, and the liturgical forms. Alt says, in reference to the common practice of the Swiss and German Reformed Churches: "Besides this, it is to be noticed that already the older liturgies in regard to the liturgical prayers for the single Sundays distinguished the seasons of Epiphany, the Passion, Easter, Whitsuntide, and the last one from the fall communion to Christmas. To this must be added the practice introduced at a later period of celebrating the four weeks before Christmas as the advent season, and of beginning a new church-year with the first Sunday of Advent."

IV

The Reformed Church in the United States has always tried to be true to its heritage but it did not feel itself bound by it. It is not now an exact replica of the German or of the German Swiss Reformed Church in Europe, either of the 16th or of the 20th century. It has been a loyal member of the Alliance of Reformed Churches throughout the World holding the Presbyterian System. But it has to this day a genius of its own, as a Reformed Church; a genius different, in a measure, from the Presbyterian churches of Europe and America. This difference is due in part to the German ancestry from which it has come, to its peculiar origin and growth in the Palatinate about 1560-70, to its distinctive life and doctrine that have developed through its leaders in thought and deed for the last two hundred years in America. Its first congregations were organized by John Philip Boehm, a school teacher of Worms, Germany, in 1725 in the colony of Pennsylvania.

It appears that one could go in search for a long time for two Churches in America who, through their racial descent, their common heritage of doctrine, worship, organization, that indefinable but very vital thing that we call piety, and their present spirit and life, their aspirations and hopes, have more reason to consider favorably organic union than the Evangelical Synod of North America and the Reformed Church in the United States.

Theological Seminary, of the Reformed Church
in the United States, Lancaster, Pa.

SERMON SKETCHES

BY REV. F. W. SCHROEDER

Sunday — January 1

Topic: "Beginning With God."

Text: "If thy presence go not with me, carry us not up hence."

Ex. 33: 15.

Introduction: How shall we begin the New Year? Formerly men adopted noble resolutions, even if only to soothe a troubled conscience. Not taken seriously; broken before the year a day old. This custom has fallen into disrepute. Today, many begin the year with gaiety and revelry. If the former was useless, this is senseless. Prayer of Moses, charged with the task of leading his people to the promised land. Suggests the one and only true way.

I. The Folly of Attempting to go Without God.

1. Though many attempt it, man cannot live long without God. Eventually he seeks some god; if not the living God, he worships the lesser gods of his own imagination or invention. Man does not cease to be credulous when he ceases to be religious. Thousands who have deserted the church and have taken up with astrology, ethical culture, Hindu cults, etc., may be cited as evidence. A prominent New York fortune teller employs a hundred assistants.

2. The futility of a godless world breaks man's spirit. Life has too many disappointments, defeats and disasters for man to endure it without drawing upon resources of comfort, courage and strength that come from realms other than those of space and time. Henley's "Invictus" may not strike a high note of trust and confidence, but even such courage as that is impossible without having a God to thank for an "unconquerable soul."

II. The Blessings of God's Presence

1. Guidance and Enlightenment. Pillar of fire and of clouds was a great help to Israelites. New Year is an unexplored country. Future is uncertain. Our problems are complex and intricate. Wisest among men needs light and enlightenment.

2. Reassurance and Comfort. Israelites were strangers in a strange land; God alone was known. In the darkness of the night a child is reassured by the presence of parent or friend. Down through mature years we crave some such assurance as this, that "underneath are the everlasting arms." Especially during tribulations and sorrow.

3. Strength and Courage. Jehovah would fight their battles; he had effected their release; brought death and destruction to Pharaoh and his army. With God on our side we are more than conquerors. "If God is for us, who can be against us."

4. Challenge and incentive to high and holy living. "Ye shall be holy for I am holy." Presence of a holy God prevents callousness and complacency. A good New Year's prayer: "Search me, O God and try my ways," etc.

Sunday — January 8

Topic: "Where Can We Find God?"

Text: "Oh that I knew where I might find Him! Job 23: 3.

Introduction: In the ancient world God was definitely localized. He dwelt in the realm just beyond the stars. Our telescopes have searched the heavens and have found nothing but empty space and star dust. Our astronomy is better, but our faith is apt to be weaker. The collapse of childhood imagery has often been accompanied with a breakdown of religious faith. Since man's knowledge of the universe does not permit belief in a space-occupying Being, he is apt to have no God at all. Job's exclamation has become a very pertinent question for many folk of today.

1. God is found in His creation. "Heavens declare the glory of God." Ps. 19: 1. God is immanent as well as transcendent. God may be the "absolute other" in a certain sense, as the Barthians say; but many of God's children have come near Him in His creation. "Earth's crammed with heaven. And every common bush aflame with God." Wonder and Beauty; Law and Order in creation.

2. God is the environment in which we live. "In Him we live and move and have our being." Acts 17: 28. Tennyson's "Higher Pantheism".

"Speak to him, thou, for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet." "There is an inexhaustible reservoir of moral power not of ourselves but accessible to us, which enables us to rise on stepping stones of our dead selves to higher things."

3. God is found in the moral law within. "The Spirit of man is a candle of the Lord." Prov. 20: 27. Whence comes this moral imperative of must and ought, save from God. Great mystics and saints have all found God through this inner voice. "His Holy Spirit dwelleth," etc. Evang. Hymnal 268.

4. God is found through the medium of the Holy Scriptures. "God having of old time spoken unto the fathers in the prophets at divers times and in divers manners." Heb. 1: 1. Through the written page God becomes known to us. Evang. Hymnal 153.

5. God is found in the life of Jesus. "He that hath seen me, hath seen the Father." John 14: 9. "They shall call his name,

Immanuel"—God is with us. Jesus is the supreme revelation. God must be like that.

Conclusion: While the ultimate reality of God may go beyond our ability to grasp or understand, the avenues of approach to the discovery of God are adequate to meet the needs of life. We may not be able to discover all of God that we would like, but what we can find is real and proves to be a valuable aid to live a worth-while life.

Sunday — January 15

Topic: "How Shall We Think of God?"

Text: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth." Ex. 20: 4.

Introduction: This commandment is one answer to our question, though it is negative. While that does not satisfy us, it served a real purpose. Before the Israelites were ready to entertain a loftier conception, they had to dissociate the graven images seen in Egypt from their idea of God. While this answer did not say what God was like, it left the way open for prophets and poets to enlarge the conception of God.

Story of little girl observed drawing a picture with colored crayons. Being asked by her mother what she was doing, she said: "I am drawing a picture of God." Mother: "But nobody knows how God looks." Girl: "But they will when I get through." So most of us feel. We are not satisfied until we have created some kind of picture of God.

I. Early Attempts at Painting the Picture

1. Primitive people carved statues and drew pictures on the walls of their caves. Assyrians had strange creatures with the body of a beast, wings of the bird, and head of man. Greeks created their all too human gods dwelling on the top of Mt. Olympus. The composite picture of the past shows that each generation has added new lines while erasing old ones.

2. History of the Hebrew race shows us an unfolding and growing picture of God. First, a glorified human being walking in the garden; then a tribal deity; finally the Sovereign Ruler of all mankind.

II. The Picture of the Present

1. Modern man also attempts to paint a picture of God. Naturally it is less crude, but still not complete. The reality of God is so much larger than our understanding. Our symbols are faulty and will be superseded. "Our little systems have their day," etc. In our picture we ought to include three ideas: God is a—

2. Person. Idea of an impersonal force or cosmic energy does not satisfy. May be guilty of anthropomorphism, but as Overstreet points out, there may be a kind of childish wisdom in this. "It was in some respects a better wisdom than the later sophistication which translated the grandeur and mystery and everlasting vitality of nature into bumping atoms and struggling brutes."

3. Sovereign Ruler and Judge to whom man is accountable. Modern tendency is to think of God as an indulgent Being. Dare not lose sight of the Old Testament idea that He is the guardian of the moral structure of the world: that He does what is eternally right and demands righteousness of his people.

4. Father and Friend. Justice must be tempered with mercy. The father who succeeds best at his job is not the stern lawgiver but one who shares life with his children. God understands our needs and our problems.

Sunday — January 22

Topic: "How Shall We Worship God?"

Text: "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings," etc. Micah 6: 6-8.

Introduction: Samaritan woman wanted to know where to worship. While that is a question which our age ought to consider more seriously, as evidenced by our indifference to church attendance, this question is more important. How shall we worship God?

I. Method and Technique of Worship

1. This has its place. Hebrews had a very definite and elaborate technique. Book of Leviticus very explicit. Roman Catholicism has its technique: kneeling, sign of the cross, etc. Protestantism, originally indifferent, has come to see that certain rituals and customs are aids to worship.

2. Danger of overemphasis. Technique may become end in itself. Isaiah's denunciation. Ch. 1. Ceremonialism and formalism ever are a threat to religious life. Prayers may become meaningless phrases, Matt. 6: 5-7.

3. Technique may be right, yet worship not genuine. Cain's technique as good as Abel's, yet his sacrifice found no favor. Some merely worship to pay their respects to the Almighty. Disgruntled subjects salute their king even though they despise him. Thus some worship.

II. Spirit and Attitude of Worship

1. To worship means to reverence with supreme respect; to honor with extravagant love and extreme submission. This is not

an isolated act, unrelated to the rest of life. Son who adores his mother does more than to remember her on holidays, birthdays and special occasions. He respects her wishes.

2. So the Prophet insists that worship is not merely a series of unrelated acts but a matter of doing God's will. Text: heart must be right. Psalm 51: 16-17. No sense to draw near with the lips when the heart is far away.

3. Some elements that make true worship possible.

a) Reverence. Irreverent heart vitiates the act of worship. Pharisee in the temple. Man with reverent heart will find the right posture and the right words.

b) Obedience. This is better than obeisance. 1 Sam. 15: 22. Appropriate gifts will follow quite naturally from an obedient heart.

c) Holiness. Poets of the Old Testament demanded that men worship the Lord in "the beauty of holiness"; "in holy array." Pure in heart shall see God.

Conclusion: With the right attitude our periods of public worship will be more purposive and rewarding.

Sunday — January 29

Topic: "How Shall We Serve God?"

Text: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12: 1.

Introduction: There are those who have relegated all of life's absolutes to the realm of relativities. Religion has become an elective in the school of life. Man does not have to serve God if he does not want to;—a modern attitude. Yet for any one who would live satisfactorily at all, the service of God remains as one of the great moral imperatives. How shall we serve Him?

I. Popular Misunderstanding of Service

1. Thought of as confined to special tasks. Reserved for ministers, missionaries, etc. Those who teach in the S. S. or perform other duties in the church are said to render "part time service." Having deputized someone, men feel absolved of all further responsibility.

2. Equally fallacious is the notion that man serves God when he has given a part of his time, talents, or money. Give of our surplus and go to church when there is no place else to go. God is a sort of afterthought. Isaiah's bush philosopher is a typical example. Chron. 44: 14-17.

II. *Christian View of Service*

1. Complete surrender of life. "Present your bodies a living sacrifice." Jesus: "Thou shalt love the Lord thy God with all thy heart, all thy soul, all thy mind." This in all of life with no areas exempted. Evang. Hymnal 252 and 317.

2. This applies in all walks of life. Distinction between secular and sacred work is misleading. All work is sacred. It is not what we do so much as how we do our work. Every task can be made a cooperative task between God and man.

III. *This Service Is —*

1. Spiritual. Building houses, selling merchandise, keeping books does not suggest anything spiritual; yet these ordinary tasks afford opportunity to translate spiritual values into material and temporal affairs. "Not without the body but through it the spirit must tell on the embodied spirits around us."

2. Reasonable. Word "spiritual" is also rendered "Reasonable." Complete surrender is reasonable. Demands of Jesus are difficult but reasonable; not utopian or idealistic in the sense that they are impracticable, but consistent with sound common sense. Dedicating ourselves to the service of God without any reservations is a sound and sensible way of living.

Sunday — February 5

Topic: "The Abundant Life."

Text: "That they may lay hold on the life which is life indeed."

1 Tim. 6: 19b.

Introduction: All of us want the kind of life of which we can say: "This is the life." Men differ as to what constitutes this life. Materialist like contemporaries of Noah: eat, drink and be merry. Sensualists like ancient Romans find it in self-expression and free reign of the passions. Sophists like Athenians—in dialectics and fine-spun theories. Ascetics like monks—in withdrawal from world, self-denial, etc.

Jesus announced it as his purpose that he had come that men might have life, abundant life. Above conceptions would hardly qualify as such.

I. *Conditions Essential to the Abundant Life*

1. The biological emancipation of man a major concern of Jesus. Was the avowed enemy of disease, poverty, oppression. Saw that the abundant life was hard to realize as long as people were suffering from these. Some of these obstacles still prevail. Economic slavery of the masses; suffering and want. Worth and sacredness of personality neither respected nor protected.

2. The spiritual emancipation even more important. Jesus the avowed enemy of ignorance, superstition, fear, and every form of sin. Jesus saw that man does not live by bread alone and that life does not consist in the abundance of things possessed. Prosperous aroused his compassion because they were spiritually enslaved. Culture of the spiritual life must not be neglected.

II. *Qualities of the Abundant Life*

1. It is inherently self-sufficient apart from any external rewards. *The* life is an end in itself. Makes for complete self-realization. It is something that man *is* rather than what he *has*. In the beatitudes blessedness is pronounced upon a quality of life itself.

2. It must endure. *The* life must give lasting satisfaction. The test to apply: Will I always be happy to have done this? Pursuit of fame and fortune as well as most of the passing pleasures fail to qualify. The life must also endure beyond space and time.

III. *Method of Attainment*

1. Calls for purposeful living instead of merely working for a living. Need objective that takes one out of and beyond himself. Work together with others to help something better become real.

2. Losing one's life. Jesus: He that loseth his life shall find it. Seed must disintegrate in order to produce a new and fuller life. Happiest people are those who live in utter self-forgetfulness and serve others.

Sunday — February 12

Topic: "The Quiet Hour."

Text: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." Isa. 30: 15.

Introduction: "Not to the strong is the battle, Not to the swift is the race," Fanny Crosby. Hebrews felt their safety lay in strong armaments and swift horses. Prophet's warning: Enemies stronger and swifter. Israel's need: Place their trust in God. "Be still and know that I am God," more helpful than any other defense mechanism.

I. *Our Similarity to the Hebrews*

1. Obsessed with speed. Speed is king. Always in a hurry. How soon will we get there? But what do we do when we do arrive so much sooner?

2. Continuously on the go. An active age. Life an endless round of daily toil, social engagements, pleasant pastimes. What shall we do next? Where go next Sunday? Go to movies if no place else.

3. Distracted by the loud and glaring things. Blazing electric signs, immense billboards and big headlines greet us every day. In our homes all conversation and work is carried on against the background of a radio going full blast.

II. The Imperative Need of a Quiet Hour

1. Without retreat and relaxation our health is impaired. We wear ourselves out prematurely. A shattered nervous system is the price we pay for our haste and hurry and busyness.

2. Character loss is even greater. We become shallow and superficial. Likewise callous and complacent. Holiness is sacrificed for success. We need to "take time to be holy," for it takes time to be holy.

III. The Ministries of the Quiet Hour

1. It enables us to hear the voice of God. Experience of Elijah at Horeb. 1 Kings 19: 9-13. Little wonder the voice of God is so seldom heard when we are so busy talking, doing things, and going places.

2. Sense of God's presence gives reassurance, poise, balance; opens channels of power, courage and strength. Poise of Jesus during the arrest and trial was the product of Gethsemane's quiet hour. Before facing a strenuous day Luther took extra time for devotion. Gandhi observes a day of silence.

Conclusion: Poem by Trench, "One Short Hour." "Lord, what a change within us one short hour Spent in thy presence will prevail to make," etc.

Sunday — February 19

Topic: "Living by the Spirit."

Text: "Live by the Spirit, and then you will not indulge your physical cravings." Gal. 5: 16 (Goodspeed)

Introduction: This is a good way to live though exceedingly difficult. Witness Paul's struggle as recorded in Rom. 7; disciples in the garden, "spirit willing—flesh weak"; Esau, fully conscious of his birthright advantages, yet selling it for steaming pottage.

I. Men Commonly Live by the Flesh

1. Consider the early Christians. Virtually every Pauline epistle warns against immorality, licentiousness, drunkenness, impurity. It was natural to gratify all the appetites and passions of the flesh.

2. Modern man is more refined. Nineteen centuries of Christian heritage not in vain. Modern life has aspects of decency and respectability. But while the forms of carnal-mindedness have changed, its essence still abides.

3. Evidences: Material comforts our chief concern—radios, automobiles, etc. Preoccupied with age-old question: What shall we eat, drink, wear? This Jesus denounced as the essence of paganism; and this is our paganism. More to be feared than pagan religions.

II. Living by the Spirit is a Superior Way of Living

1. Does justice to man's highest capacities. Man is essentially a spiritual being. Eddington: "Too long have we spelled mind with a small 'm'." Overstreet suggests that the real enterprise of living does not begin until we get through attending to our physical needs. Materialism as a philosophy of life has broken down, not because it is morally bad or vicious, but spiritually inadequate and insufficient.

2. A sensible way of living. Jesus commended his gospel to men not merely because it was virtuous but because it was wise. Note his frequent comparisons between wise and foolish. It is sensible to exalt the spiritual. Wordsworth: "The world is too much with us; late and soon, Getting and spending we lay waste our powers."

III. Elements Involved in this Way of Living

1. Cultivating aloofness from the world. Jesus' prayer in John 17. Paul: "Let those who mix in the world live as if they were not engrossed or absorbed in it."

2. Developing superiority to the changing fortunes. Spirit of despair and suicides in the wake of depression—evidence of our dependence on things. Moral grandeur of man whose spirit is not broken by the "bludgeonings of change" is much to be desired.

3. Acquire complete mastery over the physical nature. Tennyson in the "Evolutionist" says, "the Lord let the house of a brute to the soul of a man"; but with that heritage God also gave man the command: "Hold the sceptre, Human Soul, and rule thy province of the brute."

Sunday — February 26

Topic: "Putting on the New Man."

Text: "That ye put away, as concerning your former manner of life, the old man," etc. Eph. 4: 22-24.

Introduction: Story of man with unclean spirit. Matt. 12: 43-45. The approach of Lent suggests the need of spiritual housecleaning. However, Paul makes it quite obvious that this alone is not sufficient.

Soul left untenanted was repossessed by evil spirits. Fallow ground produces weeds. Idle brain is the devil's workshop. Tragedy

of the inner life is usually not that of a Bluebeard with shameful, secret locked away in his heart, but the more subtle tragedy of Mother Hubbard whose cupboard was bare. Old habits re-assert themselves when given a chance.

I. Breaking with the Old Man

1. May be just a matter of omitting some things from life. Art of omitting all of us need to learn. Our lives cluttered with too many things which threaten to smother the spiritual life.

2. May need to part company with certain besetting sins. Sins of the flesh such as vulgarity and sensuousness. Sins of the spirit such as avarice, envy, greed, selfishness. These far more common.

3. May call for drastic action as Jesus suggested: Better to enter life minus an eye than that the whole body perish. Moral surgery becomes necessary at times to insure spiritual health.

II. The Process of Renewal

1. Spiritual growth is not so much a matter of subtraction as addition. People think of Lent as a period to practice self-denial; good and wholesome, no doubt. Such self-discipline needed. But merely omitting something during Lent is in itself no great virtue. Need of addition becomes apparent when one contemplates the numerous sins of omission of which good people are guilty.

2. Need to take up the doing of something worth while. New man is positively good. For him the moral life is an ideal to be passionately pursued rather than certain duties to be faithfully performed. Correct life is a matter of laws observed; the good life calls for the hot and eager pursuit of a moral ideal.

3. Regenerated heart most essential of all. "That ye be renewed in the spirit of your mind." Out of the heart are the issues of life. Getting a new outlook more valuable than adding isolated virtues. Virtues follow from a regenerated heart. That is what Wm. James meant by "the expulsive power of a new affection." Paul: "If any man is in Christ he is a new creature."

CHRISTIANITY IN A NEW AGE

BY ROBERT C. STANGER

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At the beginning of the century William Robertson Niccol, the great English divine, said: "I pity those who shall have to fight the battle of faith in the twentieth century,"—and then after a moment of thought he said: "No, I do not pity them. I rather envy them." No amount of talk or argument can change the simple fact that religion does have a fight on its hand in the twentieth century, and that our Christian faith is being rudely challenged on every hand. Only the superficial mind can be optimistic today.

It is always dangerous to indulge in generalizations, but it is safe to say that our age is characteristically an "age of confusion." A generation ago Henry Van Dyke wrote about the "Gospel for an Age of Doubt" and said that the coat of arms of his generation might be "a question-mark rampant above two bishops dormant." Ours is not so much an age of doubt as an *age of confusion*, and its coat of arms might be an exclamation point rampant above two bishops frantic. The character of our age might well be described in terms of the high-school boy's essay in which the following sentence occurred: "The rider mounted his horse and rapidly rode off in all directions." We too seem to be going in all directions at the same time, not clear as to the aim or goal. One who reads the literature of our day or listens to conversation or engages in wide contacts must notice this sense of confusion in the intellectual or the moral or the spiritual sphere. "Open-mindedness" is the supreme virtue of the intellectual man; the theologian is a "seeker" and not a finder; the modern man wants to be "free" and finds new chains; "experimentation" is the order of the day in the realm of morals. Walter Lippmann in his great book "A Preface to Morals" begins with the quotation from Aristophanes: "Whirl is king," and pictures in a masterful way the confusion of the modern man. Underneath all of this confusion one can hear at times quite distinctly the note of wistfulness in the life of the modern man. He seems to say, like Job of old: "Oh, that I knew where I might find Him." "Having given up the faith of the fathers, many of us feel a great vacancy in our lives," says Walter Lippmann. The modern minister is surprised to find this attitude among his more thoughtful members in moments when they are ready to reveal their real thoughts to him, and he finds that by a strange process of seepage and filtration from above even the rank and file of his people have caught "from the atmosphere," as it were, this spirit of confusion and uncertainty. Most to be pitied is he who goes about his routine blissfully ignorant of any disturbance in the atmosphere.

To begin with it would be well to see "how we got this way" (to use a popular phrase),—to analyze the streams of thought which have produced the modern mind and to estimate the tendencies which have produced our modern situation. A book like Rufus Jones' "Preface to Christian Faith in a New Age" is tremendously stimulating here. Only as we try to understand the situation are we in a position to deal helpfully with it.

In the first place the entire life of our age has been dominated by the world-view of science. Ever since the second half of the nineteenth century the scientific method and outlook have gained wider and wider dominance, and almost every sphere of modern life has capitulated to the sway of the scientist and has been deeply influenced by the scientific spirit. This is not surprising, for science has expanded tremendously the range and scope of our life. It has brought control over nature, over dangers, over diseases. It has banished many of our fears and terrors. It has brought comforts and conveniences within our reach. In short, it has "made" the world in which we moderns live. None of us would want to return to the conditions of life in a pre-scientific age. The scientific method seems to cast a spell over the minds of men. It is so absolutely convincing in its method. It bases itself upon demonstration. It produces facts that are verifiable. It submits everything to the test of experiment. It is simple, direct and mathematically accurate. One cannot in the long run set himself against the evident facts of scientific research and demonstration. It is not surprising that modern students, working in scientific laboratories and in classrooms inevitably succumb to its spell. If you want to arrive at facts and reality there is no way like the simple way of observation, analysis, experiment and generalization. At least, so it seems at first and second glance. Science has "gotten results" and that commends it to the practical man. It is not surprising, therefore, that almost unconsciously the scientific spirit has affected every aspect of our life. Even people who have never had a scientific book in their hands and have never attended a scientific lecture are affected. The "atmosphere" of modern life is charged with it and everybody is influenced by it. The method of demonstration has become almost second nature to us, and even the most conservative among us no longer react towards traditions and ancient explanations as did our forefathers. Whether we like it or not, that is what has happened. The tragic thing is that to many moderns the scientific method has become the only way of approach to truth and reality.

This emphasis on science and the scientific method leads to the world view which we call "naturalism." It is the dominant world-view in the academic world today. It conceives of the world

purely and simply in terms of cause and effect, action and reaction and in terms of mathematical formulae. From this point of view the world is a vast mechanism and the mental life of man is merely a type of physical behavior. The only real things are the things which can be seen and measured and which can be explained in terms of reason. It builds up a theory about the whole universe on the basis of the results of a small area of investigation. Evidently there is no place for anything that we call spiritual in such a world-view, which limits itself to things tangible and measurable.

Of course, the man in the street does not hold such academic views concerning the world. He has perhaps never heard of naturalism. But nevertheless this general tendency of thought filters down to him and manifests itself in practical every-day life in what we term "*secularism*." This is the blight of modern life. It puts the primary emphasis on *things* that can be seen and handled. Everything which we term "the unseen" or "the intangible" or "the higher values" loses in significance or recedes entirely. Science has blessed us with such a multiplicity of things that there is neither time nor room for interest in spiritual things. Things which can be seen and touched bulk large, and there comes a tragic narrowing of life and a limiting of horizons. As a matter of fact few people would admit that this is their creed of life, but unconsciously they do accept it. The drift is in that direction and the drift carries the mass of men along with it. This world is all there is, for this world is all that can be seen. Life loses its significance and value. It must be admitted that if life is lived merely on the superficial, material level there are no needs which religion can supply today. There is nothing that such a man needs which a "beyond" or a "spiritual order" could supply. All he needs is supplied by science. If he therefore has any religion, and it seems we cannot get along without some religion, it is a type of humanism which glorifies human powers and makes man an end in himself. Consequently the chief end of man in the new catechism is "to glorify man and to enjoy him forever." Faith can be reduced to the paraphrase of Chesterton: "The machine is thy refuge and underneath thee are the everlasting wheels." Secularism is the great enemy of the faith in our day.

Another element which has affected our thought-life is the idea of *relativity*. All we need to say is that the idea of relativity has entered deeply into the current of modern life. It has affected the atmosphere which we all breathe. It has undermined the stability of faith. What room is there in a world of relativity for absolutes, for the good, for the right? What becomes of the moral imperative, of the "ought" and "must," which impressed Kant so deeply? Is there anything unchanging and eternal? What happens to the

moral code, which once was thundered from Sinai? Moral standards are merely social customs and each age make its own morals. We must make the most of the present moment and not be bound by time-worn standards. Granted that moral standards do change, as undoubtedly they do, and that social custom determines our codes of conduct to a large degree, yet we must recognize that there is something permanent and abiding in life underlying the transient and passing forms. The leaves and branches may change but the great roots remain. There is something in the very constitution of the universe to which we can appeal, unless we are to lose all our moorings and to drift aimlessly with the inevitable consequence of all drifting.

Then too there has come in the wake of the world war a *tremendous disillusionment* which has had far-reaching effects. "Democracy," that charmed word and others such as freedom and equality are not held with the same enthusiasm as in other days. In one area after another in Europe or here at home it has been found inadequate to the terrific task in hand. The chaotic conditions in politics and social life have been a source of profound disillusionment. In our own country and in the whole world today, it is becoming evident that the economic problem is too big for us. Many see in the present situation signs of the disintegration of the foundations of the present capitalistic order and it would seem the part of wisdom to admit the fact (although the collapse may yet be far from imminent). Nothing is to be gained by refusing to face the facts about the modern social and economic situation. As a matter of fact, the economic question is for most people the most pressing problem of the day, and a religion which will not reckon with that is not dealing with the real problems of modern people.

Having traced briefly, perhaps too briefly, the factors which have entered into the making of the modern mind, we turn to consider the bearing of this on the thought-world of religion. It is quite evident that in religious thought we are witnessing the end of an era, just as we are witnessing it in the realm of business and of finance, of social life. One need hardly say that the transition is a gradual one, but signs are not lacking that the post-war decade is ending. The depression hastened its close, but the process was already well under way before this event. From the newer books and magazine articles, from lectures and from contacts here and there one gathers certain impressions and can note several distinct tendencies in the newer thought about religion.

There is in the first place a *new attitude towards science*. The characteristic of the thought-world of the past twenty-five or thirty years has been the complete dominance of the scientific method and point of view.

The values of the scientific point of view and its practical benefits are only too evident. Little wonder that the thought-world of the late nineteenth and early twentieth century capitulated entirely to science. Even religion succumbed to its influence. The genius of the whole liberal movement in religion was to bring theology into harmony with the spirit and findings of modern science. It wanted to make Christianity "intellectually respectable." This effort ought not to be criticized unduly for religion must express itself in terms of the thought of the times. But what was not completely recognized was that in freeing ourselves from the old dogmatism of religion we were submitting to a new and more deadly dogmatism, that of science. Modern science has been as intolerant and as dogmatic in its assertions as theology ever was. The heretic of other days was the man who questioned the dogmas of theology. The heretic of our day is the man who questions the dogmas of science. Just as a person was afraid to be called "unorthodox" once upon a time, so now he fears to be called "unscientific." The very simple phrase "unscientific" is enough to send the shivers up and down the spine of the modern man.

We have been talking a great deal about "adapting" religion to the thought-world of science, of "harmonizing" the two. Every advance of science has been met by a new strategic adjustment on the part of religion. Since when must religion do all the adapting? Why not speak about the adapting of science to new religious insights? Religion speaks in its own right. It, too, deals with reality and has a right to utter its convictions without qualification. The great religious leaders, the prophets, the founders of religion, spoke forth their convictions without a look to the right or left. The point is simply this—the commonly accepted attitude on the part of large numbers of people educated in modern colleges and universities has been that the scientific method is the only approach to truth and reality that is worthy of respect. The scientific method has distinct limitations. It deals quite satisfactorily with certain aspects of reality, with external facts, with tangibles. But there are aspects of reality which it does not touch. It does not bring us knowledge of values. There is a reality which cannot be reduced to relations of cause and effect, which cannot be measured quantitatively, which cannot be weighed in the scales. It is the type of reality which the poet, the artist, the religious prophet perceives—which all of us perceive in the daily experience of life. It concerns the world of values. Here, for example, is a bunch of roses. One legitimate approach to it is the scientific approach—to discover the facts about the rose—its coloration, definite size, clearly defined parts. But when you have stated this you have not told all there is to be told. A rose is more than that. It is beautiful, it conveys

sentiment, it may inspire a poem or a song. Who can deny that the latter approach is not equally valid? Professor Whitehead somewhere has a statement to the effect that the influence which saved religion from completely falling under the dominance of the assumptions of mechanistic science was the intuitive protest of the poets. They felt "that something had been left out and that what had been left out comprised everything that was important." While we recognize, therefore, the value and the legitimacy of the scientific method, we are quite right in challenging vigorously its presumption and arrogance in claiming the whole domain of life.

In this connection we must note another characteristic of modern life growing out of this domination by the scientific method, namely, the undue prominence given to reason as a guide to knowledge. Many of the tenets of religion have been abandoned because they were said to be "unreasonable." One finds this tendency quite markedly among college students. This pride of reason is one of the tragic, if not pathetic things, about modern people. If one but stops to think for a moment it becomes evident that there are many ways of arriving at knowledge. Most of the things we are firmly convinced of having not been arrived at by reason at all. We learn by experience. We accept more than we are willing to recognize by authority. We arrive at some truth by a process of *intuition*. The things we are most sure of are the things we cannot explain by reason at all—love of father or mother, of husband or wife, the faithfulness of friends, so many of the things which enter into the warp and woof of our life, and we would be hard put if we were to defend them by reason. Was it not Pascal who said: "The heart has its reasons which the head does not know."

Another startling factor in the modern situation, and one all too little recognized, is the development within science itself within the past few years. To put it briefly, modern science has been moving steadily away from the old materialistic presuppositions in the direction of, what we might call for lack of a better phrase, a more "spiritual" interpretation of reality. The new physics quite definitely points in that direction. The universe is thought of today not in terms of atoms or molecules of matter, but in terms of *energy*. There is in the last analysis no such thing as matter. The final word is "energy." No wonder that the president of the British Association for the Advancement of Science in his presidential address for 1931 said: "Materialism has practically disappeared. The ancient spiritual goods and heirlooms of the race need not ruthlessly be scrapped." Read the statements of men like Haldane or Eddington or Jeans or Whitehead and you will find them supporting this point of view. The statement of Jeans in his "Mysterious Universe" has become almost a modern classic: "Today there is widespread agree-

ment, which on the physical side of science amounts almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality. The universe begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter." The advance of science has cut the foundation from under the older materialism. Recognizing this tendency of modern science, how can we account for the stream of out and out materialistic teaching which issues from many of our colleges and high schools and state universities? The bald fact is that a large majority of average science teachers do not know the latest developments of science. While the great leaders are overcoming materialism, these lesser lights go on serenely retailing the old materialism. The tragedy of the modern university student is that he goes on blissfully unaware of the latest developments of science. Nothing weighs so heavily upon the spirits of the great religious leaders in the student world today as this fact. One recalls that the word "pagan" is derived from the Latin word "pagani," meaning the dwellers in the rural regions to whom the news came very slowly or very late. In more than one sense we are dealing in the academic world of our day with pagans. They have not heard the latest news.

A second major tendency of our time is evident in the *decline of liberalism* today. Liberal theology is increasingly losing in favor and is felt to be inadequate to the needs of our day. (This does not mean that fundamentalism has finally won out in the struggle. It is even less adequate to the needs of our times, and is still carrying on violent fighting on fronts from which the enemy has long ago retired.) By liberalism I mean the modern and progressive school of thought whose endeavor it was to bring theology into harmony with the prevailing scientific world-view. It sought to make Christianity "intellectually respectable" without giving up any of the traditional values. It was in part quite successful in its day. It has two distinct gains to its credit. It has disposed of the old struggle between science and religion, and it has quite clearly established the historical approach to the Bible as the only justifiable and satisfactory one. In addition it has fought for the right of the individual to think for himself, and for the authority of the inner, personal experience. It has made a tremendous contribution to the religious life along the lines indicated. It has saved the faith of many a modern man caught in the struggle between a static faith and a changing world view. One must speak of the liberal movement in terms of appreciation if one is to be fair. The general feeling seems to be not that liberalism has failed, but that it has served its purpose. It has been outgrown. The things for which it contended are quite generally accepted by intelligent Chris-

tians today. The assured results of science are accepted by Christians without difficulty; the historical approach to the Bible is firmly established; freedom of thought and toleration of divergent viewpoints are quite general. And yet, grateful as we are for all of this, we cannot help feeling that the heart of the matter has not been touched. The general criticism of liberalism might well include the fact that it has been largely *negative* in its approach, a point which is easily explained by the fact that liberalism had to hold its position very often as over against a narrow and hidebound conservatism. Nevertheless, this does not obscure the fact that its approach has been negative. Its strategy has been *defensive*. It has sought to protect religion against every new advance of scientific thought. It has often been content to talk about religion rather than to experience it. It was cool and deliberate in its treatment of religion, rather than ardent and passionate. All of this perhaps accounts for the fact that it did not seem to grip people deep down; it developed surface enthusiasm, but little deep-going loyalty, little of what once was known as "consecration." It somehow lacked "punch" or power. Professor Van Dusen of Union Seminary, New York, published a significant article in the "World Tomorrow" (August, 1931), entitled "The Sickness of Liberal Religion." He says concerning Liberalism: "with the most sincere motives in the world it has betrayed the cause of true religion." In its eagerness to harmonize religion with the world of modern thought it has resorted to compromise. It has toned the message of religion down where necessary. It sought an easy reconciliation with new thought currents. It proposed what Professor Van Dusen calls a "minimum interpretation" of religion. It tried to prove that belief in God is logically possible, which is a most futile procedure in trying to maintain faith in a living God. God is always the first fact of experience not the last step in an intellectual argument. It would indeed be essaying the role of prophet to tell what turn Christian thought is going to take in our time. It would be safe to say that it will be positive, that it will be conservative (in the best sense of the word) that it will be more aggressive and vital than the religion of liberalism has been. It may be mentioned in passing that there is every indication that the new movement in modern religion will be in some such direction as that indicated by the school of Karl Barth. This movement, as represented, for instance, by Brunner, has made a positively devastating indictment of modern liberalism. There seems to be no indication that Barthianism as such will gain a large foothold in our own country. Barthianism is a European movement and can only be understood against the background of the deplorable social and spiritual situation in the old world. Our circumstances are different in many

ways. But the remarkable thing about the Barthian movement is the way it stimulates and grips even those who do not agree with it completely. It seems likely that out of this stimulation some thing new and vital will shape itself. Perhaps more than anything else our own desperate spiritual need will lead to a new, first-hand experience of religion.

A third and most interesting tendency of our times is the *new emphasis on personal religion*. The distinctive feature of American religion during the last quarter of a century and more has been its emphasis on the "social gospel." Here American Christianity has taken a position of undoubted leadership. It is interesting to note that the social gospel began to be preached when the social problem became prominent in our country, i.e., with the rise of modern industrialism. The social situation necessitated the social emphasis. All told the preaching of the social gospel represents a bright and glowing chapter in American religious life.

It is interesting to note the renewed emphasis in our day on the development of the personal resources of religion. Notice the newer type of church architecture and the new emphasis on *worship*, on the individual experience of the presence of God. Notice the increasing practise of *silence* as an aid to personal religion. The *communion* service is being used more largely than ever before. (At the Lake Geneva Student Conference this summer a communion service held outdoors was the climax of the Conference—something never tried before.) More and more individuals and groups are holding what they term "retreats," i.e., meetings with a definite devotional emphasis. The Y. M. C. A. is reviving what once was called the "Morning Watch" in its "Fellowship of Discipline." According to accounts in the daily papers the Methodist Camp Meeting of the Chicago area changed its emphasis this year. For many years social Christianity held the center of attention, but this year the speakers have "by popular request" (as the newspapers put it) devoted themselves to problems of personal religion and the devotional life. Kirby Page, who has long been outstanding advocate of the social application of the gospel, and who has written numerous books on the subject, has this year published a book, entitled "Creative Living," outlining ten steps for the rediscovery of the resources of religion for personal life. The book is largely concerned with the larger problems, but its emphasis is personal. These are just a few illustrations to indicate the general trend. How can we account for it? Perhaps the simplest explanation is that it was easier to preach social Christianity in days of comparative security. But today when the crisis is upon us and the only consistent thing to do is to boldly challenge the present system, we find we do not have enough resources within us, not enough courage and stamina.

How could Jesus have challenged the existing order of his day unless he had found the resources enabling him to face the crisis in his own private religion? So we turn once more to discover for ourselves those inner resources which are available in religion, in the development of which we superficial moderns have been so poor and niggardly.

One might go on pointing out newer tendencies here and there. What we have said above is sufficient to indicate the changes which are taking place in the world of religion. Our age of confusion presents a distinct challenge to the Christian church. It has always been the genius of religion to offer assurance and certainty to the souls of men. Can we bring certainty and assurance to our age of confusion?

THE EVANGELICAL SYNOD OF N. A.

Its Attitude toward Religious Liberty and the Freedom of Church and State*

*Submitted at the Washington Celebration, held at Fredericksburg, Va., Oct. 16, 1932, by our representative.

BY PROFESSOR C. E. SCHNEIDER

Among the foreign migrations to American shores in quest of that liberty and freedom which the spirit of Washington had imparted to the genius of this new nation, none arrived with higher hopes and none with hopes to be so gloriously fulfilled as those who came from the home of Goethe, Beethoven and Kant. It was not the privilege of the Evangelical Synod of North America to participate in the creative struggles of the colonial period under the leadership of Muehlenberg and Schlatter. Our origin dates from the early part of the nineteenth century when the political and sociological conditions prevailing in the old world brought to the shores of America and to the far West of our country a new and unique type of German immigrant. Political liberals and religious and ecclesiastical dissenters sought in this country for the realization of the dreams of religious liberty which the state-church structure of Germany could not fulfill.

In the untrammelled freedom of the far West, on the unrestricted expanse of the western frontier where new interpretations of American freedom were constantly being born, there arose an entirely new and independent German church, indigenous to American soil and one of the most unique sociological products in the history of American religious life—the so-called “Kirchenverein des Westens.” (Church Association of the West). Through the ever widening experiences of a cumulative Americanization process this religious organization finally emerged as the *Evangelical Synod of North America*, a glowing tribute to the dynamic power vested in the American ideal of religious freedom and the separation of the state and the church. An immigrant group had participated anew in the struggle for religious liberties and discovered in its unfolding life the blessing which the spirit of Washington had bequeathed to his country as the perennial heritage of all those who would vicariously participate in the great American adventure.

From its very inception the Evangelical Synod of North America stood forth, not as an importation from abroad, nor subsidized by foreign ecclesiastical interests. Indeed, with German traditions which could not be effaced, with German temper and German soul nourished by the spirit of Luther and Calvin, the founders of this religious community, mostly pietistic emissaries of the Basel and Barmen mission institutions, yet found themselves wedded to Amer-

ican soil and imbibed the liberal traditions of their new fatherland. Thus new ecclesiastical forms and religious thought-patterns became established into which was woven the genius of American liberty and freedom of thought.

The mind and soul of man was not to be bound by slavish adherence to the creedal formulations of previous generations. The genius of the new-found fatherland seemed to find expression in the doctrinal paragraph of this infant church which held that the interpretation of the Word of God as the norm for faith and life was not authoritatively established by any creed composed by man, but must also be measured by recourse to the conscience of the individual. Where conscience is bound, whether by precedence, formal decrees or any ecclesiastical restraints, the spirit of the free-man is threatened. We believe that the stuff of which freedom is made belongs to the very essence of God who is spirit and must be worshipped in spirit and in truth. Historic creeds may serve as monitors in the search of the soul for the eternal and infinite verities of God, but there are no man-made tracks nor beaten paths to lead the faltering steps of man into the presence of his Creator. Challenged by the intriguing environment of a free America the bounding spirit of John Robinson fervently proclaimed that "the Lord has more truth yet to break forth out of His holy word." In the same venturesome spirit the German pilgrims of the thirties and forties sought to free themselves from human authority and to build more stately mansions for their souls.

We, furthermore, owe it to the spirit of American religious liberty that, in the fashioning of our ecclesiastical structure, our fathers avoided the snares of bureaucratic government. Old world forms could not be perpetuated in the new world environment. The rights of individuals to expression in matters of church must be safeguarded. The autonomy of congregations in the management of their affairs shall not be violated by synodical decrees. The functioning of our church-governing agencies shall be as free and unimpaired as that of the respective states in the federal commonwealth. Thus in its modest way the Evangelical Synod of North America would add its mite of testimony in refutation of the Hegelian theory, that the state is a self-sufficient end in itself where the rights of individuals play a supplicant role.

From the time of its origin, in view of the mixed confessional constituency of its early members, and in the light of a union tradition inherited from the fatherland, the "Kirchenverein des Westens" endowed itself with the mission of espousing a fraternal relationship between the Lutheran and Reformed denominations. Under the subtle impact of the union idea, expressed in the American democracy, a wider interpretation of this union ideal inevitably

arose. Not only is the Evangelical Synod a charter member of the Federal Council of the Churches of Christ in America, co-operating in various similar projects of church union and inter-church activities, but, consistent with its union temper, it is today in the midst of deliberations looking toward an organic merger with another denomination.

In full recognition of the blessings accruing to the Church and the Christian citizen in a state, where the principles of religious liberty are so firmly established as in the American democracy, we cannot refrain from submitting that in a higher sense religious liberty is not a gift of the State, nor may it be assured by state sanctions. True religious liberty is born of a divine order which transcends the civic domain to the extent of imposing ethical and moral obligations on the Government itself. Indeed the sanctions of a state, where religious liberty is a postulate, will assure for each of its citizens unquestioned freedom in all actions born of moral purity and ethical integrity. If, in the spirit of Washington, the American government assures its citizenry freedom and liberty in the exercise of religion, by that same maxim no moral passion or ethical ideal dare be crushed by governmental expediency. It were better to have exercised honest zeal in an unworthy cause than to have moral effort standardized by norms imposed from without. Rarely in American history has the validity of the principles of self-government, freedom and democracy been subject to such caustic criticism as now. Having been the recipient of its blessings the church may now turn to serve its patron. Having basked in the sunshine of Washington's idealism it may now be possible for the church to assist the state in re-defining its ethic and help solve its problems of class and race. May the time soon come when both State and Church will recognize that the principles of true Democracy are grounded in the realms of the Absolute. Committed to this truth, the State may then be the first to recognize a love higher than love of country and an obedience more noble than obedience to State. Then there will have been born a Democracy well pleasing in the eyes of God, and the spirit of Washington will have been vindicated by its fruits.

Die Betätigung des christlichen Charakters in Geselligkeit und Freundschaft.

Von Professor Dr. Grützmacher.

Die erste Naturgemeinschaft, in welche der Mensch hineingestellt wird, ist die Familie. Innerhalb ihrer hat sich auch der christliche Charakter zunächst zu betätigen. Aus der Familie erwachsen die Kultur-, Arbeits- und Rechtsgemeinschaft. Sie alle aber haben sich im Lauf der Entwicklung mehr und mehr von der Familie gelöst und sind zu selbständigen sozialen Gebilden geworden. Eine verhältnismäßig enge Verbindung mit der Familie hat der gesellige Zusammenschluß behalten. Er dient vornehmlich der Erholung. Ihr bedarf der Mensch, so gut wie der Arbeit und der Ermüdung. Gerade um berufstätig zu bleiben und sittlich-sozialen Dienst zu leisten, müssen Leib und Seele ihre Pausen haben zur Sammlung neuer Kräfte. Diese können gewiß auch in der Einsamkeit und durch absolute Ruhe gewonnen werden, aber nicht minder in der freien Verbindung und im gegenseitigen Austausch mit andern Menschen. Für ihn ist die nächste naturgegebene Form die Familie. Die ihr zu Grund liegenden Bande des Blutes lassen leichter auch die Geister sich sympathisch verbinden, ermöglichen ein sich Gehenlassen und eine entspannende Formlosigkeit, die von Fremden nicht verstanden und ertragen würde. Wo die Familie diesen Dienst nicht mehr leistet und die Erholung nur außerhalb ihrer, etwa in Vereinen und Zusammenschlüssen mit völlig Fernstehenden, gesucht wird, ist das ein Zeichen ungesunder und unethischer Zustände. **Der christliche Charakter wird darum die Familie als erste Erholungsstätte betrachten und, wo sie es nicht mehr ist, sie dafür zurückzugewinnen suchen.** Sowenig sich in moderner Zeit die patriarchalische Form einer ausschließlich an das Elternhaus gebundenen Geselligkeit für die Jugend — etwa durch den Zwang gemeinsamer Sonntagnachmittagsspaziergänge — erneuern läßt, so bleibt es doch Ziel, daß die gerade durch die Arbeit meist getrennte moderne Familie, wenigstens an Festen frei und froh sich zusammenfindet. Die Familie bedarf allerdings der Ergänzung und Erweiterung durch Menschen mit anderm Horizont, besonderen Gaben und nicht gekannten Ideen. Heimat und Ferne in rechter Mischung bringen dem Menschen leiblich und geistig die stärkste Erholung. So erweitert sich die Familie zur geselligen Gemeinschaft. Jesus ging auch in die Häuser andrer Menschen und nahm an ihren Hochzeiten teil. Luther sah an seinem Tisch fast täglich fremde Gäste. Sache der Individualität wird es sein, ob man der außerhäuslichen Geselligkeit freiere oder gebundnere Form gibt. Der moderne Mensch ist trotz oder gerade vielleicht wegen seines Individualismus geneigt, sich auch für

seine Geselligkeit und Erholung zu organisieren und festzulegen. Dafür sprechen die vielen Vereine und bei der Jugend die Bünde. Der christliche und sonderlich der lutherische Charakter wird zwar in diesen Gebilden wertvolle Anregungen finden, wie er sich auch in Freude und Genuß mit andern Menschen verbinden kann, aber nicht minder die Gefahren der Geselligkeit fürchten, die auch dann zur Teilnahme an Vergnügungen und Veranstaltungen zwingt, wenn persönlich weder die inneren noch die äußeren Voraussetzungen gegeben sind. Je selbständiger ein Charakter ist, desto souveräner wird er auch auf all den Instrumenten spielen, die menschlicher Geselligkeitstrieb geschaffen hat. Denn für ihn ist der sittlich entscheidende Gesichtspunkt für alle Formen ausschließlich der, ob sie wirklich dem Zweck der Erholung und dem Charakter in seinem gesamten Wesensbestand und seinem Wirken dienen. Dadurch sind zunächst alle direkt unsittlichen Elemente, die sich in das gesellschaftliche Leben einschleichen, ausgeschlossen. Lüge und Unwahrhaftigkeit werden nicht erträglicher, wenn sie die verfeinerten Formen überblinder Höflichkeit annehmen, Egoismus nicht annehmbarer, wenn er in der Tyrannei eines führenden Salons erscheint, Intriguen werden nicht besser, wenn sie sich in Unterminierungen gesellschaftlicher Verbundenheit auswirken. Gerade die außerordentliche Sublimierung unsittlicher Tendenzen in der gesellschaftlichen Sphäre rufen hier den sittlichen Charakter zu besondrer Wachsamkeit auf.

Aber auch eine Reihe ethisch zunächst ganz neutraler Formen und Betätigungen können sittlich oder unsittlich wirken. Ein Uebermaß geselliger Veranstaltungen stärkt nicht die Verußtlichkeit, sondern schwächt sie. Goethes Wort enthält auch ein ethisches Programm: „Tagesarbeit, abends Gäste, saure Wochen, frohe Feste sei dein künftig Zauberwort.“ — Die Geselligkeit richtig zu gestalten, ist eine sittlich-soziale Pflicht, der sich auch die organisierte christliche Gemeinschaft anzunehmen hat. Recht verstanden hat auch die Kirche und damit der Pfarrer für das „Vergnügen“ seiner Gemeinde mitzusorgen. Gerade die kleineren Gemeinschaften, die „Sekten“, verdanken einen guten Teil ihres Einflusses auf ihre Glieder der Tatsache, daß sie auch deren Erholungszeit auszufüllen wissen.

Eine Verderbung der Geselligkeit stellt allerdings ihre Benützung für sogenannte „gute Zwecke“ dar, die gerade christlichen Kreisen nicht ganz fern liegt. Gelingt es nicht, die nötigen Mittel zur Unterstützung Bedürftiger oder zur Ausführung eines religiösen Werkes durch Appell an christliche Nächstenliebe und Opferwilligkeit zu gewinnen, dann verfällt man auf gesellige Veranstaltungen vom „Bazar“ an bis zum Wohltätigkeitsfest in großem Stil. Was man sonst für unerlaubt hält, — Luxus, Eitelkeit — soll in dem

Augenblick gerechtfertigt sein, wo es „höheren“ Zielen dient. Aber in diesem Fall heiligt der Zweck nicht nur nicht die Mittel, sondern sittlich — neutrale, ja wertvolle Betätigungen werden sogar entheiligt. Vergnügen wird Ersatz für ernste Hilfe, fremde Unterhaltung tritt an die Stelle persönlicher Hingabe. Gerade diese Rechtfertigung der Geselligkeit hat auch eine sozial verbitternde Wirkung. Man kann von Krüppelkindern nicht verlangen, daß sie besonders dankbar sind für eine Verpflegung, deren Kosten andre mit ihren gesunden Gliedern ertanzt haben. **Darum gilt die paradoxe Formel, daß eine Geselligkeit ohne Wohltätigkeit viel sittlicher ist als eine solche mit Wohltätigkeit.**

Die Stellungnahme zu den äußeren Formen der Gelligkeit regelt sich leicht nach dem bisher festgestellten allgemeinen Prinzip. Jene sind geschichtlich bedingt und wechseln nach Zeit und Raum. Geschmacksurteile einer älteren Generation über ihr fremde Moden und Spiele der Jugend dürfen nicht ohne Weiteres den Charakter moralistischer Beurteilung annehmen, ebensowenig wie die Jungen ein Recht haben, sich über die „Prüderie“ früherer Zeiten erhaben zu dünken. **Jede Mode, von der Kleidung an gerechnet bis zu den Formen gesellschaftlicher Unterhaltung, ist ein Adia-phoron d. h. ein sittlich-neutrales Gebilde, welches von den sich ihrer bedienenden menschlichen Persönlichkeiten zum Guten oder Bösen verwandt werden kann.** Eitelkeit vermag ebenso in der raschen Anpassung an die jeweils neueste Kleidung zu stecken, wie in der prätenziösen Festhaltung nicht mehr allgemein getragener und gerade dadurch auffallender Stilformen. Schon der natürlich maßvolle Mensch, wie erst recht der gefestigte christliche Charakter, wird sich vor allem Uebermaß hüten und von allen Extremen fernhalten. Die verordneten Diener der christlichen Kirche werden bei voller Wahrung ihrer inneren Freiheit zugleich auf die Einstellung ihrer Gemeinde Rücksicht zu nehmen haben. Erwartet diese etwa auf Grund ländlicher Tradition von ihrem Pastor eine besondere Tracht, so wird er diese anlegen, ohne sich zum Sklaven zu machen. Deffnen sich dagegen einem Geistlichen in der Großstadt Türen und Herzen leichter, wenn er in einem modernen Rock erscheint, so wird dieser seinem christlichen Charakter keinen Abbruch tun.

Eine besondere Erörterung in der christlichen Ethik hat die Stellungnahme zu Spiel und Tanz hervorgerufen. Das **Spiel** ist gerade als Gegensatz zur Arbeit die der Erholung durchaus angemessene Form, weil es fern von jeder Anstrengung allein der Entspannung dient. Es verliert diesen Charakter und damit seine sittliche Berechtigung in dem Momente, wo das Spiel zur Arbeit wird oder das zu erreichen sucht, was nur jene kann und soll. Ermüdende und aufreibende Spiele bringen das Gegenteil von

dem, wozu sie da sind: Erholung. Glücksspiele, die auf Gelderwerb zur Ergänzung oder gar zum Ersatz des Arbeitsverdienstes ausgehen, scheiden erst recht aus der Harmlosigkeit gesellschaftlichen Zusammenseins aus. Betrug im Spiel ist naturgemäß ebenso verwerflich, wenn nicht noch verwerflicher, wie im wirklichen Leben, weil niemand auf ihn gefaßt ist. Scheinbare Täuschung im Spiel ist dagegen nicht wider die Wahrheit, weil sie von Anfang an von allen Mitspielenden als Spielregel zugestanden ist.

Der Tanz — hier nicht als ernste Kunst verstanden und als solche erst später mit zu würdigen —, sondern **als eine Form der geselligen Unterhaltung trägt keine Wesenszüge, die ihn für den christlichen Charakter von vornherein verwerflich machen.** Die Geschichte des Tanzes zeigt allerdings öfter Formen und zwar nicht nur in der Gegenwart, sondern auch in der „guten alten Zeit,“ die ihn in engste Verbindung mit unethischem Verhalten, besonders auf sexuellem Gebiet zeigen. Aber das ist nicht eine spezifische Eigentümlichkeit des Tanzes, sondern auch ohne ihn möglich, während gerade der Tanz nur Ausdrucksbewegung fröhlicher Jugend sein kann. Zwei Lutherworte geben der reformatorischen Stellung zu dieser Frage Ausdruck. Zu Genesis 24, der Heirat der Rebekka, bemerkt Luther: „Also möchte man nun vom Tanzen reden, daß man davon sagt, er bringe viel Reizung zur Sünde, aber es kann auch einer wohl mit Einer buhlen, die weder Schmutz noch Schöne hat. Darum, weil Tanzen auf der Welt Brauch ist des jungen Volkes, das zur Ehe greift, so es auch züchtig und ohne schandbare Weise, Worten oder Gebärden nur zur Freude geschieht, ist es nicht zu verdammen. Das hat Gott hiermit angezeigt, daß er's also läßt schreiben, daß nicht die hoffärtigen Heiligen sobald Sünde daraus machen, wenn man es nur nicht zum Mißbrauch macht.“ In einer Bemerkung zu Sach. 8, 5 geht Luther noch einen Schritt weiter und macht den Tanz zu einem für Gott und Christus wohlgefälligen Spiel: „Item merke auch, wie das Kinderwerk, als Spielen und Tanzen der jungen Welt auf den Gassen nicht böse Ding ist, sondern Gott wohlgefällig. Christus wird sagen, daß der Kinder Singen und Tanzen auf den Gassen ihm lieber sei, denn all ihr Geheule und Gemurre in den Kirchen, und daß der Mägdlein Kränze und Puppen, der Knaben Kofstecken und rote Schuhe ihm viel mehr gefallen, denn alle ihre Platten, Rappen, Chorhemd und Schmutz.“

Ein Lutherwort kann uns auch den Weg weisen zu der rechten Stellung des christlichen Charakters gegenüber einer gerade im geselligen Leben besonders hervortretenden Erscheinung, dem sogenannten **Luxus d. h. dem Mehraufwand in Darbietung und Genuß über das unmittelbar Lebensnotwendige hinaus.** Luther meint einmal drastisch: „Darf unser Herrgott gute große Sechte und einen guten

rheinischen Wein schaffen, so darf ich sie wohl auch essen und trinken. Du kannst jede Lust auf der Welt haben, die nicht sündlich ist." Luther geht hier von der Schöpfungstatsache aus, daß in der Welt an Quantität und Qualität mehr Güter vorhanden sind, als für die unmittelbare und reizlose Befriedigung des Lebensbedarfes notwendig sind. Darin sieht er eine Aufforderung Gottes, auch diesen Ueberschuß und seine Lust zu genießen. Allein mit dieser Erwägung ist die Frage nach der Berechtigung des Luxus doch noch nicht erledigt, wenn es sich um den Aufwand des Einzelnen oder einer größeren Gesamtheit handelt. **Luxus ist ein relativer Begriff;** für den einen Menschen ist der Gebrauch besondrer Reinigungsmittel schon ein Luxus, während er für einen andern Selbstverständlichkeit, ja Notwendigkeit ist. In Kriegs- und Notzeiten stellen viele Nahrungsmittel etwas Luxuriöses dar, während sie im Frieden jedem zugänglich sind. Darum läßt sich nicht ein allgemeines gültiges Urteil in dem Sinn fällen, daß bestimmte Luxusgüter objektiv stets verwerflich oder stets berechtigt sind. Vielmehr ist das Problem vom subjektiv persönlichen Standpunkt aus anzufassen und zu lösen. **Der Einzelne darf sich nur dann irgendeinen Luxus gestatten, wenn er tatsächlich über die für ihn aufzuwendenden Mittel verfügt und diese nicht auf Kosten anderer individueller oder sozialer Notwendigkeiten aufbringt.** Mag — um an Luthers Beispiel anzuknüpfen — auch guter rheinischer Wein auf Erden vorhanden sein, so fragt es sich doch noch, ob ich das nötige Geld zu seiner Erwerbung habe, und wenn ich es dafür verwende, ob ich damit nicht meinen Kindern nährendes Brot entziehe. Erst die gewissenhafte Abwägung und Verhältnisbestimmung zwischen Unumgänglichem und Wünschenswertem gibt jeweils das Recht, auch das letztere zu erwerben. Der sozial und erst recht christlich gesinnte Charakter wird weiter erwägen, ob er nicht mit seinem überflüssigen Geld erst Bedürftigen zu helfen hat, ehe er sich selbst mit Luxusgütern versieht. Von diesem Gesichtspunkt scheint sich sogar eine radikale Verwerfung jedes Luxus zu ergeben, denn immer wird es in unsrer näheren oder ferneren Umgebung Menschen geben, die alle unsre Mittel gut gebrauchen können. Aber gerade wer sich hier des Wortes Jesu erinnert: „Arme habt ihr allezeit bei euch,“ wird sich auch seines Zweckes erinnern, nämlich den Vorwurf seiner Jünger abzuwehren, daß ein Weib ein Luxusgut, köstliche Narde, zur Salbung Jesu verwandt hatte, statt, wie jene es wollten, den Erlös dafür den Armen zu geben. Jesus hält es für berechtigt, daß man ihm durch einen besonderen Aufwand huldigt und auch im Gleichnis vom reichen Mann und armen Lazarus hat er nicht verlangt, daß jener auf jeden Gebrauch seines Reichthums verzichte, sondern nur getadelte, daß er sich nicht auch zugleich des armen Lazarus helfend erinnerte, der vor seiner Tür lag. Der Gebrauch von Luxusgütern soll im entsprechenden Verhältnis zur

Unterstützung der Bedürftigen stehen. Unter modernem volkswirtschaftlichen Gesichtspunkt ergibt sich, daß gerade Luxusgüter und ihre Herstellung vielen Menschen erst ermöglichen, das tägliche Brot zu verdienen. Fortfall jedes Luxus führt wirtschaftliche Katastrophen herbei und schädigt weitere Kreise mehr, als durch noch so reichliche Almosen gutgemacht werden kann. Der christliche Charakter kann darum den Luxus nicht einfach ablehnen, sondern er ist im einzelnen Fall zu ernster und sorgfamer Abwägung genötigt, wann Luxus sittlich berechtigt und wann er verwerflich ist.

Enger und tiefer als die bisher erörterte Geselligkeit verbindet die Menschen die Freundschaft. Sie hat eine naturhafte Basis und beruht auf der Anziehung voneinander verschiedenen und doch wieder entsprechenden Individualitäten. Jeder Mensch besitzt neben den Merkmalen, die ihn mit Anderen verbinden, wie Geschlechtlichkeit, Rasse, Nationalität, Lebensalter, noch eine Besonderheit, die er ganz sein Eigen nennt. Zu den Schöpfungswundern gehört es, daß schon das Äußere jedes der Milliarden Menschen irgendeinen Zug besitzt, der in dieser Form einem andern Antlitz nicht eignet. Seelisch ist das Gleiche der Fall. In dieser Individualität sieht der Mensch, besonders in moderner Zeit, einen besonders wertvollen Besitz, ein Pfund, mit dem gerade er zu wuchern hat. Aber in der Individualität steckt von Natur auch eine antisoziale Tendenz, die sich ohne Rücksicht, ja nicht selten auf Kosten der Anderen geltend machen will. Gerade die Epochen und Kreise, in denen starke Individualitäten hervortreten, wie etwa in der Renaissance oder in der Sphäre von Künstlern und Gelehrten, zeigen die heftigsten Spannungen. Als Gegengewicht hat die Natur eine Kraft geschaffen, die zur Verbindung der Individualitäten in der Freundschaft treibt. Wer sich eines starken Eigenbesitzes bewußt ist, empfindet die Neigung ihn zu verwerten, andern gegenüber „schenkende Zugend“ zu üben. Ein solcher Mensch ist aber auch bereit und verlangend, Gegengaben zu empfangen, sich die besonderen Schätze fremder Individualitäten anzueignen. Schwache Persönlichkeiten sind viel unfähiger zu geben und zu nehmen, als starke. Die Freundschaft schafft die Verbindung zwischen echten Individualitäten zu wechselseitiger Hingabe und Hinnahme. Sie ist darum von Natur schon auf eine soziale Verbindung angewiesen. Im christlichen Sinn ist die Freundschaft zunächst, genau wie die Familie, eine vorfittliche Erscheinung und kann darum sowohl eine Förderung, wie eine Gefährdung des christlichen Charakters bringen. Wie die Blutsgemeinschaft sich egoistisch in kollektiver Familienpflege abschließen kann, so vermag auch die Freundschaft einzelne Menschen gegen das große Ganze hermetisch abzusondern. Aber auch umgekehrt wie die Familie zum Altruismus zunächst innerhalb ihrer Grenzen, dann aber auch außerhalb ihrer zu erziehen vermag, so ist das auch in und durch die Freundschaft möglich. Bei jeder

fremden Individualität werden — auf die Dauer — nicht nur anziehende, sondern auch abstoßende Eigenschaften sichtbar; der natürliche Egoismus neigt dann mehr zum Versagen und zum Verurteilen, als zum Schenken und zum Verzeihen. In diesem Fall kann die Freundschaft das Mittel werden und die Kraft geben, auch fremdartige Züge im Charakter des Menschen zu ertragen, Verletzungen leichter zu vergeben und zu überwinden. Die Freundschaft macht fähig, Opfer zu bringen und sich auch wertvollen Eigenbesitzes zu entäußern. **Die Freundschaft unterstützt durch natürliche Sympathie den christlichen Charakter in dem rechten Verhalten zum Nächsten.** Was der Einzelne gegenüber einem Freund gelernt hat, wird er dann im weiteren menschlichen Gemeinschaftsleben verwenden können. Er wird auch in diesem nicht mehr jede Eigenart einer anderen Individualität beseitigen wollen, sondern sie nicht nur achten, sondern auch lieben. Durch die Freundschaft wird das Grundproblem im sozialen Leben, wie Verschiedenheit und Einheit gleichermaßen verwirklicht werden können, einer Lösung näher geführt. Der Gegensatz der Stände und Parteien kann stark gemildert und die Kämpfe von unsittlicher Schärfe befreit werden, wenn hüben und drüben Freunde stehen, die ihren persönlichen Zusammenschluß trotz sachlicher Unterschiede behaupten.

Die Freundschaft gewinnt erhöhten sittlich-sozialen Wert, wenn sie ihre Naturkraft in den Dienst objektiver Zwecke stellt. Die geschichtliche Erfahrung lehrt, daß freundschaftliche Verbindung von großer Bedeutung für die Entstehung bedeutsamer kultureller Güter ist. Eine moderne Betrachtungsweise will sogar die Entstehung des Staates auf die in primitiven Männerbünden herrschende Freundschaft zurückführen. Fraglos sind in der Geschichte grundlegende Änderungen und Verfassungsformen, wie die Tyrannis, auf die Entschlußfähigkeit von Freunden zurückzuführen; auch in Kriegen und Siegen der Menschheit spielen Freundschaften keine geringe Rolle. Auch christliche Charaktere gewinnen an Stosskraft, wenn sie freundschaftlich verbunden sind. Am Schluß seines Lebens spricht Jesus zu seinen Jüngern im johanneischen Evangelium: „Ihr seid meine Freunde.“ Er tut das nicht nur um anzudeuten, wie das reine Autoritäts- und Unterordnungsverhältnis zwischen Meister und Jünger jetzt dank seiner Erziehungsarbeit in ein gewisses Gleichheitsverhältnis übergegangen ist. Er will vielmehr die Seinen durch ihre Bezeichnung als Freunde stärken und anfeuern, ganz für seine Sache einzutreten. Man läßt sein Leben leichter für seine Freunde. Der persönlichste Freund Jesu, Johannes, hat dasjenige Evangelium geschrieben, das am tiefsten in das Wesen Jesu blicken läßt. Die allgemeine christliche Bruderliebe wird durch die besondere Freundesliebe nicht geschädigt, sondern gestärkt. Darum ist ihre Pflege ein Recht, ja eine Pflicht für den christlichen Charakter.

Das gute Recht des sozialen Christentums.

Pastor Dr. G. Fr. Schueke.

Eins der modernen Schlagwörter unsrer Zeit ist die Forderung eines „sozialen“ Christentums. Was dieser Forderung als Kern zu Grund liegt, ist aber durchaus nicht eine neuzeitliche Erfindung, fintelmal die sozialen Aufgaben der Kirche schon längst vor der jetzigen Generation gepredigt und praktisch ausgeübt sind. Rückwärts blickend weisen wir nur hin auf das Buch des seligen Hofpredigers Adolf Stoecker in Berlin, „Christlich Sozial“ und auf sein eminent soziales Wirken in der Arbeit der Inneren Mission und besonders in der Berliner Stadtmission in den achtziger und neunziger Jahren des letzten Jahrhunderts. Wohlverstanden, der deutsche Begriff der Inneren Mission ist ein absolut verschiedener von dem, was wir „Innere Mission“ als synodalen Arbeitszweig nennen. Während bei uns bis in allerneueste Zeit die Innere Mission sich hauptsächlich mit der Errichtung und Pflege neuer Gemeinden befaßte, ist die deutsche Innere Mission in erster Linie eine tatkräftige Pflege der entkirchlichten Individuen gewesen, also daß die amerikanische Innere Mission ein weit mehr soziales Gepräge als die deutsche individualistische Innere Mission hat.

Weiter rückwärts war Hermann August Franke ein hervorragend sozial wirkender Mann. Luther und seine Mitarbeiter in der Reformation hatten bei aller Betonung der individualistischen Einstellung des Evangeliums doch auch sehr stark soziale Züge. Ich brauche nicht auf Calvin hinzuweisen, weil dessen soziales Wirken in Genf ja allgemein bekannt ist. Ich erinnere nur daran, daß Dr. Luther eine Schrift schrieb: „Ordnung eines gemeinen Rastens“ (wir würden heutzutage sagen: „Community Fund“) und „An die Ratsherren aller Städte deutschen Landes, daß sie christliche Schulen aufrichten und halten sollen.“ Selbst in der katholischen Kirche vor der Reformation haben wir so manche Ereignisse, die wir als Versuche ansprechen dürfen, der sozialen Seite des Evangeliums zu ihrem Recht zu verhelfen. Die Gründung von Mönchsklöstern in belehrten Landstrichen war entschieden eine soziale Tat, da diese Anstalten nicht nur Wächterinnen über den reinen Glauben, nicht nur Pflanzstätten der Gelehrsamkeit waren, sondern auch Lehrstätten und Muster Schulen des Ackerbaus und Gewerbes. Ja, die Gründung von Mönchsorden überhaupt ist ein Versuch, die sozialen Ideale des Evangeliums nach der derzeitigen, freilich nach unsrer Ansicht falschen, Auffassung des Christentums zu verwirklichen. Man sieht also, daß die Forderung nach einem sozialen Wirken der Kirche uralte ist.

Neu ist nur der Name, die Prägung des Schlagwortes, die wir Professor Walter Rauschenbusch vom theologischen Seminar in

Rochester, N. Y., verdanken. Neu ist auch die Begründung für diese Forderung. Neu ist ferner die Ausdehnung, welche diese Forderung angenommen hat. Sie erstreckt sich von der blöden Forderung der „Zielbewußten“, daß die ganze christliche Kirche in toto, also als Ganzes der sozialistischen Partei beitreten solle, bis zu allerlei unklaren und verschwommenen sozialistischen Forderungen. Man hält eben die beiden von Grund aus verschiedenen Begriffe sozial und sozialistisch nicht auseinander. So muß naturgemäß allerlei Unklarheit entstehen. Diese Unklarheit aber über das, was man unter dem Namen „soziales“ Evangelium zu verstehen hat, ist die Ursache davon, daß es so viele Gegner hat, die da sagen, daß die Rettung der Seelen, nicht der Leiber, des Individuums, nicht der Allgemeinheit die Hauptsache im Christentum sei. Sie weisen darauf hin, daß die Allgemeinheit sich doch aus Einzeleristenzen zusammensetzt, und daß man dem gemeinen Wesen, der Gesellschaft, nicht helfen könne, wenn man darüber die Einzelpersonen vernachlässige. Und doch hat die Forderung nach einer sozialen Auswirkung des Christentums ihr völlig begründetes, gutes Recht.

Zur Begründung dieses Rechtes müssen wir allerdings zunächst einige Schranken aufrichten. Die Kirche Jesu Christi ist nicht wie Pallas Athene in voller Waffenrüstung dem Haupt ihres Vaters entsprungen. Vielmehr ist sie ein Produkt der historischen Entwicklung; sie ist, mehr oder minder bewußt, beeinflusst von den jemaligen Zeitströmungen. Wer wollte es bezweifeln, daß der Entwicklungsgang der Kirche ein ganz anderer gewesen wäre, wenn Christus und seine Jünger, und besonders sein größter Apostel, Paulus, Römer und nicht Hebräer gewesen wären, wenn die älteste Kirche sich nicht hätte sofort mit den hellenistischen Lebensidealen auseinanderzusetzen müssen. Oder können wir uns Gethsemane vorstellen, wenn die Elf deutsche Krieger anstatt hebräischer Kleiner Leute gewesen wären? Wir dürfen eben einmal nicht außer Acht lassen, wie viel der Einfluß der hellenistischen Philosophie, wie sehr der erbitterte Geisteskampf mit den Gnostikern dazu beigetragen hat, die Kirche in Bahnen zu lenken, die vielleicht durchaus nicht nach dem Sinn eines Matthäus, eines Petrus gewesen wären. Allein die unbefangene Betrachtung des Evangeliums Johannis in Vergleich mit den synoptischen Zeugen Jesu zeigt uns, wie viele verschiedene Strömungen neben einander und gleichzeitig in der Kirche Platz gefunden haben.

Jedes Jahrhundert der Kirche trägt seine besondere Signatur. War das neunzehnte Jahrhundert, nach dem Erwachen aus dem Geisteschlaf des Nationalismus, hauptsächlich gekennzeichnet durch eine lebendige Frömmigkeit und deren Auswirkung in der Arbeit der Seidenmission, so ließ das reißend schnelle Anwachsen des Mar-

rismus das Pendel nach der entgegengesetzten Seite hinüberschwingen und ließ in der Kirche mehr Nachdruck auf die inneren Aufgaben derselben legen. Man sah die Gefahr, die in dem Ansturm des atheïstischen Proletariats gegen alle Autorität, menschliche wie göttliche, lag, und sah sich nach einem Heilmittel um. Was Wunder, daß man die Kirche in das Joch des Antisozialismus zu spannen versuchte? Der uralte Schrei der Rechtlosen und Bedrückten: „Die Kirche macht uns nicht satt. Was soll uns die Kirche?“ wurde beantwortet mit dem Hinweis auf die sozialen Aufgaben der Kirche. Aber damit wurden oft, sehr oft, der Kirche Dinge zugemutet, die weit außerhalb ihres von Gott gesetzten Rahmens lagen. Ich erinnere um die Zeit des Weltkrieges, in der uns von allen Seiten entgegen posaunt wurde: „Die Kirche hat versagt,“ weil sie dem Massenmorden kein Ende bereiten konnte. Gewiß hatte die Kirche auch im Weltkrieg ihre soziale Aufgabe, aber diese lag nicht in der aktiven Einnischung in das Gebiet des weltlichen Staates. Summa summarum: **Die aktuellen Zeitereignisse und Geistesströmungen können wohl zur positiven Definition der augenblicklichen sozialen Aufgaben der Kirche dienen, aber nimmermehr zur thematischen Begründung dieser Anforderungen.**

Ebenso wenig aber dürfen wir die Begründung der sozialen Aufgabe der Kirche aus dem Alten Testament herleiten. Darin erblicke ich das „proton pseudos,“ den fundamentalen Irrtum von Professor Rauschenbusch, daß er den Heiland einfach auf der Basis des sozialen Programms der alttestamentlichen Propheten weiter bauen läßt, wenn er auch zugibt, daß Christus nicht in den alt-hergebrachten Geleisen weiter gegangen ist, sondern daß er die Hoffnungen und Erwartungen des Volkes in ganz andre Bahnen gelenkt habe. Wir halten vielmehr dafür, daß mit Jesu etwas **absolut Neues** in die Erscheinung getreten ist, etwas, das im tiefsten Wesen von der prophetischen Verkündigung des Alten Testaments verschieden ist. Ein Beispiel für viele: Die Bezeichnung Gottes als des Vaters ist im Alten Testament freilich schon vorhanden. Aber von dem ersten Gebrauch dieses Terminus, Deut. 32, 6, bis zum letzten, Mal. 2, 10, finden wir die Bezeichnung immer nur als eine kollektivistische, das ganze Volk Israel einschließende. In den wenigen Stellen, wo die Vaterschaft Gottes auf eine Einzelperson bezogen wird, ist es stets nur im Mund Gottes, nie eines einzelnen Menschen, als eine Verheißung auf zukünftige, messianische Zeit und dann auch nur für den verheißenen Davidssohn. Wie anders dagegen im Neuen Testament! Allein das Herrengebet, das Unser Vater, zeigt, wie absolut verschieden die Einstellung des Neuen Bundes ist. Gerade gegenüber dem sozialen, kollektiven Anschauungsbegriff des Alten Testaments ist das Neue Testament durchaus subjektiv. Gerade darin ist das Neue

enthalten, das den Neuen Bund gegenüber dem Alten kennzeichnet, daß die Religion den Fortschritt vom sozialen zum individuellen, vom nationalen zum universalen Verhältnis zu Gott macht. Darum lehnen wir jede Begründung des sozialen Inhaltes des Evangeliums ab, die sich auf das Alte Testament stützt.

Vielmehr weisen wir prinzipielle Beweiskraft für den sozialen Inhalt des Evangeliums nur dem Neuen Testament zu und zwar in erster Linie den Worten des Heilandes selber. Können wir aus seinen „*ipsissima verba*“ die soziale Tendenz oder den sozialen Inhalt des Evangeliums beweisen, haben wir unsre Aufgabe gelöst und das gute Recht des sozialen Christentums nachgewiesen. Sind wir aber anderseits dazu nicht imstande, so nützt uns alles Herumreden und Argumentieren nichts, dann ist eben das Christentum **nicht** sozial. Jedoch, man möchte einwenden, daß der Herr allerdings sozial gesinnt gewesen, daß aber in seinen erhaltenen Worten leider keins sei, das diese soziale Gesinnung unwiderleglich beweise. Um diesem Argumente entgegenzukommen, lassen wir in zweiter Linie, mit sekundärer Beweiskraft, die Worte der Apostel zu, wie sie uns in den kanonischen Büchern des Neuen Testaments erhalten sind. Wenn irgend jemand, so sollten die drei Apostel des innersten Kreises, Johannes, Petrus und Jakobus Jesu Sinnesart und Lehre gekannt haben. Von allen dreien haben wir aber glücklicherweise Briefe erhalten. Auch Paulus dürfen wir getrost unter die Zahl der vollgültigen Zeugen rechnen, wenn er auch zu Jesu Lebzeiten kein Apostel gewesen ist. Die Briefe dieser Apostel sind aber unter so verschiedenen sozialen Verhältnissen geschrieben, die Empfänger in so verschiedenen sozialen Lagen zu suchen, daß irgendwie und irgendwo die soziale Anschauung des Meisters zu Tage treten mußte. Wir machen aber hier wieder die Einschränkung, daß, falls Aussprüche in der epistolischen Literatur vorkommen sollten, die den Jesusworten der Evangelien widersprechen, wir den Evangelien den Vorrang einräumen, ungeachtet der Tatsache, daß die Briefe durchschnittlich älter sind als die Evangelien in ihrer jetzigen Gestalt. Es ist leider eine Tatsache, die auch in den Evangelien zugegeben wird, daß die Jünger den Herrn oft gar nicht und oft falsch verstanden haben.

Wenden wir uns also zur Lehre Jesu Christi.

Bevor wir aber auch nur einen Schritt weiter gehen, müssen wir zuallererst feststellen, daß Jesus kein Sozialist war, auch kein sozialer Reformator. Darin stimmen alle Theologen, die über dieses Thema geschrieben haben, im weitesten Umfang überein. (Vergleiche Rauschenbusch: „Christianity and the Social Crisis“; Shailer Matthews: „Jesus on Social Institutions.“) Mit Recht sagt Rauschenbusch: „Sociology and political economy were just as far outside of his range of thought as organic chemistry etc.“ (1 c.,

p. 47.) Wohl knüpft Jesus an die messianischen, sozialen Hoffnungen des Volkes seiner Zeit an, aber er gibt ihnen sofort einen ganz andern Gedankeninhalt. Israels Hoffnung war der Messias und mit ihm das Kommen seines Reiches. Seine Erwartung war national, und da das nationale Leben unter der Herrschaft Roms vernichtet war, eine Auflehnung gegen Rom, eine mit Waffengewalt siegreich durchgeführte Revolution gegen das Imperium.

Den Ausdruck „Reich Gottes“ nimmt Jesus aus der messianischen Erwartung Israels auf. Aber das ist auch alles. Der Begriff, den der Herr damit verbindet, ist ein absolut anderer. Ich glaube, unser neuer Katechismus, hat den Sinn Christi recht wohl erfasst, wenn er das Reich Gottes definiert: „The kingdom of God is the rule of God established in the hearts and lives of men.“ (qu. 93.) Auch Shailer Matthews sagt sehr korrekt: „He emphasized not the acquisition of rights, but the attitude of mind that leads to the sharing of rights.“ Wir wissen ja, daß Jesu Lehre durchaus altruistisch ist. Die Welt aber ist egoistisch. In seinem Kampf gegen die Welt muß Jesus daher die Buße, (vgl. Matth. 4, 17) d. h. eine Aenderung der GeistesEinstellung der Seinen verlangen. Nicht das eigene „Ich“ soll das höchste Gebot und die bewegende Triebkraft des Christen sein, sondern das „Nicht-Ich.“ Die zwei Gebote Jesu, Gott über alles zu lieben und den Nächsten gleich sich selbst, sind der klassische Ausdruck dieser Forderung. Jesus hat keine festgefügte Organisation erbaut und hinterlassen, sondern nur Richtlinien der GeistesEinstellung. Daß nun infolge seiner Betonung der Nächstenliebe eine soziale Richtung der Christen vorhanden ist, d. h. eine solche, die Christum, sein Reich, seine Kirche, ja die ganze Mitmenslichkeit als höchstes Gut ansieht, ist wohl selbstverständlich nach dem bisher Gesagten. Aber nur so weit und nicht weiter gehen Jesu Befehle an seine Jünger. Es hat dem Heiland durchaus fern gelegen, irgendwelche soziale Vorschriften und Gesetze aufstellen zu wollen. Wieder möchte ich Shailer Matthews zitieren: „Specific social teachings of Jesus, in so far as they exist, are to be regarded as the expression of what would be true in case the attitude of love were realized.“ (1. c., p. 63.)

Ueberhaupt dürfen wir ja nicht vergessen, daß Jesu Lehre vom Reich Gottes nicht politisch, sondern eschatologisch ist. Jedenfalls haben seine Apostel und Jünger den Herrn so verstanden und aufgefaßt. Das ganze Neue Testament ist durchdrungen von der Erwartung des in allernächster Zeit zu erwartenden Wiederkommens Christi und damit des Eintretens des Gottesreiches in die Wirklichkeit. Ob sich diese Zukunftshoffnung der ersten Jüngerschar auf ein irrtümliches Verständnis eines Herrwortes begründet, das wir in Matth. 16, 28; Mark. 9, 1; Luk. 9, 27 nach dem Verständnis der Jünger aufgezeichnet finden, lassen wir dahingestellt

sein. Jedenfalls war ihnen das Wort wichtig genug, daß alle drei Synoptiker es in ihre Verkündigung aufnahmen. Es läßt sich jedoch aus andern Herrenworten, die wir der Raumersparnis halber nicht aufführen, mit Sicherheit feststellen, daß Jesu Lehre nicht darauf hinausging, das Reich Gottes aktiv oder gewaltsam herbeizuführen, sondern daß seine Absicht war, die Seinen so vorzubereiten, daß sie an diesem Reich teilhaben konnten. Die gewaltige Krise, durch welche das Christentum gegen das Ende des ersten und im ganzen zweiten Jahrhundert hindurchging, läßt sich nicht anders erklären, als daß im antignostischen Kampf die Kirche die Umstellung von der eschatologischen Hoffnung zur politisch sozialpraktischen Organisation vollzog. Es hieße, Eulen nach Athen tragen, wenn wir den Beweis antreten wollten, daß die Episteln des Neuen Testaments die Parusie in der allernächsten Zukunft erwarteten.

Dementsprechend finden wir im Neuen Testament keine sozialen Vorschriften Jesu, die für alle Zeiten und alle Verhältnisse allgemein bindende Geltungskraft hätten. Einige Beispiele: Jesus hat keine Anweisungen über das Geld gegeben, wohl Richtlinien darüber, was der Besitz für den Menschen zu bedeuten hat, weil er eine trennende Scheidelinie zwischen den verschiedenen Strata der Gesellschaft bildet und darum als „ungerechter Mammon“ zu betrachten ist, aber bestimmt ausgeführte Gesetze darüber hat er nicht gegeben. Wir wollen nicht auf das Beispiel des reichen Jünglings eingehen, weil wir Jesu Rat an den jungen Mann, alles zu verkaufen und den Armen zu geben, nur für eine Prüfung in diesem einen, konkreten Fall ansehen und nicht für allgemein gültige Regel. Allgemein gültig ist an diesem Ereignis nur die sozialfittliche Forderung, das Herz nicht an den Mammon zu hängen. Wie weit der Herr davon entfernt ist mit Absicht und Bedacht sozial wirken zu wollen, zeigt uns gleich anfangs der von der ersten christlichen Gemeinde gemachte Versuch, einen praktischen Kommunismus einzurichten. Die Geschichte des Ananias ist durchaus nicht ein Beweis für den biblischen Kommunismus, sondern gegen ihn. Die Strafe trat nicht deswegen ein, weil Ananias nicht allen seinen Besitz hergab, sondern nur wegen seiner Lüge. Ebenso sind die Klostergeübde des Mittelalters über den Privatbesitz ein kümmerlicher Fehlschlag in dem Bestreben, den Sinn Jesu Christi auszudrücken.

Eine andre zu der damaligen Zeit brennende soziale Frage ist die Frage nach dem Verhältnis der Sklaverei zum Gottesreich. Wir finden aber von unserm Erlöser kein einziges Sterbenswörtchen darüber. Auch Paulus tritt zu unsrer Verwunderung in 1. Kor. 7, 21 gegen das Streben der Sklaven nach politischer Freiheit auf. (Vergleiche Bachmann: Der erste Brief Pauli an die Korinther, 1905, S. 287 f.)

Eheleben und Ehescheidung sind gewiß soziale Fragen von der höchsten Wichtigkeit; dennoch gibt Jesus keine Vorschriften über diese Fragen, sondern nur Anweisungen. Er verweist auf das bestehende mosaische Gesetz. Was darüber hinausgeht, sind Anweisungen, wie sich seine Jünger verhalten sollten, wenn das Reich Gottes komme, oder wie sie sich verhalten sollten, damit sie für das Kommen des Reiches vorbereitet wären. Er will nur von einer Scheidung auf Grund des Ehebruches wissen. Das stellen wir in dieselbe Linie mit der Anweisung Jesu über den Eid (Matth. 5, 34), die wir auch nicht „verbatenus“ und unter allen Umständen als geltend betrachten können (Jesus hat selber geschworen, vgl. Matth. 26, 63—64), sondern nur als Hinweis auf das kommende Reich Gottes. Im Reich Gottes wird man keinen Eid schwören, in ihm werden keine Ehen geschieden werden. Um also das Kommen des Reiches zu ermöglichen, um bereit zu sein, wenn es in den letzten Tagen kommen wird, deshalb gibt der Herr diese Richtlinien, nicht als Gesetzeskodex für die bestehenden Zeitläufte.

Zusammenfassend also finden wir in Jesu Lehren und der Verkündigung seiner Apostel keinerlei soziale Vorschriften. Dennoch aber, sagen wir, hat das „soziale“ Christentum sein vollkommenes, biblisch begründetes Recht. Natürlich kann keine politische Partei, kein Sozialismus, kein Kommunismus, kein sozialökonomischer Bruchteil der Gesellschaft Jesum als den Seinen in Anspruch nehmen, weder der Arbeitgeber, der Kapitalist, noch der Arbeitnehmer, der Proletarier. Das lehnen wir von vornherein und mit aller Entschiedenheit ab. Ebenso müssen wir es unumwunden verneinen, wenn alle kirchliche, sagen wir nur gerade heraus, alle synodale Tätigkeit unter den Gesichtspunkt der sozialen Auswirkung des Evangeliums auf die Gesellschaft gestellt werden soll. Das soziale Element ist nie die Hauptsache des Christentums gewesen und darf es auch nicht werden. Der Hauptpunkt alles universal- wie partikulär-kirchlichen Wirkens muß das sein und bleiben, daß des Menschen Sohn gekommen ist, zu suchen und selig zu machen, was verloren ist.

Dennoch, wiederholen wir, hat das „soziale“ Evangelium sein unbestreitbares, gutes Recht. Es mag die Stadt, die auf dem Berg liegt, nicht verborgen bleiben. Wir leiten das gute Recht des sozialen Christentums ab aus den beiden Forderungen des Herrn an seine Jünger, Licht und Salz der Erde zu sein. Verbinden wir mit diesen beiden Forderungen die beiden Gebote, an denen, nach Christi Erklärung, das ganze Gesetz und die Propheten hängt, so ergibt sich ohne alles weitere Argumentieren von selbst der Schluß, daß die Licht- und Salz-Eigenschaft des Christentums sich in allererster Linie an diesen beiden Geboten auswirken muß und an ihnen in die Erscheinung treten muß. Das muß ja jeder

sofort zugeben, daß eine Liebe zu Gott, die sich ängstlich vor der Welt zu verstecken sucht, nicht das von Jesu geforderte Verhältnis zu Gott ist. Bei einer solchen angeblichen Liebe zu Gott wird es einmal nach Mark. 8, 38 gehen: Jesus wird sich eines solchen Jüngers auch schämen. Ebenso entschieden ist dann aber auch die zweite Forderung, die eine soziale Auswirkung des Christentums als eine unbedingt notwendige Folgerung der Nächstenliebe beansprucht. „If socialism be only ‚acknowledgment of brotherhood and fellowship in work‘ it is but a phase of Christianity.“ Setzen wir für „socialism“ das Wort „soziales Christentum,“ so muß sich jeder Christ ohne Weiteres dazu bekennen. Ein soziales Wirken des Christentums ist nichts als eine logische Konsequenz des Glaubens überhaupt. Ein Glaube ohne Werke ist tot. Ein Glaube, der den Mitmenschen in sozialer Notlage sieht und nicht helfend und rettend in die Bresche springt, ist ja gar kein Glaube.

Aber, wendet man ein, hat nicht Jesus zu Martha gesagt: „Du hast viel Sorge und Mühe. Eins aber ist not?“ Wenn wir nun auch durchaus nicht abstreiten, daß das Eine, was not ist, das individualistische Sichversenken in des Meisters Lehre ist, so folgen wir doch weiter, daß, wenn die Prämisse not ist, dann auch die Konsequenz not sein muß. Und in der Tat, wer sich nicht selbst die Augen verklebt und die Ohren verstopft, der muß es sehen und hören, daß in dieser Zeit der sozialen Unrast, der schrecklichsten Notzustände, irgend etwas getan werden muß. Ich sage nicht, „sollte,“ sondern einfach, schlechthin und unbedingt „m u ß.“ Es besteht sonst die Gefahr, daß unser ganzes gesellschaftliches System über den Haufen geworfen wird. Man möchte mir erwidern, daß das auch gerade kein großer Schade wäre. Meinetwegen, aber „exemplum docent“: Mit dem Umsturz alles Bestehenden fällt auch die Kirche, das Christentum. Man vergleiche doch nur, wie es jetzt in den Sowjetstaaten aussieht. Will man das, nun gut, dann möge man nur wie bisher, „sit venia verbo,“ weiterwursteln. Wer aber ein Herz hat für seine Brüder, der muß miteinstimmen in den Notruf: Alle Mann an Deck! Nicht nur das Staatsschiff, das Schiff der Zivilisation, das Schiff der Kirche ist in Not. Wo ist die Arche Noahs, in der wir die Menschheit bergen können in der Sintflut des Materialismus, des Atheismus, des Mammonismus? Die Antwort lautet: In einem tätigen, sozialen Christentum.

Aber, rufen die Gegner wieder, das ist nicht durchführbar, die Hebung des sozialen Elends liegt nicht in der Aufgabe des Christentums, und selbst wenn die Kirche mit einem sozialen Programm Erfolg haben könnte, so ist es nicht ihre Aufgabe. Nun über das Letztere haben wir schon uns auseinandergesetzt und dargelegt, daß es absolut und unbedingt die wohlbegründete Aufgabe der Kirche ist, die Ausübung der christlichen Nächstenliebe praktisch zu gestalten.

Wir wenden uns hier nur gegen die erste Hälfte der These, daß nämlich eine soziale Arbeit der Kirche undurchführbar sei. Man erlaube uns, mit der Gegenfrage zu antworten: Warum? Wir wollen zugeben, daß mancherlei undurchführbare Utopien in den Gehirnen einzelner Fanatiker entsprungen sind, daß allerhand vage, uferlose Phantastereien uns als soziale Panaceen angepriesen worden sind, die doch bei dem Versuch der Verwirklichung nicht Stich halten. Aber „abusus non tollit usum.“ Ein soziales Programm der Kirche ist sehr wohl möglich und auch durchführbar.

Nur müssen zwei Forderungen gebührende Berücksichtigung finden. Zunächst darf sich die Kirche nie und unter keinen Umständen in die Sklavenketten einer Partei oder Richtung einspannen lassen. Charakterisieren wir die beiden hauptsächlichlichen Strata der Gesellschaft kurz als Arbeitgeber und Arbeitnehmer, so wäre es der schwerwiegendste Fehler, der begangen werden könnte, wenn sich die Kirche entweder ohne Weiteres auf die Seite des Kapitalismus stellen würde und der großen Menge der Arbeiter entgegenrufen: Seid zufrieden, wartet auf das Himmelreich; anderseits aber darf auch die Kirche sich nimmermehr von vornherein und ohne weiteres auf die andre Seite schlagen und den oberen Schichten der Gesellschaft die geballte schwielige Faust des Arbeiters zeigen. Die Kirche muß frei sein und bleiben, daß sie, wie Johannes, einem Herodes gegenüber treten kann: Es ist nicht Recht, daß du deines Bruders Weib habest. Aber ebenso muß sie wie derselbe Johannes, der großen Masse entgegenhalten können: „Contenti estote,‘ begnügt euch mit eurem Kommissbrote.“ Alle und jede Versuche, die Kirche auf eine bestimmte Parteirichtung festnageln zu wollen, müssen wir „a limine“ zurückweisen als dem Geist Christi zuwider.

Sodann aber muß die Kirche ein bestimmtes, fest umrissenes Programm haben. Es ist in Wirklichkeit nicht die Aufgabe der Kirche, die ganze Sanierung der gesellschaftlichen Zustände allein zu übernehmen und durchzuführen. Neben ihr und über ihr steht in erster Linie die soziale Tätigkeit des Staates. Ihm fällt in erster Reihe die Aufgabe zu, für eine allen seinen Mitgliedern ertragbare soziale Gestaltung der Gesellschaftsordnung zu sorgen. Neben ihr und ihr gleichberechtigt stehen die sozialen Errungenschaften der Wissenschaft. Neben ihr und ihr untergeordnet stehen allerlei soziale Faktoren und Agenturen, die an ihrem Teil ohne Verührung mit der Kirche, es versuchen, das soziale Elend zu lindern. Die Kirche kann nicht und soll nicht mit allen diesen Faktoren in Wettbewerb oder Konkurrenz treten. Sie kann und soll sich bemühen, die in dritter Stelle genannten sozialen Elemente so zu beeinflussen, daß sie nicht ihrem eigenen Wesen und ihren eigenen Aufgaben hindernd in den Weg treten; aber hauptsächlich

und vor allen Dingen muß die Kirche selber ein bestimmtes, scharf umzogenes soziales Programm haben.

Damit fordern wir natürlich nicht, daß dieses Sozialprogramm der Kirche die Gestalt eines Dogmas annehme. Das sei ferne. Vielmehr muß sich das soziale Programm der Kirche nach den bestehenden Zeitläuften richten. Was heute unumgängliche Notwendigkeit ist, mag in hundert, oder vielleicht schon viel weniger Jahren, veraltet und überflüssig sein. Darum muß das Programm der Kirche ein fließendes sein. Aber es muß in einem bestimmten Flußbett fließen, nicht über alle Ufer hinaus sich verbreitend und damit verflachend. Es ist nicht die Aufgabe der Kirche, die soziale Gesetzgebung eines Landes zu übernehmen, sondern die „de facto“ bestehenden Uebelstände zu lindern. In die Gesetzgebung greife die Kirche nur so weit ein, daß sie ihre warnende Stimme ertönen lasse, wenn unsoziale Gesetzesvorschläge eingebracht werden. Dann allerdings hat sie das Recht, wie jeder Bürger, und die Pflicht als Botschafter an Christi statt, zu reden und zu stimmen, aber nicht zu handeln. Zu handeln hat sie nur dann, wann es sich handelt, als guter Samariter für den bedrängten Mitmenschen zu sorgen.

Es kann nicht im Rahmen dieses Aufsatzes liegen, dieses Programm der Kirche aufzustellen zu wollen. Es wird in den Großstädten wie New York und Chicago, Philadelphia und Detroit ein fundamental verschiedenes sein von dem, was in ländlichen und kleinstädtischen Bezirken notwendig ist. Aber die Forderung muß klar und deutlich aufgestellt werden, daß die Kirche ein solches Programm habe. Es ist Sache der Synoden, der Konferenzen der Beamten mit den Delegierten der Kirchen ein solches Programm aufzustellen. Nur hüte man sich vor überschwänglichen Theorien, wie die schon zurückgewiesene Forderung, daß die ganze Kirche sich in „corpore“ der sozialistischen Partei anschließe. Wir wiederholen unsere Forderung, daß die Kirche ein bestimmtes, fest umschriebenes Sozialprogramm haben soll, das von Zeit zu Zeit revidiert und mit den Fragen und Nöten des Tages in Einklang gebracht werden muß. Dieses Programm aber muß die Kirche dann auch mit allen ihr zur Verfügung stehenden Kräften durchführen.

Wir sind am Ende. Resumierend können wir nur noch einmal sagen: **Das soziale Evangelium ist wohl nicht die, wohl aber eine Aufgabe der christlichen Kirche.** Auf unsere eigene Synode angewandt, ergibt sich die Forderung, daß nicht alle Tätigkeit derselben ausschließlich unter das Licht der sozialen Wirkung gestellt werde. Auch für unsere Kirche gilt es: Man sollte das eine, die Predigt des individualistischen Evangeliums, tun und das andere, die sozialen Konsequenzen dieser Verkündigung, nicht lassen.

EDITORIALS

THE SIXTIETH ANNIVERSARY OF THE THEOLOGICAL MAGAZINE

On the first of January, 1873, appeared the first number of the "Theologische Zeitschrift," the predecessor of "the Theological Magazine." With the present number, therefore, the theological organ of our Synod rounds out the sixtieth year of its existence. It seems appropriate to take due cognizance of this fact.

At the General Conference of 1872, held at Quincy, Ill., our church body, the "Evangelical Synod of the West," united with the "Synod of the Northwest" and the "Synod of the East," taking the name of the "German Evangelical Synod of North America." That this step put new life into the Evangelical Synod is manifested by a number of things. What interests us here most is the fact that only a few months later the Synod began to issue the "Theologische Zeitschrift." When it is considered that even after the union the new body numbered only 276 pastors (see Mücke, "Geschichte," page 210) it seems most remarkable that such a small denomination would be ambitious enough to assume the risk of such a literary venture. The theological education of its pastors lay in the hands of the small faculty at Marthasville, a humble place, hidden away in the Missouri forests. Nearly all the ministers were engaged in the hard struggle of eking out a bare living, at the same time doing their best towards meeting the practical needs of a young church in a new land. Still, they did not forget that it is not enough for a minister to be able to expound a text. They came from a land where the minister is not a preacher or pastor only, but also, if at all possible, a little bit of a theologian. At any rate, they knew that their fatherland boasted a noble tradition of theological achievement. They knew that there was no land under the sun that had produced such a wealth of thinkers and leaders in the theological field. So the "Theologische Zeitschrift" was started. There were plenty of theological papers in the old country which they might have subscribed to. But they wanted one of their own, in part because it would adapt itself to their own needs and in part because it would give their own ministers a chance to try their own wings, to ask their own questions and seek their own answers.

It must be admitted that the sledding was rough and the success doubtful, for years. In the first decade the paper had four

editors. One of them was Professor E. Otto. He would have been an ideal man for the place, one would think, but he had gone through the critical school of Bible study, was somewhat of a "higher critic" himself. In the Old Testament he found many "pictorial" representations, which others took literally. So he resigned (in 1880) after only two years of editorship. Today his theological position would be called very moderate. In 1880 he was ahead of his time.

In 1883 *Professor W. Becker* became editor and retained this place for sixteen years. Becker was not only a scholar, he also had considerable influence in the Synod and at its District and General Conferences. We heard him at the last General Conference he attended, that of Pittsburgh, in 1917 (he died in 1919). His keen, analytical mind enabled him to engage in brilliant debates on constitutional and other questions. He was not a popular speaker or writer. Still he was regarded as an authority and belonged decidedly among the leading men of the Synod. In the "*Zeitschrift*" one of his pet hobbies was a tussle with the "Missourians." Born in Baden where confessional controversies had long been unknown, he found it hard to be tolerant to Lutheran intolerance and if one looked through the pages of the paper under his guidance, one would often find him in shining armor, waging a valiant combat against the old foe.

Naturally the paper grew in circulation with the growing Synod. But it was uphill work. Oftentimes there were no contributions or not enough of them, then again its choice of subjects was criticized. The interest of many was lukewarm, and certainly the paper was never a paying adventure. So it was doubtless with a sense of relief that Professor Becker, in 1898, handed over the editorial work to Rev. Louis Haas. The General Conference had changed the name of the paper to "*Magazin für Evangelische Theologie und Kirche*." The new editor had received his training in the "Mission House" at Basel. In erudition and scholarly ability he was well qualified to compete with any university graduate. He greatly revered his former teacher Gess and would often pay tribute to his memory. The German part of the readers of the paper adhered faithfully to the "*Magazin*" that had now established itself well with its constituency. Still one could feel that the trend of the time would soon demand some recognition in the matter of language.

Rev. Haas had in the last years of his life removed to Spokane, Wash. He labored to the end, dying in 1917, seventy-three years of age.

The present editor succeeded to his place in 1917. The country was at war with Germany, the "fatherland," and it was a very

delicate task to stay true to one's convictions without incurring the penalties of the "espionage act." Even when peace was restored it became necessary for quite a while to step warily.

The language question grew more and more insistent. How were we to get the cooperation of the younger clergy who had little knowledge of, and use for, the German? The future belonged to the young; if we were to have a future for the Magazine we had to have the favor of the younger set. So it was finally decided to give the English first place in our paper and its name was again changed to "The Theological Magazine of the Evangelical Synod."

We also realized that this step in itself did not meet all the demands of the time. The interests of our readers and, therefore, of the Magazine, in the past had been theological chiefly. It had been devoted to the range of subjects which are contained in the three articles of the "Apostolic Creed." The new emphasis, on the other hand, was on Christian Ethics; on the salvation of society, not on individual salvation only. The "Kingdom of God" was becoming the great battle cry. Sociology was taking the place of theology in the narrower sense. Such sciences as the comparative study of Religions, Philosophy of Religion, Psychology, etc., were given new attention. The Theory of Evolution, so much more in the foreground here than in German theology, called for its share of attention.

To all this we have tried to give consideration so far as our ability and that of our contributors allowed. Just now the matter of Christian Education assumes more of importance. We know our limitations very well. We need the cooperation of our brethren. We should regret it exceedingly if their support and continuing favor were withheld. We ask for the love and loyalty of our constituency as a whole and for the helping hands of those who feel that they want to contribute directly to the success of our cause. It is, perhaps, too much to expect from individuals a personal and real propaganda; but could such a hope and dream be realized the welfare and future of our paper would be secure indeed.

THE SECRET OF SUCCESS

A short while ago we attended a church anniversary in one of our country congregations. It was for us a delightful experience. The calm and restful atmosphere of the country is a balm to the mind and body of the city-dweller. Besides, the church is no uncertain quantity in the farmer's life. There were three services on that day and at each one of them was the church—a large and commodious building—well filled. The minister, a young man of perhaps thirty-two, has been with that congregation about six or

seven years and only a year ago the church was renovated at a very large expense.

Our personal discussions naturally turned in the direction of the old and yet ever new question of the minister's success. That young brother voiced the opinion that the chief factor was not a man's intellectual equipment but the kind of man he was. He said that he himself did not make any particular claims of scholarship or eloquence in the pulpit, but that if he had had some measure of success in his ministerial career, he ascribed it to the fact that he had cultivated the personal qualifications. A minister's personality was in his estimate by far the greatest factor in a successful ministry.

While listening to the brother's "footnotes to pastoral theology" we made some mental qualifications, but on the whole we felt that the weight of evidence was overwhelmingly on his side. It may not always have been so. When the minister was regarded as the keeper of the mysteries of the kingdom, in the times of our theocratic past, his personality was not of such decisive importance. His preaching power, his hold on Scripture truth, his moral and spiritual qualities were the things that counted. Jonathan Edwards may personally have been a man of pleasing ways but his success was not derived from that. He was influential in his time and is noted in church history because he could hold his audience over the burning pit with such dreadful earnestness that they felt themselves in "the hands of an angry God" and cried for mercy. And there is an even greater one than he was, John Calvin of Geneva. If ever man was far from having a pleasing personality, it was John Calvin. One only has to look at his picture, in that austere garb of his times, and one is sure that that man never laughed in his life. By the way, speaking of pictures, in certain churches and vestries one can survey long lines of ministers of the past and one will find that they are all men of serious mien and forbidding aspect. Take, on the other hand, the picture of a minister of today and with a sixteen to one probability you find him wearing the "smile that won't come off." However, let us not make the mistake of thinking that our forbears couldn't appreciate the blessedness of a cheerful countenance. Here is our Luther, who bore upon his shoulders a responsibility that ten others would not have been equal to. Wasn't he possessed of a pleasing personality? Did not he have a great sense of humor? And if his personality had a much wider and more spontaneous appeal was it not because he had cultivated in himself an understanding of what makes life rich and joyful and healthy?

If one wants to be impressed with the fact that today personality is the thing that stands highest in the market, let him read the recent book by William S. Walsh, "Cultivating Personality."

The author, a psychiatrist, shows that, aside from scientific and related fields, substantial success in life is not dependent on brain power but that a man with a winning personality has a better chance than a man with a brilliant mind but unpleasant characteristics. This holds true in nearly all works of life, in public life, especially. Governor Roosevelt, in the last campaign, was in important respects inferior to President Hoover but he had a more pleasing personality and that helped him greatly against his opponent, who hated to face the crowd and to extend the glad hand.

The book by Walsh offers constructive counsel as to how to acquire and cultivate the right kind of personality. The minister will learn from it for he needs an attractive personality. But he will have to be on his guard against expecting too much from it. He should try hard to make himself popular but strive still harder to please God even at the expense of losing the favor of the people.

Zimmer heiter — Gott hilft weiter!

Vor einiger Zeit fiel uns ein altes „Pilgerbuch“ in die Hände, ein Buch, in dem die Gäste, die durch unser Haus gegangen waren, sich eingezeichnet hatten samt einem kurzen, passenden Wort oder Vers. Als wir darin blätterten, stießen wir auf eine Seite, die nur eine ganz kurze und fast unleserliche Eintragung enthielt. Es stand daselbst das obige Wort: Zimmer heiter — Gott hilft weiter! Und darunter: Eduard.

Lebhaft waren die Erinnerungen, die dies Blatt in uns wachriefen. Vor etwa 30 Jahren kam ein alter Herr durch unser Haus, dessen aristokratisches Äußere gar wenig zu seiner Beschäftigung paßte: Er verkaufte nämlich deutsche Bücher. Aber noch auffälliger war die Tatsache, daß er sein Augenlicht völlig verloren hatte. Kein Wunder, daß wir das größte Interesse an dem Mann nahmen und ihn einluden, bei uns eine Zeitlang zu verweilen. In den Abendstunden ließ er uns einen Blick tun in seine Lebensgeschichte.

Er sei, sagte er uns, der Sohn eines deutschen Generals und Festungskommandanten. Aus irgendeinem Grund — er sprach sich darüber nicht aus — sah er sich gezwungen, das alte Vaterland zu verlassen und nach Amerika auszuwandern. Er vertauschte seinen Namen — den einer bekannten Adelsfamilie — mit einem einfachen und nichtsagenden „Wilhelm.“ Jedenfalls war in seiner Lebensgeschichte ein Kapitel, das er Grund hatte, mit Stillschweigen zu übergehen.

Aber wenn daselbst einen Fehltritt enthielt, der ihn tief demütigte — schwer waren auch die Lebensführungen, die ihm hier beschieden waren.

Nach mancherlei Schicksalswechseln erhielt er eine Stelle an einem College in Iowa. Er heiratete eine Frau, die ihn glücklich machte. Aber nun traf ihn ein schwerer Schlag. Sein Augenlicht fing an nachzulassen. Er sah sich mit Blindheit bedroht. Dann starb seine Frau — und da stand er allein, ohne Mittel, ohne Stellung, ein Mann von bald 70 Jahren, bald völlig erblindet. Brach er nun zusammen unter der Wucht solch unerhörter Schicksalsschläge?

„Nein,“ sagte er zu uns, „ich erinnerte mich, daß ich der Sohn eines alten Militärs sei, daß ich aus einer Familie stamme, die seit Generationen Tapferkeit und Mannesmut als ihre besonderen Eigenschaften gepflegt hatte.“ Er faßte den Plan, sich durch Bücherverkauf seinen Lebensunterhalt zu verdienen. Blind, wie er war, begab er sich auf die Reise. Wenn er in eine Stadt kam, tappte er seinen Weg so gut als möglich zu einem deutschen Pastor oder einer deutschen Zeitungsoffice und ließ sich einen Mann geben, der ihn durch die Straßen führte zu den Adressen, die ihm Pastor oder Zeitungsmann gegeben hatte. Als er zu uns kam, war er 72 Jahre alt. Die Tapferkeit dieses schwerheimgefügten Mannes und seine stramme militärische Haltung machten auf uns einen unvergeßlichen Eindruck.

Worin lag nun seine sittliche Kraft, sein heldenhafter Sinn? Wer die kurze, oben geschilderte Eintragung las, der mußte denken, es sei sein Gottvertrauen gewesen. Wir wollen auch gewiß nicht bestreiten, daß sein religiöser Glaube mit dazu betrug, ihn aufrecht zu erhalten. Aber die eigentliche Quelle seines mannhaften Durchhaltens war die Familientradition und das militärische Ideal, das er von dorthier überkommen hatte. Es gibt auch sonst tapfere Seelen, die gar nicht mal den Anspruch machen, an einen Gott zu glauben, den man in der Not anruft, und der uns aus der Not heraus hilft. Wir alle kennen das poetische Selbstbekenntnis jenes Schwindflichtigen, der kühn ausruft:

“I am the captain of my soul,
I am the master of my fate!”

Und wir alle erinnern uns, bei B. Russell gelesen zu haben, daß zwar der Verlust des Gottesglaubens uns das Licht des Daseins nimmt, daß aber dennoch die mannhafte Seele sich rüsten kann to *unyielding* despair! Am schroffsten weist Nietzsche allen Rest von Gottesverehrung von sich, wenn er die Moral des Christen eine Sklavenmoral nennt und den „Uebersmenschen“ alle Kraft aus sich selbst nehmen läßt.

Es ist wahr, daß manche, die sich nicht Christen nennen, oft ihre Schicksalsnöte mit mehr Geduld tragen als solche, die für sich den Christennamen beanspruchen. Es ist auch wahr, daß mit man-

chen Weltmenschen besser umgehen ist, als mit wunderlichen oder tadelwürdigen Heiligen. Aber man muß nicht den Wert des Christenglaubens messen an den Schwächen seiner Bekenner. Sie bleiben oft weit zurück hinter ihren Bekenntnissen, aber würden sie nicht ohne Glauben noch unvollkommener sein?

Heutigen Tages leben wir in einer Zeit, wo für Millionen es nötig ist, sich mit Mannhaftigkeit zu rüsten und zu gleicher Zeit sich den Glauben an einen freundlichen Gott nicht schwinden zu lassen. Schreiber dieses sieht jeden Tag einen Mann auf dem Public Square stehen, in jedem Wetter, bei Regen, Wind und Kälte wie im Sonnenbrand. Er verkauft Zeitungen, trägt einen Gürtel, auf dem steht: I am blind! Er wohnt im N. W. C. A. Von dort nimmt er wahrscheinlich seine religiöse Ausrüstung mit. Aber dann geht der achtundfünfzigjährige Mann an seine Stelle und ruft: Preß, Preß, Preß! Den ganzen Tag. Und man sieht ihn zuweilen lächeln. Er hat Glauben und hat Mannesmut! Was für ein Anblick! Viele, Tausende brauchen dieselbe Ausstattung. Die aber glücklicher gestellt sind, sollten sie nicht besonders dankbar sein und bereit, etwas Licht fallen zu lassen in das Dunkel, in dem andre dahergehen!

The Christian World

Congregationalist Is Called to Cleveland

DR CHESTER B. EMERSON ACCEPTS POST AT TRINITY CATHEDRAL;
TO BECOME DEAN AFTER ORDINATION

Cleveland—The Rev. Chester Burge Emerson, D.D., prominent Congregational clergyman and pastor of the North Woodward Church, Detroit, has accepted a call to become residentiary canon and, eventually, dean of Trinity Cathedral here. Dr. Emerson was confirmed on November 5th by Bishop Page in Detroit, and was received as a candidate for holy orders in the diocese of Michigan. Until his ordination he will be licensed as a lay reader and authorized to minister in that capacity and to preach at the Cathedral.

Trinity Cathedral has been without a dean since November, 1931, when the Very Rev. Francis S. White, D.D., resigned to become rector of St. Andrew's Church, Tampa, Fla. The rules of the Cathedral provide that a dean be nominated to the chapter and executive committee by the Bishop. It is understood that a number of such recommendations were rejected for various reasons. Although not included in the original nominations Bishop Rogers intimated that Dr. Chester B. Emerson of the North Woodward Congregational Church, Detroit, had for some time been desirous of entering the Episcopal Church. After hearing Dr. Emerson the executive committee unanimously asked the Bishop to nominate him.

As Dr. Emerson is not in episcopal orders, it was impossible to elect him at once as dean of the Cathedral. It was therefore arranged that Bishop Rogers should become acting dean and Dr. Emerson appointed a lay reader, with title of canon in residence, a position that may, under Cathedral statutes, be held by a layman. It will be necessary for Dr. Emerson to remain a candidate for a minimum of six months before being ordained to the diaconate, and serve as deacon for another six months before he can be advanced to the priesthood and become dean.

Dr. Emerson has tendered his resignation as pastor of the Detroit church, the congregation of which will meet November 22d to act formally upon it. He expects to take up his work in Cleveland by January 1st.

WAS CLASSMATE OF BISHOP ROGERS

A classmate of Bishop Rogers at Union Theological Seminary when both men were students there, Dr. Emerson has attained a position of great prominence in the Congregational Church. He is a native of Massachusetts, having been born in Haverhill July 28, 1882, the son of John A. and Abbie Jane Emerson. He was graduated from Bowdoin

College in 1904 and from Union Seminary in 1909, receiving his doctorate in divinity from the former in 1919. He is unmarried. Ordained in the Congregational ministry in 1909, he served for four years as pastor of the first parish, Saco, Me., and in 1913 entered upon the pastorate of North Woodward Church, Detroit. During his ministry in this church, it has become the largest Congregational group in the country, outside of New York City, and is one of the largest of any religious body in Detroit.

Dr. Emerson has been a prominent figure in his denomination. He is chairman of the executive board of the Michigan Congregational Conference, a corporate member of the American Board of Foreign Missions, a member of the executive committee of the state board of Congregational Churches, and president of the board of trustees of the Michigan Conference since 1919. He was moderator of the state conference in 1925 and is a member of the executive committee on missions of the national council of Congregational Churches. Last year he was president of the Detroit Pastors' Union and he is now president of the Detroit Council of Churches.

ACTIVE IN CIVIC AFFAIRS

Dr. Emerson has taken an active part in civic and cultural affairs as well as in the religious field. He is a member of the Founders Society of the Art Museum of Detroit and a member of the board of directors of the Detroit Symphony Orchestra. He was a trustee of the Civic Theater.

Dr. Emerson served under the Y. M. C. A. in France from 1917-18; was chaplain of General Hospital No. 36. He is an overseer of Bowdoin College, a member of the board of directors of Union Theological Seminary, a trustee of Hampton Institute and Oliver College, and a member of Alpha Delta Phi fraternity.

On Wild Jackasses, Fool Voters and Prosperity

Everywhere in the United States, from Democrats and Republicans, we have a great chorus of tributes to Herbert Hoover. Part of it is pity, but most of it comes from an innate sense of decency and fair play. We had rather have men fair during a campaign, but if that is not yet possible in our present stage of development, it is something to find them disposed to be fair when the contest is over.

Practically everybody knew that Hoover had done well as President—magnificently at times—but few in the opposition could be found to say so before the votes were counted. Now they can express their real convictions.

The stakes played for in the election were enormous. Not only the Presidency, with its power and prestige, but all the Cabinet officers, all the ambassadorships and some forty thousand lesser jobs were involved. A determined lot of ringsters and bosses, with some fair, fine men and women, were behind Hoover. A more determined lot of ringsters and bosses, with some fair, fine men and women, were behind Roosevelt. The Democrats sensed the fact that the stars in their courses, or shall

we say the jobless in their wanderings, fought with them, and pushed on to victory. The Republicans knew that the cards were stacked against them, and desperately forced the President to make the fight for himself and lost.

It is fortunate for the country that as good a man as Franklin Roosevelt was nominated. The Democrats could have elected practically anybody that they put up. We might have had "Ma Ferguson," or William Randolph, as President! Instead we get a gentleman whose instincts are on the side of decency and clean administration, who showed courage in handling the case of Mayor Walker, and who has done well in every position that he has filled. We have not liked all of his speeches, any more than we liked all of Mr. Hoover's speeches, but the country is fortunate to get him. One thing we must say for him; his comeback after a physical knockout that might have broken his spirit and made a helpless old man of him shows caliber.

People are saying now that probably it is a good thing for us to get the feeling of protest out of our systems in one huge orgy of resentful voting. That is what it amounts to. It is quite likely that the sane, constructive measures started by Mr. Hoover to end the depression will be continued, and the country brought back to a reasonable degree of prosperity.

We want just that. We are utterly unashamed to state it. We want real estate and securities to go up. We want good offers for some of our denominational property. We want an increased subscription list. We want our own salary and the salaries of our associates put where they ought to be. We want a little less worry and considerably more comfort. Some hundred millions in this country and other hundred millions abroad want the same thing, and we want it for them. We are not at all interested in scrapping our social system, but we are interested in making it work, and work with justice to everybody. That these are the days of "last things" and that revolution is impending, to us is sheer nonsense. We want the Administration of Franklin Roosevelt to serve our country and the world, and to bring back prosperity, and if that means that forty millions of fool voters will think the Democrats deserve all the credit we are perfectly willing that they should think so, for the time being at least.

Mr. Roosevelt's first test will come with his Cabinet, and his second will come over foreign affairs. If he gets Young, Newton Baker, Baruch, Smith, Norman Davis, John W. Davis, Frances Perkins and other people of that kind to help him, he will be off to a good start. If he seeks the advice of the only Hiram of California, or the editor who is the chief exponent of selfish nationalism, or some of the big navy group, he will be a beaten man before he takes the oath. We are confident that he wants to do the unselfish, broad-minded thing. His tact, his patience, his friendliness, his gift of making diverse types pull together, his ability to dramatize his acts and carry the people along with him, his real courage, will help him drive the sons of the wild jackass and his own donkeys in one team.

His hardest task will be to change the enormous mass of isolationist sentiment into intelligent patriotism. Most of us do not see yet that we can not collect war debts and have trade too, that we can not pass pork barrel bills and bonus bills and huge armament bills, and reduce government expenses, that we can not let Europe stew in her own juice and be prosperous ourselves. We must learn these things. Probably Franklin Roosevelt, under all the circumstances, can do more than Hoover could have done in the next four years to teach us.

Mr. Hoover congratulated Mr. Roosevelt on the opportunity to serve the country that has come to him, and offered to help in every way in his power. He has set a fine example for us all.—*The Christian Leader*.

The Oxford Centenary

BY THE RT. REV. ROCKSBOROUGH R. SMITH, D.D.
Bishop of Algoma, Canada

Next year, the Anglican communion throughout the world will be celebrating the centenary of the Church revival which is commonly known as the Oxford Movement. This event is one which will be the concern of not merely one party in the Church, but of the whole communion, and the Archbishops of Canterbury and York have appointed a committee, containing men of every school of thought in the Church, to arrange for its celebration.

The movement for the recovery of the full Catholic heritage of the Church of England is usually dated from the great Assize Sermon on National Apostasy preached by John Keble at Oxford in the year 1833. The centenary will be an occasion which should call forth our sincere gratitude to Almighty God for all the blessings which He has bestowed upon our Church during these hundred years.

It is exceedingly difficult for us today to realize the condition of the Church of England at the beginning of the nineteenth century. To many unbiased observers it seemed as if her end was near. There was a great gulf between the relatively few clergy who were well paid and the poor curates who did the work in the parishes, and whose social standing was not far removed from that of the upper servants in a large house. Pluralism was rampant. The anonymous publication in 1831 of a remarkable book called *The Extraordinary Black Book* gave a great shock to everybody. It showed how unequally the revenues of the Church were being distributed. Most bishops received the emoluments of one or more canonries, of several "fat" parishes and perhaps a deanery. It is said that Bishop Watson of Llandaff, who died in 1816, was also professor of Divinity, held sixteen parishes, and only visited his diocese once. A third of the clergy were pluralists and many of them never resided in their parishes but lived where they liked, while miserably paid curates cared for the flocks. The Bishop of Ely (Sparke), his son and son-in-law, between them received £30,000 of Church money.

Churches were closed all the week through, their interiors disfigured by huge and ugly three-decker pulpits, often placed right in front

of the Holy Table; the altars were bare, often covered with dust and cobwebs; the fonts frequently used as receptacles for all kinds of rubbish; the pews of the rich were little rooms with doors, carpeted and often containing fireplaces, enabling the squire to poke the fire noisily when he thought that the sermon had lasted long enough, and the poor sat in the most draughty parts of the church on hard and bare forms, bearing the stigma of being called "free seats."

The Holy Communion was ousted from its proper place as the center of Christian worship and devotion, and was, even in many large city churches, celebrated only three or four times a year. The eucharistic vestments and other accessories of devout worship, although ordered, as now, by the Ornaments Rubric of the Prayer Book, were given up and in many cases sold. In short, it seemed as if the Church of England were on its last legs and could only exist for a short time longer.

We have not even yet, a hundred years after the revival began, recovered all the beauty and dignity of our Prayer Book services which we lost during those days of carelessness, slovenliness, and neglect. But we are slowly recovering them. Ingrained prejudices die hard. The Tractarian leaders, as they were called, were accused of being disloyal to their Mother Church and of wishing to bring about her submission to the Pope of Rome. Yet in reality they were, as is commonly recognized nowadays, loyalists, not rebels; recoverers of what had for a time been lost, not innovators. They based their claims on the Prayer Book, taking its directions precisely as they stood, attempting no subtle evasions, shielding themselves behind no ambiguous phrases. They had at their ordination received authority as priests of the Catholic Church, and they acted on that authority. At last, when it became clear that they were in reality loyal to the principles of the Prayer Book, and that their opponents were unable to answer them, there arose a loud demand that the Prayer Book should be revised because it was too Roman. When at last the demand was granted and the Church of England, after a long period of study and negotiation, revised the Book in 1927, they complained that the revision made it more Roman than ever. Yet this revision was throughout the work of the bishops, priests, and laymen of the Church, and was accepted almost unanimously by the convocations, the Church Assembly, and the majority of the dioceses.

However, the whole Church will thank God next year for all the blessings which He bestowed upon us as He saved the Anglican Church from extinction, and we should show our gratitude to Him for His bounteous mercies by teaching with even greater definiteness, devotion, and fervor the saving truths of the Catholic religion as we have inherited them from the past, and receive more humbly, earnestly, and devoutly the wondrous spiritual blessings which come to us from fervent prayer and meditation and from the frequent reception of the Sacraments of the love of our divine Redeemer.

The Anglican Church sets before her members an extremely high ideal of faith and practice. From her Prayer Book we see that she expects them to be present at the offering of the great Christian Sacri-

fice on every Sunday and Holy Day, to be frequent in receiving Holy Communion, to be diligent in observing the Fast Days which she orders, and to use the vestments and other ornaments of both church and minister which she lays down. But she leaves a great deal to the individual conscience, with the result that some of her members not only neglect these requirements themselves, but actually object to other members, carrying out her plain directions. It is surely time that this narrow-minded attitude passed away and that those who do not themselves observe fully the Fast, the Festivals, and the Ceremonial of the Prayer Book should, at any rate, respect the consciences of those who try to do so.—*Living Church*.

The Inhabited Ruins

F. C. HOGGARTH

A story is told of two American women, wandering round Oxford, the soft limestone of many of whose colleges is badly weathered, and some of which look in a state of decay. These visitors pushed their way up a stair in a back quadrangle and opened a door. They saw a much alive and contemporary looking youth, sprawled in a basket chair, before a cheerful fire, filling the room with pipe smoke and his brains with Aristotle's ethics.

Somewhat nonplussed, the ladies apologized for their intrusion. "We are sorry, but we had no idea that the ruins were inhabited."

That's the story told by Dr. Sperry, which may or may not require an effort to believe. One at least has heard things more difficult to credit. Some there are who seem to make a similar mistake regarding the Church. They regard it as the home of a lost cause. They also might be surprised to discover that the ruins are still inhabited, and by a rather wonderful set of folk.

Doubtless at times they manifest petty faults, and narrow prejudices, and their ways at times have afforded the cynic his opportunity. The squabbles that break out from time to time are a discredit and the occasional lack of charity in judgment disgusts. Discovered inconsistencies in the lives of some who frequent the church have led others to indict the whole Church as a hypocrisy. Critics can be found who have dipped their pens in gall when writing of the churches.

Arnold Bennett knew something of a Methodist chapel in his boyhood days. His parents were Methodists, yet his references are full of scorn. The folk who worshiped and worked in the place, including his parents, were a miserable, narrow-minded lot of Pharisees. Apparently he never saw anything in any one of them that was praiseworthy.

In the "Autobiography of Mark Rutherford" is a picture of the personnel of independent churches that Hale White had known. He had been soured by his experience, and paints a grim picture of their illiberality, their dulness, their imperiousness, their petty malice and much else. Judged by its influence on his spirit, A. J. Gossip calls it the most un-Christian book he has ever read. "Though church people

can be troublesome they have no resemblance to the repulsive reptile house of crawling, stinging, loathsome things!" That is a caricature set down in the bitterness of a man's spirit. Not what Bennett and Rutherford saw, but what they missed, is the most significant things about the Church.

After working in scores of different churches, in village and city, north and south and west, and knowing from the inside all too intimately the things on which critics seize, I should say that the churches house a wonderful fellowship. The story of week by week loyalty, devotion and sacrifice, found in them, never could be told. It is simple nonsense to say that the people outside are as good as those inside. A millionaire's son once told us that though he lived next door to a church, he never went, because he reckoned he was just as good as those who did go. But he wasn't. I could easily have produced scores of simple folk the latchet of whose shoes he wasn't worthy to unloose.

Where would be the great philanthropies and similar but more local charities, but for the churches? Where do their friends and their workers come from? What of the Sunday school movement, Scouts and Guides, Boys' Brigades and the like? Where would they be, apart from workers supplied by the churches? When any bit of social service is to be done, is there more likelihood of response from those outside or those inside churches?

People who don't know might be amazed at the number of appeals that come to churches and their members, and even be more amazed at the aggregate response.

The charities and social services of the land know apparently where to look. If critics occasionally investigated a few such facts, they might find reason at least to moderate their indictment.

What an Opportunity!

Not infrequently when a parish has suffered from an excess of ecclesiasticism its vestry finds itself. It asserts its canonical rights. It tolerates no dictation. It expresses the determination to re-establish normal conditions.

Finding that its clergy have intentionally departed from the traditions, doctrine and discipline of the Protestant Episcopal Church, the Wardens and Vestrymen act. They realize that they are trustees of an established corporation and as well the elected representatives of the congregation whose interests they are bound to safeguard.

In calling a new rector they wisely decide to call a man who is loyal to the letter and the spirit as well as to the worship and teachings of their Church. As officers of the parish it is their bounden duty to protect those in it whom they represent from casual and particularly from flagrant violations of their Church's canons and rubrics.

At present many are thinking of the wonderful opportunity that presents itself to the Vestry of Trinity Church, New York.

This parish has the largest endowment of any of our Protestant Episcopal parishes. And, yet not one of its several units is self-support-

ing nor has been for many years. Not one exercises a truly metropolitan influence disassociated from its great endowment.

Without endowment it is probable that not one of its churches or chapels would continue in service for any extended period of time.

With the exception of St. Agnes' Chapel the whole parish has apparently gone Anglo-Catholic. As it has advanced in this particular it has declined as a spiritual factor in the Protestant Episcopal Diocese of New York.

Trinity has been a bit stiff in churchmanship, but up to and through the rectorship of the Rev. Dr. Morgan Dix its churchmanship was never extreme. When Dr. Dix was rector there existed an effective entente cordiale between Trinity and other important metropolitan parishes,—such as Grace, St. George's, Ascension, Calvary, St. Bartholomew's and St. Thomas'. Dr. Dix was a forceful personality, dignified, executive, and an excellent preacher.

Trinity has broken away from those safe and sane moorings of the Protestant Episcopal Church, which were outstanding features of the rectorship of Dr. Dix.

It amounts to a firm conviction that Dr. Dix would not have permitted the placing of the reserved sacrament and sanctuary lamp in his beloved Trinity. The doctrinal implications of this procedure were foreign to his teachings. He would not have tolerated similar irregular and illegal innovations in St. Paul's Chapel. Also, he would have stopped likewise certain other curious Anglo-Catholic practices and activities on the part of the minor clergy of the parish.

These medieval eccentricities have added tinsel but no glory to this ancient and honorable parish. They seem to be tokens of its decline, its loss of influence.

Its extreme Anglo-Catholicism has isolated it from the other important metropolitan parishes. It has made Trinity's clergy a group apart from those of the regular parishes of the diocese.

Trinity's present momentum and influence is due in a measure to her impressive endowment, permitting her to judiciously scatter honoraria to a chosen few; to the political sagacity of her rather large staff of clerics; to favors expected from certain subsidiaries and to her past traditions.

What an opportunity presents itself to the Vestry!

The steadily decreasing or statically small congregations of the parish are keenly interested; the parishes of the diocese and in fact the whole Church eagerly await the decision of Trinity's vestry.

The right man will have a wonderful opportunity to awaken this somnolent parish. An Anglo-Catholic is not that man. A liberal minded Churchman, an alert personality, a forceful preacher, a regular and positive Protestant Episcopalian can meet and solve the problem. If the Vestry choose a leader for their people who is loyal and true to this Church, to its teachings and practices; a man who forgets the dead letter of ecclesiastical and proclaims the living word, clericalism and sacerdotalism will then fade from Trinity's clerical staff and the parish

will cease to be what it has been recently, a centre of Anglo-Catholic propaganda. Trinity will take on new life, new spiritual power.

Such a blessing may be bestowed upon their parish and upon our Church by Trinity's Vestry. Many hope and pray that this group of splendid laymen may be so guided as they in the near future discharge their bounden duty.—*The Chronicle*.

"Why I Believe in God"

The American Institute of Sacred Literature, Hyde Park, Chicago, has just put out the fifth edition of a two-cent work—"Why I Believe in God," by William Adams Brown. Kirtley Mather appears in this series of two-cent books, or leaflets, Robert Millikan, Pupin, Fosdick, Douglas Macintosh, Professor Conklin, and others. They are really less than two-cent books, for they are sent out by the hundred for \$1.50. Think of it! Little bullets of religious fact and feeling going with such a zip to the mark that they penetrate most of the armorplate of prejudice that we are continually building.

Brown is an old-fashioned believer in God, but that does not mean that he is out of touch with God defined as an integrating principle or God defined as simple goodness strictly limited to the heart of man. His God is an integrating principle, but also a self-conscious personality—human, but supra-human also.

"The God whom I worship," says Professor Brown, "is the Christian God, a self-conscious personality, who has a plan for the world and who invites men to cooperate with Him in realizing it. He is known to me in a thousand ways, for He touches my life at every point where I touch reality. But He is known to me most clearly in the character of Jesus Christ, who expresses in human form the qualities of righteousness, love, and wisdom which I believe to be present in God supremely."

This view of God, says Professor Brown, differentiates Him from two rival conceptions which have played a great role: the view that conceives of Him in terms of matter as well as spirit, giving Him a body like that of a man—the view of Mormonism—and the view of the Christian Scientist, which is so mystical that it denies to God the experience of suffering and even denies the existence of pain.

Professor Brown says: "My God is a moral being who shares with me my experience of suffering that He may help me to overcome it."

Professor Brown is a Christian. He claims to revere and worship the Christian God, but he has no hesitancy in declaring that the way in which Orthodox Christianity in the past has described God is inadequate for him.

"I have called this God," he says, "the Christian God. I am well aware that God has often been otherwise described in Christian history. He has been defined in creed and confession as omnipresent, omniscient, omnipotent, immutable, eternal, as Father, Son, and Spirit, three persons in one substance, and more of the same kind. I respect the motives which inspired these statements. I see in the men who made them the desire to express in the language of their day the same aspira-

tion after the highest which I discover in myself, but to me they add little or nothing to what I have already said. They are attempts to say in the technical language of the schools what the faith of multitudes has proved in experience, that in the God whom Jesus Christ has revealed as Father we have the answer to our questions, the satisfaction of our aspirations, the solace of our sorrows, and the inspiration of our highest endeavor. Like enough to us to assure us of His understanding, He is yet far enough above us to command our reverence, and in the union of kinship and transcendence the mystery of His being consists."

Unanswered questions in all this? To be sure. Professor Brown states them and leaves them. He is willing to do his share of puzzling over them, he is glad to have mighty brains busy with them, but he does not in the slightest yield to those who want to rid the world of man's greatest, wisest, tenderest Friend.

In the rest of his space Professor Brown gives his own religious experience, and tells why he believes in God and how his belief has grown through science, biblical criticism, and contemporary philosophy "with its insistence on the relativity of knowledge."

We can not go into this. Suffice it to say that the God of his father, who came through the authority of the Bible, becomes for him the God of human experience. His faith in God and his faith in the man God has made and in the society of God is making stand or fall together.

And he closes with this: "For this faith and what it means for the world I will join hands with every man of good will, no matter how widely in other respects his creed may differ from my own, who believes that good is stronger than evil, love than hate, generosity than greed, hope than despair, in building a world that shall be a fit home for children of such a Father. And I dare to believe that, acting thus, I am acting with as good a scientific conscience as any who in the name of science or philosophy, so called, would constrain me to its alternative."—*E. B. Speight*.

Is This Offered As a Cure for Romaphobia?

EDITOR THE CHRISTIAN CENTURY:

Sir: In your editorial, "Protestantism Has Not Collapsed," you affirm that the house has not fallen. You ought to know, but by what other name should its condition be know? Is there any agreement—if liberal Christianity be admitted as part of Christianity—as to the existence of deity? (I mean such a personal deity as the one whom Jesus called "Father.") Is there a prevailing belief that Christ was more than a prophet and that he "ever lives"? Is there any general acceptance of his gospel as something more than a merely suggestive and helpful (and tentative) social scheme? Is there a firmly sustained hope that if a man die, he shall live again? I ask these questions because you are in a position to know. I would like to think that there is a general concurrence in the belief that Christ was (and is) more than a somewhat larger Norman Thomas or a magnified social worker.

Turning from Protestantism (uncollapsed) to Catholicism, you would seem to derive some comfort—or at least mental ease—from the distress of the latter in certain lands. You recall losses in Italy, Spain, and Mexico. Italy, however, has restored to the pope enough jurisdiction of a civil sort to safeguard his freedom in functioning as spiritual head of all believers—and that is all he cares for. Mexico and Spain have robbed the church, but a right understanding, for which Christ has prepared us, of the hostility of the “world” towards Christianity, would guard us against expecting justice and fairness from atheists and unbelievers. Catholicism may lose still more in the future, but it will not collapse, nor trim its sails, nor be converted by its enemy to unbelief. Protestants have no cause to cherish the illusion that with Catholicism out of the way, there will be a chance for them and their pure gospel. Atheism does not discriminate; nor does it play favorites.

Have I perceived in times past any Romaphobia on the part of The Christian Century? If I have, then may I say that knowledge would cast out fear. Moreover, should there be a desire to sit in judgment upon the Catholic church, to correct its theology, to fault its claims, and to challenge its organization, Protestantism would do well to consider first the power of the historic church to produce the stuff of which martyrs are made, to form in hosts of souls the image of Christ, to establish in people of all sorts the graces of mystical piety, and to keep the faith—then, and only then, to offer their amendments.

Northampton, Mass.

EDMUND BOOTH YOUNG.

The Laymen's Mission Inquiry

EDITOR THE CHRISTIAN CENTURY:

Sir: If your report of the findings of the foreign mission inquiry commission is not so incomplete as to be a misleading one, those findings will certainly constitute a sore disappointment to the rank and file of the supporters of such missions in America. In other words, if the statement you quote with seeming approval which I repeat below, is typical, then there seems little ground for sacrifice and enthusiasm in the cause of missions. You state the commission's position by the following quotation from its report: “The Christian . . . will look forward not to the destruction of these religions, but to their continued coexistence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest truth.”

To the ultimate goal proposed, no fair-minded person can object; but the whole tone of your editorial note and the quotations given is to the effect that Christianity and Buddhism, Hinduism, etc., are merely equals in the field of religion, and ought to cooperate and not seek to gain converts from one another. With the fullest willingness to recognize whatever of good there may be in these other so-called world religions, I, for one, have no further interest in foreign missions if I do not claim for Christ the supreme religious leadership and saviorship. I believe and have said, that a better goal than making Hindus, for example, into occidental Christians, would be a Christianized Hinduism,

and so on through the list, Buddhists, Jews, Mohammedans, etc. The kingdom of heaven is like leaven. But that is not the same thing as accepting these faiths in their present forms as religiously equal to the Christian faith. Wherein, if this be true, is the truth of the Christmas angels' song. "Good tidings of great joy, which shall be to all people," etc.?

To make the matter concrete and bring it home to the editors of *The Christian Century*: There are many good people, earnest Christian people, who believe in militarism. Now, let us plan for the future that pacifism and militarism shall exist side by side, and that the pacifists "will look forward, not to the destruction of militarism, but to its continued coexistence with pacifism, each stimulating the other in growth toward the ultimate goal, unity in the completest truth." Are you agreed?

Pasadena, Calif.

FRANK C. REID.

Re-Thinking Missions

That they were squaring off at the biggest Protestant question of a century doubtless did not occur at once to the little group of Baptist laymen who met with John D. Rockefeller, Jr., in Manhattan one night in January, 1930. They knew that in Christ's command, "Go ye therefore and teach all nations," lay the largest task of Christianity. Good businessmen, they and Mr. Rockefeller know that gifts to missions had now fallen off alarmingly. People no longer thought missionizing the best way, as they thought it 30 years ago, to spend their charity-money. Most people did not know or care much about conditions in foreign mission fields. Mr. Rockefeller had called his Baptist friends together to hear Dr. John R. Mott, who had just journeyed around the world to look at missions. Out of Dr. Mott's talk grew a plan.

A Baptist committee of five was formed, headed by Engineer Albert Lyon Scott (Lockwood Greene Engineers Inc.). Because the subject seemed too big for five lone Baptists, an invitation was sent to the laymen of the Presbyterian, Congregational, Episcopal, Methodist, Dutch Reformed and United Presbyterian churches. After a preliminary fact-finding study, an Appraisal Commission headed by Engineer Scott and Philosophy Professor William Ernest Hocking of Harvard, set out to tour the Orient for nine months, returned to the U. S. last summer, began releasing its report to the public last month (*TIME*, Oct. 31).

Last week the complete report was made public, in a volume called *Re-Thinking Missions*,* November choice of the Religious Book Club. Excerpts published in the Press had already caused mutterings. But *Re-Thinking Missions* proved to be well-knit, sincere, lucid, the work of 15 able men and women whose diversities of creeds and interests seemed to preclude collective bias. Thoughtful Protestants had withheld comment until the appearance of the complete report. They now agreed—whether or not they agreed with all the Commission's opinions—that it was a major milestone in the development of church doctrine, church organization both home and abroad. And slowly the realization

* Harpers, \$2.

grew that *Re-Thinking Missions* had as much significance for Protestantism at home as for Protestantism abroad. Must not a home-church as well as a mission preach a Way of Life rather than threaten hell-fire? Should not churches unite against atheism and secularism? Is not economy and centralization as necessary at home as abroad?

Summarized thus are the Appraisal Commission's views:

"The mission in some form is a matter not of choice but of obligation. . . . But the essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily present that idea.

"The aim of Christian missions [is] to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world."

Missions, says the book, must co-operate with non-Christian systems of religion. When missionaries go into teaching, medicine, literature *et al.*, their standards must be higher than those of secular groups. Missionary personnel must be of higher calibre, on the whole, than at present, "even at the risk of curtailing the number of missionaries sent out." There must be concentration of workers in the Orient, with unity among the various Christian sects (which is no new recommendation—unity has long been sought, and achieved in such organizations as the 16-denominational Church of Christ in China). Abroad, responsibility must be transferred from missionaries to natives. At home, all Protestant missionary boards should in the Commissioner's opinion be consolidated in a single administrative unit.

What U. S. Protestant churches would do about the Appraisal Commission's report was not at once apparent. They were not obliged to do anything, for the Commission specifically disclaimed any intention of asking the various missionary boards to adopt or reject it. First U. S. Protestant body to repudiate it flatly was the American Lutheran Conference, a large Midwestern federation of synods formed in 1930. Last week the Midwestern Lutherans passed a resolution condemning the Commission's statement that Christianity "has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good." The resolution announced that the American Lutheran Church would continue to "preach to all the world the gospel of salvation through faith in Jesus Christ alone."

Of the seven churches concerned in the joint inquiry the Methodist Board of Foreign Missions last week led off with a pledge of greater co-operation with the Commission but warily added it did not necessarily "swallow the whole report." It seemed likely that the Baptist and Congregationalist churches would favor the report. If the other four churches balked at the report it would be because of one fundamental difference of opinion. The whole theological problem both for home churches and for foreign missions is: A God-centred or Christ-centred religion? The report emphasizes God and makes no mention

whatever of "Preach Christ and Him Crucified" or "Preach the Blood." This omission more than any other would infuriate fundamentalists.

The Appraisal Commission had its big evening last week, and no one heckled its members as they arose in the ballroom of Manhattan's Hotel Roosevelt to explain *Re-Thinking Missions*. Necks were craned for a look at two outstanding visitors: John D. Rockefeller, Jr., the man who started it all, and Mrs. Pearl Sydenstricker Buck (*The Good Earth*), whose intense, quietly emotional appreciation of *Re-Thinking Missions*, reprinted from this week's *Christian Century* and handed to the guests, called it "a great monument, dividing the dying past from a glorious new movement in Christian life."

There was no discussion of the report from the floor, but guests could write out questions for Commission members to answer. One question hit at a point which had disturbed many a U. S. churchman. Why had the Commission rushed into print from its findings before giving mission boards a chance to peruse the full report? It was replied that the excerpts were publicized (by Ivy Lee) in order to bang them home to the people who needed most to be told, the laymen.

The matters in hand seemed to grow most vivid through the personality of Dr. Hocking, the ruddy-faced, stubbly-mustached 59-year-old Harvard philosopher who chairmanned the Commission. No great orator, he spoke intensely, earnestly. A cool-minded stalker of religion in his books (best-known: *The Meaning of God in Human Experience*), Dr. Hocking wrote the first four chapters of *Re-Thinking Missions*, the groundwork of the whole discussion. Last week he got his laugh when he was asked to answer somebody's question: "If it be accepted that a culture, as distinguished from a mood or a tendency, must be informed by one great unifying conception, can it be said, with any degree of realism, that in our modern world, in which are found fundamentally divergent viewpoints in regard to every basic conception, something exists on a world scale to which can be given the name of culture? If such a culture exists or is emerging, a culture of which, as the report suggests, Christianity should be made the spiritual buttress, what is the basic idea which inspires it?"

"Yes!" cried Dr. Hocking quickly.

He also said: "If there is anything about this report that suggests a jauntiness of criticism, I pray that God will forgive us. The criticisms which we have uttered, we have uttered with groanings of the spirit. . . ."

"I think that what we have tried to do is this: we have tried to recognize that the work of God is the work of God, and that it is too holy to be touched and judged by our feeble intellects."—*Time*.

Trinity Rector

The highest ranking official in the Protestant Episcopal Church in the U. S. is the Presiding Bishop—at present Rhode Island's Most Rev. James De Wolf Perry. The ranking diocese, Episcopalians agree, is that of New York, now ruled by Bishop William Thomas Manning. But several individual churches pay their rectors more than they do their bishops. Of these, none is older, none richer than Trinity Church at the top of Wall Street in Manhattan.

Trinity has been looking for a rector to succeed the late, genial, Anglo-Catholic Dr. Caleb Rochford Stetson, who died last June (TIME, June 27). Last October *The Chronicle*, liberal Episcopal monthly, urged the Trinity vestry to pick a liberal churchman rather than a Catholic as it has usually done. Last week, after lengthy consideration, the vestry made known its choice, a broad churchman who is nonetheless Catholic enough to suit Bishop Manning, who immediately confirmed the appointment. He is Rev. Dr. Frederic Sydney Fleming, 46, a slender, six-foot, bespectacled clergyman who began his career as a baker's assistant, became assistant to the president of big National Biscuit Co. before studying for the ministry at Western Theological Seminary and Nashotah House (Anglo-Catholic) in Wisconsin.

Dr. Fleming was ordained in 1911, served as curate in several small western parishes, was rector of Chicago's Church of the Atonement from 1915 to 1927. This post he liked so well that, in 1924, he refused the bishop coadjutorship of Northern Indiana and the bishopric of Olympia, Wash. After holding the rectorship of St. Stephen's in Providence, he became vicar of the Chapel of the Intercession (one of Trinity's offspring) in Manhattan in 1930. Twelfth in a line of rectors dating from 1697, he will get something like \$20,000 a year,* considerably more than his superior Bishop Manning (a onetime rector of Trinity) who last year took a 10% cut in his \$15,000 pay (TIME, March 14).

Time.

* Trinity's assets are some \$18,000,000, mostly in real estate, the income of which goes to its chapels, to charities and missions, to sister churches (even swank St. Thomas's on Fifth Avenue was glad of Trinity's help when it was getting started).

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

New Horizons of the Christian Faith by *Fred C. Grant, S.T.D.*,
Dean of the Western Theological Seminary, Evanston, Ill. Morehouse
Publishing Co., Milwaukee, Wis., 287 pages.

This book came out four years ago but owing to the freshness and timeliness of its contents we do not hesitate to introduce it to our readers now. The author, with so many others, holds that it is necessary for the Christian theologian to come to an understanding with the science of the day. There have been so many changes in the modern outlook on man and the world that old theological views and methods are largely out of place. It is the rational task of theology, he says, to effect a *synthesis* between reason and faith. The theologian is a servant of society. He is influenced by the workers in other fields and he himself is to make his contribution to the well-being of society. To one coming from the study of K. Barth, the difference of viewpoint is evident at once, for Barth contends for a "diastasis" (a falling asunder) of faith and reason, and the Christian, according to him, has no standing in society. The present author is also quite anti-Barthian (although he mentions Barth only once) in the optimism of his position. Not only does he believe that theology and science do never really contradict each other, but that the time may be almost in the offing when the Christian world will see a sounder growth than in any period of its history.

Modern thought has without a doubt had a bearing upon traditional doctrine. We all feel that unity of thought is indispensable. What is true in science must be true in theology. One cannot be "a pagan with the head and a Christian with the heart" (Jacobi). How, then, can we, in the midst of so many changes bring religion up to date? How can any Christian teaching prove its validity? The answer of Will James was pragmatic. He claimed that the usefulness of a doctrine was an argument for its truth; that it was therefore justifiable not to believe things that were detrimental to human welfare. There is truth in his pragmatic approach to faith, although one ought not to forget that there is a usefulness in "the long run" which does not always coincide with what is useful in the short run. Besides, the pragmatic argument is not the only one.

The first area where the author attempts his "Synthesis" is the wide field of the universe. Modern science has disclosed its vastness and the comparative smallness of our earth as well as of the world view of our fathers. In this universe the reign of natural law is universal. At the same time, there is a constant change of everything. The time may come, say the scientists, when the sun will have burned

itself out and eternal and universal cold will make an end to all life. Even the Scriptures speak of an end of the world. The author thinks that even if such an eventuality should ever take place, it would not affect the world and life of the spirit. Moreover, it is to the credit of religion that it gives order and meaning to human life, some sort of permanence and certitude in this world of change.

If the Bible, in Genesis I and II, gives an account of the origin of the world and man that seems now unscientific, it is to be considered that this story is a poem, that it is not to be taken literally. All that counts and is of enduring value in it is that statement in the beginning that God is the creator of everything. In regard to the miracles, the writer says, they do not happen by force of a higher law; they are not a violation of nature's laws but are due to the immediate action of God. Naturally many miracles will not stand the test of the modern viewpoint. The miracles of healing in the New Testament doubtless were actual facts, while in some cases superstition or ignorance may have exaggerated to marvelous aspects things that could be explained naturally.

"Science," the writer thinks, "is not far from the doctrine of Athanasius, Augustine, etc., that the God who fashioned the world is the same who was incarnated in Jesus Christ." "It is surely legitimate to accept biology's findings and while reading them strictly in accordance with the key supplied by science, at the same time go on to build a view of the world into which they will fit without misrepresentation or suppression."

In the next chapter on "the History of Religion" the writer is inclined to give credence to Otto's famous idea of the *numinous*; that religion owes its origin to the feeling of a *mysterium tremendum et fascinans* (especially the latter). On the whole, he says, the nature and value of religion is not affected by its lowly origin. The variety of religious experience does not militate against its validity. Passing over to the Church's missionary activity, he pleads, with the modernists, for an irenic attitude towards other (even pagan) faiths; not to adopt the "true or false" viewpoint, but the attitude of *sharing* with others the fuller light of Christianity.

In regard to "Doctrines in the Twentieth Century" the author distinguishes between primary and secondary teachings. Primary doctrines are those which have to do with God, the Trinity, Christ, his atonement, his incarnation, etc. Secondary doctrines are the teachings about angels, Satan and so forth. Doctrines that have no religious value, that cannot be verified in experience or by the clear testimony of Scripture or the experience of the church; such doctrines may be in our theology, but they are clearly not primary. Remember, man is saved by faith, living faith, not by his theology.

The author, so he tells us, holds the (Anglo-) Catholic position, but of the Liberal wing of that group, not the Romanizers. His views do not in all respects coincide with ours, but the book is a commendable attempt at that synthesis of science and faith that he spoke of in the beginning. His style is eminently clear; it is a pleasure to peruse

his chapters. When we read his initial statement that he was a liberal (Anglo-) Catholic, we were not sure that that recommended him to our ourselves. The program of these "Catholics" is generally the effort "to recover the whole Catholic heritage." This writer may cherish the same desire, but if he does he does it with saner moderation than some other writers whose books issue from the Morehouse Publishing Company.

What We Jews Believe, by *Samuel S. Cohon*, Professor of Jewish Theology, Hebrew Union College (Cincinnati, Ohio.) Dep. of Synagogue and School Extension of the Union of American Hebrew Congregations, Cincinnati, 1931. 196 pages.

This book while primarily written for the Jewish layman to inform him on the beliefs of the Jews of today, holds much of interest for the general reader.

It contends manfully and intelligently for the place of religion in the modern world. "For good or for evil religion has been the imperious mistress of the hearts and minds of men. No form of culture and no system of science or philosophy, no ideal of ethics or cause of human betterment has called forth the self-sacrificing devotion and the death-defying zeal which religion has evoked in the hearts of men." Religion is not the product of designing priestcraft. Priests are not the originators but only the guardians and conservers of religion. It was born of the inner life of man. In the physical struggle against nature, against warring tribes and the soul's battle with inner dissensions, it has helped man along towards the integration of personality. Born of fear, hope and the sense of the Holy (R. Otto), religion in its full development lifts burdens, emancipates from crushing fears, replaces the moral and mental chaos with light and with order. "As in the dream of Jacob, religion has functioned in the lives of men and of nations as the mystic ladder which links earth with heaven. And it has served also as the Song of Ascents to the accompaniment of which humanity has been rising ever higher on the tortuous road of progress."

While from the standpoint of God and the ideal there can only be one religion, from the standpoint of man there is a variety of religious practice. Outward circumstances, geographic, economic and psychic factors reflect themselves in the religious beliefs and customs of people. A contributing factor to the differentiation of religion is the genius of personal leadership. In the historic religions this latter element has had a decisive influence. This is especially the case with Christianity, Mohammedanism and Buddhism. All historic religions have produced a creed, a rule of conduct, a cult and a congregation. Without such, religion could not have survived in its essential features.

The writer now traces the development of Judaism. The Old Testament contains the story of the first millennium of Jewish history from the call of Abraham and the life work of Moses down to the time of the Sages (Wisdom literature) and the wars of the Maccabees (in the Apocrypha). Israel's religion was national. It was not a church we have before us but the whole people. But while the prophets sought

to train the people in faith in God and obedience to his law, the kings and people had wholly secular ideals. They wanted power and prosperity like the heathen nations around them. The work of the prophets was unsuccessful. In 586 the nation succumbed to the Babylonians. Never, after this, did Israel, for any great length of time, regain national independence. The Romans, in 70 A. D. completed the destruction of the Jewish state and the dispersion of Israel. The synagogue took the place of the temple. The Torah became the fence that kept the people away from heathen influences. This Torah was, according to the writer, not the Pentateuch only, but the whole deposit of divine revelation, including prophets and sages and the later oral law of the Mishnah (rabbinical interpretation) that found its place in the Talmud.

The history of Israel after the destruction of the city was that of sheep fallen among wolves. The author dwells but briefly on the tragic character of the centuries following. Never did people suffer as Israel suffered and never did persecution accomplish less than it did in the insane attempt either to convert them or crush them. These millenniums of martyrdom naturally cramped their spirit. A narrow legalism prevented all progress and emancipation of spirit. No wonder that when the French revolution ushered in political equality and the age of Enlightenment bred tolerance, many Jews eagerly accepted the new privilege. Reform-Judaism was born, rationalism made its entrance in Israel. The author of this book belongs to this school. The miraculous features of the Old Testament are quietly laid aside. Still our writer shows a very warm appreciation of the religious spirit. His position is irenic; he says as long as people are not ready for the new light they must walk in the ways of the fathers. God is found by all true seekers, and religion is more a matter of the heart than of the intellect.

What do Jews believe then as to God, man, the world and the Bible? Very much the same as the Unitarians do: the unity of the Godhead, its transcendence and immanence, moral idealism, the coming kingdom of God, immortality. They seem to hope that the Gentile world will yet accept their teaching: "Our consecration has made us an eternal people with an everlasting message for humanity." "We are not a race but a religion," one can hear individual Jews say at times. This author emphasizes strongly that their religion made the Jews what they are. At the same time, he believes in their racial solidarity. Their blood is Semitic, not Aryan and they can't separate themselves from the history of their race. Their historical experience is the mother soil in which all their characteristic convictions and ideals sprang up and were nurtured.

"Judaism, growing out of Jewish travail and earnest aspiration, contains a saving message for the world today. To humanity 'drifting towards the rapids,' to nations 'racing with catastrophe' and to men sinking into gloom and despair, it proclaims ever anew its eternal affirmations of faith in the divine order of nature and in the sanctity of human life."

Christians will doubtless say that the mission originally given to

Israel has long passed on to Christianity and can, with more hope of success, be carried on by the Christian Church; but we will only report, not criticize.

Ways of Believing, by *Miles H. Krumbine*. Harper and Bros., New York, 1931. 156 pages.

The shares of religion are at the present time below par. Science is on the throne in the modern world and everything that will not yield to the scientific method seems of doubtful importance and questionable validity. The author's book aims to show that nevertheless the objections to religion arise more from our attitudes than from intellectual reasons. He quotes from a preface to the works of Shakespeare: "If you do not like him you are in some manifest danger not to understand him," and goes on to say that our likes and dislikes have a subtle power of directing our thinking and deflecting our investigation toward conclusions that harmonize with the emotional color scheme of our general mental make-up.

Why should faith, intuition be so discounted in religion when the scientist cannot get along without unproved assumption and hypothesis? Science persists in the confidence that reality is approachable. Man feels the need to order his world to make the universe intelligible. He finds it intolerable to abide in a universe that is irrational. We see therefore that in the field of science as well as in that of religion we have need of faith. If today the faith in prayer, in God, in immortality is on the wane in many, according to the writer the reasons are not chiefly intellectual. They are a result of our attitudes. We don't pray for the daily bread because God seems to have little to do with it in our machine-ruled world. The industrial order, made by man, determines how much we are going to get of it, not the climate dependent on the Lord of nature. On the other hand we don't pray for spiritual things because the materialistic character of the time makes us indifferent to them. So with the faith in God and the hereafter. He is not in our heart, therefore not in our minds; and life, to many, in spite of an abundance of things, is futile; so they don't care whether it continues. Nevertheless, although intellectual reasons are not the chief factor in our religious decay, they play quite an important role. Skepticism is characteristic of the modern temper. It would be easy to mention voices that have spoken recently on their loss of religion and have been heard by many. They have not gloried in the fact of their inability to believe; on the contrary, there is a note of sadness, yes even of despair, in their utterances. Still, the whole scheme of the Christian religion, the "Christian epic", from start to finish, they say they can't accept. The "old-time religion" is cast in a miraculous mould. And this is not true only of the fundamentalist kind. Even those who accept the critical view of the Scriptures; even those who believe in evolution, hold fast to a creator-God; they stand by a divine Saviour, they believe in a risen Christ. But to the man of the modern temper Jesus has lost his authority; the spiritual has lost its lure; the church has lost its sense of mission.

Can Christianity win back the affection of the modern-minded? asks the writer. Can it become the "religion of the healthy mind"? he so puts it using a term made popular by W. James. He answers his question by saying, Yes, if it will be morally strenuous; if it takes the scientific spirit to its bosom; if it will be humanly hopeful. And, finally, if it again defines the issues in modern life so that it becomes dangerous to side with religion. "When religion will lay on the soul of modern man a sense of guilt for the social miseries, economic injustices and pitiful fears and hates of international life, a sense of guilt for the sins he did nothing to create, then man will rise to the call of discipleship."

That certainly is the heroic note and is the social gospel heavily underscored. We confess we do not exactly see where to put the writer theologically. Our beliefs, he says, are the temporary definition of our faith. Well, in a way we are agreed on that. Only, we have a habit—traditional, we suppose—to put a man where he belongs. Krumbine was once a Lutheran, but he couldn't walk in the armor of Lutheranism.

The author keeps abreast of all the contemporary literature; he quotes some recent writer on nearly every page. He has a fondness for coining adroit phrases, it would be easy to give a number of examples showing this peculiarity. But it has been his main argument that our beliefs grow out of the way we live; that a belief is a value created out of the need to live; that religion was dependent on analogy as its source of ideas. "Constant processes of adjustment take place between belief and the general culture patterns that prevail. That process of adjustment is not primarily a logical but a psycho-logical operation. In its origin, its intention and its development belief is constantly under the influence of non-intellectual factors chiefly." To this explanation of religious growth from interior sources should doubtless be added the transcendental element of divine revelation.

Life of Phillips Brooks, by William Lawrence. 1930. Harper & Bros. Publishers, New York. 151 pages.

In the "Christian Century" of August 10 some one says that he hungers and thirsts for a good biography of Phillips Brooks. The A. V. G. Allan work seems to him to idealize the man. He wants one that shows the depths of the man's character as well as the heights.

Strange that the writer didn't appear to know that a new life of Brooks had been before the public since 1930, this one by W. Lawrence, a new volume in "Creative Lives" edited by Harold E. B. Speight, the editor of the "Christian Leader." It may be doubted whether Mr. Lawrence disclosed any dark "depths" in Brooks' character, but he certainly gives us a very readable book and his hero is a human person throughout and not a "plaster saint."

Phillips Brooks was born in 1835 in Boston, of "good New England ancestry" on both sides. The author goes into his family tree with conscientious fulness, in which he may be pardoned for two reasons, first, because his hero hailed from Boston and second, because it ex-

plains to a certain extent the astounding gifts of personality and talent possessed by Brooks.

His mother was a consecrated Christian, of the evangelical type, believing in conversion, a member of the Episcopal Church. Her son did not pass through such a conversion experience the mother was looking for. At fifteen years of age he entered Harvard College. Four years later, after graduating, he took the position as a teacher of the Latin School of Boston. Having no gift as a disciplinarian he failed ignominiously. Somewhat later, in response to the fervent prayer of his mother and her hope of many years, he decided to study for the ministry. He enrolled in the Alexandria (Va.) Seminary. In 1857 he was confirmed at Boston. Now he dedicated himself whole-heartedly to the service of the Lord.

His first field of activity he had at the Church of the Advent, of Philadelphia. The country was in a turmoil on account of the slavery question. Brooks hated slavery from the bottom of his heart. There were many upholders of slavery in his congregation. But soon the war broke out. Lincoln passed through Philadelphia, Brooks was a great admirer of him. When the great tragedy of Lincoln's death took place he preached a magnificent sermon. He held that Lincoln was a true follower of Jesus Christ. "The whole man," he said, "not his technical faith is the test of the Christian." In 1865 Harvard College arranged for a great Commemoration Day for all those who had fallen in the War. Brooks delivered only a short prayer on this occasion but it was of such a quality that the eyes of the country were on him from that time. "In five years he emerged from his pastoral, prophetic and civic experiences a really great man, great in his judgment, imagination, eloquence, faith."

In 1869 he was elected rector of Trinity Church, of Boston, one of the leading Episcopalian churches of the country. Here he ministered for twenty-two years. In 1872 the great Boston fire destroyed Trinity Church. A new Trinity was rebuilt in the centre of the city, the period of relocation and rebuilding lasting four years. From Trinity he was called to be bishop of Massachusetts, serving only eighteen months in this capacity when death intervened, in his fifty-seventh year.

By common consent Phillips Brooks is considered to be the greatest, or second greatest, preacher of the country. Some accord first place to H. W. Beecher. Beecher doubtless surpassed him in dramatic power. Of both it may be said that they felt a new time was coming in the development of Christian thought and they lent their powerful gifts to make the new ideas popular in the church. Beecher put the love of God in the centre of his preaching instead of the Calvinistic divine sovereignty. Brooks believed that the warfare of science and religion should cease and that religion should welcome the truth from any quarter. Christ came not to put our mind in shackles but to make us free. His preaching may be summed up in the Johannine word of Christ: "I came into the world that they might have life and might have it more abundantly." However, if one takes up a volume of

Brooks's sermons with the expectation of seeing him overcome the conflict with science by logical argument, he will be disappointed. Brooks uses analogy, illustration, example, not abstract arguments. Brooks was no theologian, he was a poet, an oratorical genius. His audiences listened to him with rapture, they felt as though they were in a trance while under the spell of his rich imagery, but we venture to say that it would have been difficult for them to repeat much of what he had said. His personality and his manly bearing and gigantic stature must have enhanced the effect of his delivery.

The book is written from the author's memory, supported of course, by the larger work of Dr. Allan. It is a warmhearted appreciation of Brooks's great personality and marvelous genius. We can promise our friends two to three hours of delightful enjoyment from the perusal of it.

Mother and Son or Love Conquers. A Cherokee Romance. A Study in Human Values by *Julius Kircher*, D.D. Copyright, 1931, by Julius Kircher. Neat Gift Binding, 50c. Order from Eden Publishing House.

The gifted author, one of the best of our Evangelical Synod poets, takes us into the bright and sunny land of Georgia, "washed by the Savannah's tide." His peculiar love of nature at once takes fire as he pictures for us "the landscape spreading far and wide." Here, "where once reigned the native Cherokee," a romance develops. A white man falls in love with a beautiful Indian girl. A son is born, but soon evil powers conjure up tragedy. The father dies, the mother is driven out. Her son is taken from her, she recaptures her child, flees to Mexico. When the son is a man he takes part in the civil war, on the side of the "Blues". In the closing scene he meets his own white grandfather but proves a better man than the proud southern gentleman. An interesting tale, poetically told with the author's well-known fondness for the romantic and picturesque.

Gospel Dawn in Africa. A Brief History of Protestant Missions in Africa, (illustrated) by *H. Beiderbecke*, formerly Missionary to the Herero, Southwest Africa. The Lutheran Book Concern, Columbus, O., 1932. 194 pages, \$1.25.

Here is an impartial and interesting presentation of Protestant missionary effort in Africa, giving late statistics, listing the sphere of activity of different church groups and the results of their work. If one desires to inform himself on the work of foreign missions in Africa as a whole, he will find here a convenient handbook, written in popular style, that will seldom disappoint him. Or if the object is to present the work of the missionary as it affected large stretches of the "dark continent", such as East, West or South Africa, the former German colonies, or North Africa, again he can, in a short time, gather enough information to give a satisfactory report to his Missionary or Ladies' Aid Society. The volume as a book of reference on the subject will take its deserved place in the library of the busy pastor. It goes back to the beginnings and in each case ends up with the present status of the work in all the different parts of the vast continent.

Many illustrations and a large missionary map of Africa add to the value of the account. The translation (from the German) is by E. F. Bachmann, pastor of the Mary Drexel Home and J. F. Bornhold, pastor of St. Luke's Evangelical Lutheran Church, New Rochelle, New York.

Das Neue Testament Deutsch. Unter Mitwirkung von Hermann Wolfgang Beher, Friedrich Buechjel, Friedrich Hauck, Gerhard Heinzelmann, Joachim Jeremias, Albrecht Oepke, Heinrich Rendtorff, Julius Schniewind, Hermann Strathmann und Heinz-Dietrich Wendland. Herausgegeben von Paul Althaus und Johannes Behm. In 11 kartonierten Einzelbändchen oder drei Ganzleinenbänden 1932 bis 1934. Erstes Teilbändchen: Der Brief des Paulus an die Römer, übersetzt und erklärt von Paul Althaus. 1932. Verlag von Vandenhoeck und Ruprecht, Göttingen.

Weit bekannt und weit verbreitet ist das sogenannte „Göttinger Bibelwerk“, das in einer Zahl stattlicher Bände, mehrfach aufgelegt, eine höchst anregende, religiös bestimmte Auslegung des Neuen Testaments für den weiteren Kreis gebildeter Christen bietet. In Auswahl sind auch „die Schriften des Alten Testaments“ mit derselben Bestimmung herausgegeben, ebenfalls in einer Reihe mehrfach aufgelegter Bände. Dieses „Göttinger Bibelwerk“ atmet den Geist der (sogenannten) „religionsgeschichtlichen Schule.“ Johannes Weiß war der ursprüngliche Herausgeber der neutestamentlichen Reihe; Heitmueller, Grefmann u. a. arbeiteten hier. Seit Karl Barth's „Römerbrief“ aber hat die Situation sich grundlegend geändert. Die „historisch-kritische“ Exegese wird ersetzt durch eine „pneumatische“, „theologische“ Auslegung, die auf „die Sache selbst“ drängt. Aus dieser veränderten Lage heraus beginnt nun ein „Neues Göttinger Bibelwerk“ zu erscheinen, das deutlich den neuen Geist atmet und das den konservativeren Älteren wie den durch Barth und Brunner berührten Jüngeren höchst willkommen sein wird.

Dies neue Bibelwerk ist wiederum für alle Gebildeten geschrieben, nicht bloß für den Fachmann. Ganz deutlich wird als sein Ziel angegeben „das Neue Testament als das Zeugnis von dem in Christus ergangenen Worte Gottes zu erfassen.“ Diese „Sache“ die „alle“ angeht, bleibt der Leitstern. Zum Unterschied von bloß populär-praktischen Kommentaren freilich wird hier von Spezialisten die sauberste theologische Arbeit geleistet und zu Grunde gelegt. Der gegenwärtige Stand der wissenschaftlichen Forschung wird stets berücksichtigt. Aber es steht eben nicht mehr die „historisch-psychologische“ Analyse im Zentrum. Die geschichtliche Kritik mit all ihrem mehr oder weniger Interessanten und Wichtigen wird wieder die „Magd der Theologie.“ In einer „Einleitung“ wird vieles vorweggenommen, was die eigentliche Auslegung nur belasten würde. Zum Unterschied von Karl Barth's epochemachender Auslegung des „Römerbriefs“ ist diese Auslegung nicht bloß „pneumatisch.“ Es wird nicht nur noch die „Gleichzeitigkeit“ mit Paulus gesehen, sondern auch die „Ungleichzeitigkeit“, nicht nur die Nähe, sondern auch die Ferne. Das geschieht aus Gehorsam „gegen die wahrhaftige Geschichtlichkeit der Offenbarung Gottes.“ Hier sieht man, wie die als Reaktion notwendige „pneumatische“ Einseitigkeit Karl Barth's wieder überwunden wird in einer gesünderen Synthese, in der eine „historisch-kritische“ Forschung einer „theologischen Besinnung auf die Sache“ dient. Der in

der Autorität des Zeugen Christi redende Apostel ist eben zugleich doch der Judentum des ersten Jahrhunderts. Aber in der „Ungleichzeitigkeit“ soll zuletzt und vor allem doch die „Gleichzeitigkeit“, bei allem Spüren des geschichtlichen Abstandes soll doch eben zumal die Gegenwartsbedeutung der apostolischen Verkündigung zur Geltung kommen; das ewige „Wort Gottes“, das uns durch das geschichtliche Menschenzeugnis Pauli hindurch **hier und jetzt** treffen will!

Vorauß geht eine besondere **Einleitung**. Sie enthält die Fragen nach Veranlassung, Entstehung, Inhalt, Echtheit und Unversehrtheit usw., dazu eine Charakteristik und Würdigung des Besonderen der betreffenden Schrift im Ganzen des Kanons und ihrer Bedeutung für die christliche Kirche. Der Text ist in Sinnabschnitte zerlegt und neu übersetzt. Die **Uebersetzung** will möglichst wörtlich sein, vor allem aber auch gutes, verständliches Deutsch. Und auf diesem Rechten liegt der Ton. So weit das möglich ist, hält sie sich der lutherischen Uebersetzung nahe. Auf die Uebersetzung folgt dann in kleinerem Druck die **Auslegung**. Auch sie hält sich möglichst verständlich, möglichst frei von Fremdwörtern und Fachwörtern. Wichtige Begriffe und Erscheinungen der neutestamentlichen Lebenswelt werden in besonderen **Abschnitten** behandelt. So ergänzt z. B. ein Exkurs über die sittliche Bedeutung des Staates die Auslegung von Römer 13, 1—7.

Daß von dem geplanten dreibändigen Werk zuerst der „**Römerbrief**“ erscheint, beleuchtet die Zeit-Wende und die Einstellung der ganzen Veröffentlichung. Deutlich sind auch die Korrekturen von Karl Barth's „**Römerbrief**“ spürbar. Und Paul Althaus ist bekannt als modern-konservativer, mächtig ringender und tiefdringender Geist, der sich auch hier beweist. Dieser ersten Teil-Publikation sollen die weiteren in regelmäßigen Abständen folgen, bis 1934 alles heraus ist mit etwa 110 bis 120 Druckbogen. Die Bestellung, d. h. die Vorausbestellung des Gesamtwerkes kann geschehen für monatliche Lieferungen (5 Druckbogen, je 2,10 Reichsmark, die beiden ersten Lieferungen bringen den „**Römerbrief**“), für elf kartonierte Einzelbändchen (etwa zweimonatlich, umfassen je zwei Lieferungen) oder in drei Ganzleinenbänden (von denen erst Bd. 2, dann Bd. 1, danach Bd. 3 erscheinen wird.) Die Teilbändchen und Ganzleinenbände werden auch einzeln abgegeben, jedoch zu einem 20% höheren Preis als dem für die Subskription auf das ganze Werk. Der Preis ist wirklich niedrig und auch in der „Depression“ erschwinglich. Kurz und gut, soweit man auf Grund des Vorliegenden urteilen kann, muß dies „**Neue Goettinger Bibelwerk**“ auf das stärkste empfohlen werden.

Dr. Werner Petersmann.

Unfashionable Convictions, by Bernhard Iddings Bell, Litt.D. (Professor of Religion in Columbia University, Warden of St. Stephen's College). Harper & Brothers, Publishers, New York & London, 1931. 190 pages.

The author finds that the present world is not in a happy frame of mind. Many people, thirty-five years and over, have unburdened themselves to him and it is his experience that very few men and women of mature years seem to know peace and serenity. The reason is not to be sought in the financial depression. No, he says, we are unhappy because we are unaware of those elements of culture which concern the

inner man. "Reverence for truth, and the pursuit of it for its own sake rather than for what income knowledge may bring; contemplating of beauty and the attempt ourselves to create it for the sheer joy of creation; pursuit of that Reality which men call God, an entrance into mystical communion with Him, and then the seeing of people as bits of the same stuff as Himself—these have always been and still are the ways to happiness."

The author feels that he is at war with a great many contentions of this modernistic age. His belief that the world cannot well get along without the ancient verities is so strong that he finally decided to publish his views in this book. His convictions may seem out of date, unfashionable to many, he says, but he is sure that they are based on the vital needs of man.

His fundamental conviction is that the prevailing worship of science and its methods are exaggerated. Of course he recognizes the great services science has done and is doing the world. But it is going too far to act as though science was the only way to knowledge, or that it could satisfy all the needs of man. He needs God now as he did in the past. The way to find God is the old way of intuition. The author calls it the mystical way and he likes to point to the mystics of past centuries, from Augustine to Dante (?), from Eckhart and Francis of Assisi to Thomas à Kempis and George Herbert as the great pioneers of mystical experience. He evidently takes the term, "mystical" in the wider sense, denoting the ordinary religious experiences of the Christian and not the extraordinary feats of contemplation and absorption of the real "mystics."

We agree, of course, with the writer that the way of faith is the only successful way to God. In describing the "technique" of faith we attach a greater role to the Word while he seems to lift the sacrament to unusual heights.

The author deals with many of the problems of religion in adequate fashion. He seems to think that his position will appear antiquated to many. We rather feel that he maintains his stand very adequately and not at all fanatically.

He discusses a number of the outstanding issues of today, such as nationalism, pacifism, world brotherhood. We always find him in the place of the forward looking idealists. At times he seems to demand too much, so e. g. when in the chapter on "Higher Education and Truth" he wants all the facts even of the laboratory to be seen as reflections of the ultimate. Unless our teaching, he says, is enabling us and our students to apprehend those ultimates, that teaching is a waste of time. One great task the higher schools ought to perform is almost entirely forgotten he contends, they hardly ever even try to teach their students a philosophy of life. A thoughtful, warmhearted, well expressed defence of the Christian attitude in this time of confusion and uncertainty.

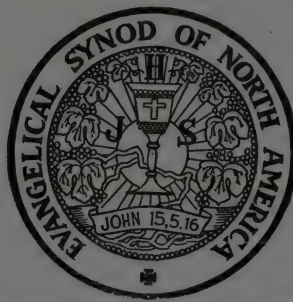
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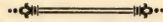
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THE PASTOR AND THE NON-CHRISTIAN RELIGIONS

BY THEOPHIL MENZEL, M.A., B.D.

A few decades ago the theological seminary which deemed it necessary to impart to its students a knowledge of the non-Christian religions was an exceptional school. Today the seminary which has no department of comparative religion is considered a back-number. Is this change just another modern fad or has it grown out of a real need? The first question which many might ask is: "Is there any practical sense in cramming another field of study into the already ponderous amount of things which a theological student is supposed to digest?" Aside from the fact that our "practicality" is often another word for superficiality and short-sightedness; it might be said that in this twentieth century the study of comparative religion meets a need which we must take into consideration if our pastoral work is to be intelligent and practical. I take it that the primary task of an American seminary is not to breed philosophers or to promote theological debates, but to equip men to lead their parishioners into a fuller and more Christlike relationship to God and to their fellowmen. And it is for this very reason that the study of comparative religion meets a vital need in our own day.

Many will no doubt shrug their shoulders at such a statement. So let us enumerate some of the reasons why this field of study has a real practical bearing upon the work of a modern pastor.

It has a very direct bearing upon the intellectual problems which a minister must himself face. This is a practical problem even though it be "intellectual," for the character of a pastor's min-

istry is in part directly moulded by his world-view. No young man who is in touch with modern thought-currents can complete his studies for the ministry without raising the question: "Is Christianity, of all of the religions which have motivated men, the religion which is able to meet our deepest needs?" If he is intellectually honest he cannot be dogmatic. His conviction must be able to stand the test of a fair and appreciative study of the other great faiths. The modern youth is not content to accept a dogmatic distinction between "true" and "false" religions. He wants to know why we call the one true and the other false. Can he decide this question without some knowledge of the facts? In the final analysis, of course, this involves more than a merely intellectual weighing of vices and virtues in the religions of mankind. It is ultimately a spiritual choice of the whole man and yet the leader in religious thought can be expected to make this choice only after he has honestly considered the facts in question. If his Christian beliefs are not strong enough to stand a fair comparison with any other beliefs which men have held, then his ministry will be built upon the sands of indecision.

Then too, he must not forget that to some degree his parishioners are facing the same questions. If people are not afraid to shock the pastor they will show that they do compare their religion with non-Christian religions. Young people especially are thinking along this line. They expect a pastor to know not only what he believes, but why he believes it in the face of the differing beliefs of other men. It is often quite astounding to notice the amount of questions of this type which may come from people whom we often regard as "simple-minded" folk. Who has not heard the question from laymen: "Don't all religions aim for the same things? What difference does it make, if men are sincere?"

Another consideration which makes the knowledge of other faiths more urgent is the very evident fact that the world is becoming a small place. The same ease of communication which makes it possible for us to know what is happening in India today also makes it possible for Indian religion to reach us. Today these religions are at our door-steps. Most of the organized non-Christian religions have missionaries proclaiming their beliefs among us. They have their mosques and temples in our large centers just as we have our mission churches in their native lands. Christianity no longer lives in isolation. At the time of its birth Christianity was opposed by a great legion of religions. The Roman Empire brought all of the religions of the Near East into contact with each other. Modern inventions are doing the same thing to the world today and Christianity must once more face a similar situation.

Boundaries of geography, culture and race no longer keep us apart. A few months ago, as I sat in the parlor of one of my former parishioners, I heard a native of India preaching over the radio about the saving help of the Indian God Ganesh. All one had to do was to purchase a little idol for the sum of two dollars and the Great Ganesh would be kind and avert misfortune from our lives! The time is not distant when the preaching of every religion of the globe may reach our ears in our own homes. How can we then ignore them?

Many of the religious cults which are springing up in the Occident have been influenced by the thought-forms of the Orient. Where is there a pastor who has not had to face the teachings of Theosophy, Christian Science, Spiritualism, Bahaism, etc.? In Europe Oriental religions are making their influence felt through such movements as Anthroposophy, neo-Buddhism, Mazdasnan and others. To say then, that we do not need to know anything about other religions is to fail to recognize a very real situation.

We need a greater knowledge of other faiths because the church conducts a great missionary enterprise. At home a pastor is told that he must understand the life of his parishioners if he is to be of help to them. We have often failed to observe this principle when we sought to minister to the souls of men in foreign lands. Sometimes we did not try to understand them because we assumed that there was nothing about them that was worth trying to understand. As a consequence some missionaries developed a very superior attitude which prevented them from being of greatest service to their non-Christian brothers. Such missionaries are of course unpleasant exceptions, but they form the target of a great deal of criticism which is unjustly directed at the work of foreign missions in general. E. Stanley Jones has expressed a more brotherly and humble attitude when he says to the people of Asia: "No longer can we face the East with a sense of superiority. It is with a deep sense of our own need. We do not strive to impose our civilization upon the East. We say to the man of the East: 'We do not come to you because you are the worst in the world, but because you are a part of the world. We believe in a world that is Christlike, we know nothing better; so, because you are a part of the world, we come to you. But, if there were not ten thousand working at the task at the home base, we would not come to you. We come because we are all in the same deep human need.'" When we come to our brothers overseas in this spirit we cannot help but understand them better. For this reason many a young missionary, after his arrival upon the field, has regretted that he did not take time to inform himself beforehand concerning the classical religions of the country to which he has gone.

An objective study of the best in these religions would make much of our missionary preaching at home more fair to natives of missionary lands. There are some preachers who seek to inspire laymen to support missions by heaping abuse upon non-Christian peoples. They deny any trace of kindness, common-sense morality, a sense of responsibility or truthfulness to the "heathen." They blissfully state that this or that teaching is the exclusive contribution of Christianity when such teachings may have been written black on white in the classical scriptures of such religions long before any contact was made with Christian missionaries. How often does one hear the statement made that the Golden Rule is exclusively Christian, although it was proclaimed in China before the Christian Era? The missionary enterprise does not need, nor want such evident unfairness. It thrives on a spirit of brotherliness, not abuse.

In this way we simply reveal a trait very common to mortals. We continually compare the best in us with the worst in others, and then praise heaven for our superiority! We set up an imaginary perfect Christian and compare him to an equally imaginary worthless pagan. Is there any fairness in comparing an American saint with an Indian scoundrel? We compare the American adoration of womanhood with the former Indian practice of widow-burning. Of course the contrast is appalling but why not be fair enough to compare an American lynching or a race riot with an Indian widow-burning? It will be said of course that a lynching or a race riot is not Christian. But neither are many of the things we ascribe to non-Christians expressive of their highest religious insights.

We must learn to realize that there are various grades of perfection within any religion. One might compare the superstitious mood of Tibetan Buddhism with the spirituality of our best Christians. But this is obviously unfair. Buddhists are not all upon this level. We would feel deeply grieved to hear a Buddhist missionary compare the benevolent spirituality of a Buddhist gentleman to the crass superstition of a Mexican peon who calls himself a Christian because he has bought himself a crucifix, or to a European pirate captain several centuries ago who made his sailors attend a prayer meeting on deck just before attacking a vessel so that they might pray God to grant them success in their bloody ventures. Christianity's claim upon the hearts of men does not need to employ such arguments. We are not afraid to compare our best with their best. But we cannot make an honest comparison unless we have informed ourselves in a spirit of Christian fairness.

One of the most rewarding insights which may come to a pastor as a result of a study of comparative religion is the under-

standing of primitive elements which survive in the minds of people in spite of centuries of Christian background. Every religion embraces believers who are on different levels of spiritual development. Some of the religious traits of church members may be primitive traits. The pastor whose perception has been made keen by a study of primitive religions will be confronted day after day with primitive elements in the religious life of his people.

Spengler has made the daring statement that the peasant has no history. He does not change from generation to generation and so it is impossible to record his history. Such a statement is apparently an over-simplification of the facts, but there is an element of truth in it. We seldom realize how many primitive traits have survived in the minds of unreflective church members in spite of centuries of church affiliation. The fact that these primitive attitudes may be clothed in Christian terminology should not deceive us. Words are only vessels into which each man pours a content which is determined by what wells up within him. It is always easier to observe the vessel than to note the nature of the source.

A very characteristic feature of primitive spiritual life is the intermingling of religious and magical motives. Religion and magic are so closely blended in primitive life that it is often very difficult to distinguish them. Anthropologists who confine themselves to the study of primitive life often fail to see any distinction between magic and religion. But the difference is a clear-cut one when judged according to its actual motive and not merely according to outward form. Magic seeks to control life by a simple assertion of the will without any rational realization of the true nature of cause and effect. If you knock on wood you are seeking to control a certain situation without going to the true cause of the matter. Magic is man's attempt to give commands to the universe. The underlying motive of religion is quite different. Religion seeks fellowship with the source and heart of existence. It involves a sense of value which magic entirely disregards. True religion does not command God, it enters into fellowship with him. If the religious man has desires he prays rather than to attempt to coerce. "Thy will be done" is the very opposite of the magical mood. But the distinction between religion and magic cannot be judged according to outward forms. Repeating the trinitarian formula may be a confession of religious faith or it may be a magic spell. The Lord's prayer may be repeated as a genuine prayer or it may be used as a magic spell, as we often find it used in degenerate and stagnant groups.

Observe the motives of men and you will find that much magic is concealed by religious terminology and forms. The attitude of many of our parishioners toward the sacraments is a magical atti-

tude at least in part. Let us enumerate a few examples. A woman is anxious to have her baby baptized. Why? She states that it is bad luck for a mother to leave the house until the baby is baptized, and she wants to go shopping next week! Another woman states that it is time for the minister to come and drive the bad spirits out of her child. How much magic is involved in so-called emergency baptisms? In the minds of many people the minister is a medicine-man. If the doctor's treatment does not work, perhaps baptism will cure the child. A certain family kept the baptismal water after the ceremony and gave it to the child to drink whenever it became sick. Thus the attitude of magic lives on in religious garments. The real purpose of baptism hardly enters into the situation in such cases.

In respect to the sacrament of Holy Communion the same thing holds. Pastors are called to the sick-room to administer communion. Why? The actual motives may differ as much as day and night. There are some cases where communion is desired for much the same reasons that an African bushman calls the medicine-man. I was once called to the bedside of a woman who had suffered a stroke. She desired communion and afterwards the husband was very much concerned because she did not drink all of the wine out of the cup. When I asked him why, he replied: "It might help more if she drank it all." To him communion was not communion, but a mysterious medicine. The doctor had told them that her case was hopeless but they tried communion as another form of medicine. They used a religious form, not to meet a situation in a religious attitude, but in the hope that it might have a magic power to cure. On another occasion I was called to the hospital to administer communion to a woman who had been injured in an accident. She had been totally unconscious for over a week. When I attempted to explain why communion would be impossible under the circumstances they replied: "But we want to see if communion won't work." In such cases a sacrament is used for an alien purpose. But even in cases where it is desired for a higher purpose its operation is frequently looked upon, not as a spiritual process, but as a magic act. To many minds forgiveness of sins follows, not as a result of a new relationship to God or as a result of God's grace, but merely as a result of partaking of definite material objects under particular outward circumstances.

The same magical mood is present at times in the conception that people have of the whole purpose of religious life. "I told you you would have bad luck if you don't go to church" a mother said to her son. In fact the whole idea of salvation by works is a magical conception. If you do certain things God must do certain things for you. Sometimes we pastors are guilty of fostering such a spirit

by giving an unbalanced emphasis to the mundane benefits to be derived from godliness. Much popular "stewardship" teaching is of this type.

How much primitive paganism is associated with common funeral customs? We read with repugnance of the Indian father who must thrust his family into indebtedness for a whole generation in order to provide a "proper" wedding feast at the marriage of his daughter. Yet we often have the same situation in America in regard to funerals. We all know of cases where children were denied an education because someone in the family was given a "proper" burial which poured the earnings of a life-time into the pockets of undertakers and florists. The meticulous care given by many poor people to the problem of having a casket and burial vault which will preserve the body of the deceased shows the materialistic conception of the life after death which they have. How similar it all is to the elaborate care of the dead among many primitive people! Primitive religion finds it difficult to break through the bonds of materialism.

The study of other religions is valuable, finally, because it enables us to return with a renewed appreciation of the true nature of Christianity. A student of comparative religion is at first surprised to find that there is hardly a doctrine which Christianity proclaims which cannot be duplicated in another religion. But does this mean that Christianity has nothing unique to give to the world? This might be true if we could leave Christ out of Christianity. Religion finds its highest fulfilment not in doctrines or institutions or cultural contributions, but in personality. And yet we so often try to make the doctrines of Christianity its vital point. If doctrines were all, then Christianity would have to take a place alongside of other religions. But doctrines do not express the highest values. Christ is more than anything he taught. Each of the classical religions have ideals, but humanity seeks the ideal not as an abstract idea but in a person.

The disciple Thomas once said to Jesus: "How know we the way?" Jesus answered: "I am the way and the truth and the life." I suppose that Thomas was thinking of a certain set of regulations for living or a map of their future operations, but Jesus points to himself. The true way is not a law but a person. Jesus not only said: "I will show you the way" but rather, "I am the way." He did not promise them, "I will tell you all of the truth" but he did say, "I am the truth." Neither did he merely promise: "I will show you life" but rather, "I am the life." Christ is our religion. Only when we regard him as the very heart of Christianity do we see the vast differences which separate him from any creed or teaching ever proclaimed by men.

THE APOSTOLIC CREED, ITS PLACE AND SIGNIFICANCE IN TWENTIETH CENTURY CHRISTIANITY

BY REV. W. BECHTOLD

The most deplorable condition existing in the Protestant Church of the twentieth century is a confusion of thought and lack of conviction for which the pulpit is partly to blame. The by-products of Christianity are unduly stressed, while the great fundamentals of Christian truth, and the most vital tenets of our religion are set aside. It is undoubtedly true that the Christian religion, being life, must, and does, produce and promote a practical Christian life which brings forth these by-products, but the fountain of such life lies within the inner recesses of the heart in which there is treasured up a sacred store of deep and earnest convictions.

A really active Christian life comes not from the mere intellectual acceptance of religious facts or theological tenets, but out of the faith that is produced in the heart by the revelation of divine truth. Such divine truth forms the basis of the Creed which the Trinitarian Churches believe, teach and confess throughout Christendom. Without such a Creed, or formulated belief, Christian life lacks foundation. No man can be a Christian without a definite form of belief. Now some seem to hold creeds altogether unnecessary. Others declare them to be outworn or outgrown, no longer acceptable to Christians of this enlightened age. But if we define a creed as the intellectual statement of religious facts and principles which guides conduct, it becomes essential for the practical life of those confessing it, and gives direction to their faith. We believe that the Apostles' Creed comes under this definition. Therefore Christians of the twentieth century have need of it as well as those of the early Church.

Accordingly the Apostles' Creed is not only not to be set aside as time-worn, obsolete, and valueless, but rather to be restored to its rightful place in the teaching and preaching, as well as the worship and life of the Church of Jesus Christ. Wherever the foundation truths, as embodied in the Creed, are ignored or denied, the Church will suffer, for all that outward activity which so many mistake for genuine Christian life will be without a real inner motive. We may thus have "churchianity," but not Christianity. *The underlying basis of the Christian life of individuals, and the very fountain of spiritual life in the Christian Church at large, is the Creed universally accepted by Trinitarian Churches, the Apostles' Creed.*

I.

"The Apostles' Creed is a body of Christian doctrine which, like a stream, flowed from that same apostolic fountain which gave us the Gospels, the Epistles, and the remainder of the New Testament." (Edwards). Every Biblical fact and every tenet of faith confessed in this Creed is based on very definite and explicit passages of Scripture. These can not be misunderstood, nor misinterpreted; nor are they faulty or wrong translations of the original text.

In accordance with the Scriptural doctrine of the Holy Trinity, we have three divisions, or "Articles" in the Apostolic Creed, the first of these stating the Church's belief in God, the Father and Creator. What this Article states is so self-evident to all who have experienced God, that it seems unnecessary to make any defense of this Article of our Christian faith. Nevertheless, we ask this question: "Is this true?" "I believe in God, the Father Almighty, Maker of heaven and earth." Has science disproved this? Has psychology eliminated God? Is God still entitled to the credit of having created the universe? Should the world make ten thousand times the progress in the next three decades which it has made in the first three decades of the twentieth century, God will not be discredited as Creator or dethroned as the Ruler of the universe. Millions will still confess as they do today: "I believe in God, the Father Almighty, Maker of heaven and earth." Not only will they confess it because they believe it, but because they are daily experiencing God.

Belief in God gives us *a better understanding of the Scriptures*. The Bible would be a meaningless book, of little value in practical life, merely a volume of more or less literary value.

Belief in God *helps us to understand nature*. That all we see has been created by a great divine Intelligence, leaving no room for cold fate or haphazard chance, but doing all for a purpose and in orderliness, with scientific precision.

And belief in God, the Creator of the universe and the eternal Ruler of all mankind's destinies, helps us *to understand history*. How can we conceive of a world peopled with millions of intelligent beings left to the fate of circumstances and events under no one's control? History, seemingly a chaotic piling up of events—good and evil—ghastly procession of wars and their attendant horrors, a terrifying array of calamities and crimes; history, imagine it without God! The reins of world history in the hands of a cold fate! But no—there is a God who will at last bring order out of chaos and cause all things to work together for the ultimate universal good.

Does not the world need such a God today as the ruling Factor in the turbulent restlessness and bewildering procession of kaleidoscopic events of our time?

And lastly, we need God in order *to understand experience*. We can not truly believe in God without experiencing Him, nor can we understand our experiences in life without God.

We find satisfaction in a belief which postulates God; it gives us an explanation for many things, otherwise difficult to understand. But when we experience God as a living Force by which our lives are given impetus, direction and purpose, we acquiesce in the wisdom of His ways, and trust in His love, to do all things for the ultimate good of His children and to His own glory.

Twentieth century Christians can not leave God out of their reckoning, nor eliminate Him from their Creed.

II.

It is impossible, in the space allotted for this article, to enter into a discussion of every fact and doctrine of the second Article. In treating of the Christ of the Creed, we shall endeavor to answer the question: *Does twentieth century Christianity have a place for the Christ of the Creed, and of what significance is He to present day Christians?*

What is stated concerning Christ evidently serves a threefold purpose, viz.—

1. To present *Christ as the very image of the Father*, so that in Christ we are face to face with God.

2. To emphasize *the vicarious sacrifice of Christ*. The events connected with this are enumerated, evidently to point out their essentiality.

3. To present in *Christ our noblest challenge and highest inspiration* for worthy service and a purposeful destination.

In regard to *the first purpose* it may be said, that it is well founded in the words of Christ to Philip: "Who hath seen Me, hath seen the Father." Christ, the Son, is the very incarnation of the Father. In Christ God came to earth, that He might reveal Himself in person to mankind. Christ entered the world in a natural way, yet also in a miraculous way; in a natural way, inasmuch as He was born of a woman, in a miraculous way, because not conceived "by the will of a man," but by the Holy Spirit, and born of a virgin. "Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary; He thus entered human nature etc." (Evan. Catechism, revised edition, Question 62).

Of all the creedal doctrines the doctrine of *the Virgin Birth* is most assailed by modern liberal theologians. Yet it offers no

obstacle to faith in Christ as the Saviour. On the contrary, its acceptance by faith makes the Saviourhood of Christ an undisputed certainty. We can not conceive of a Christ otherwise born as being the Saviour. Furthermore, this doctrine is just as Scriptural as any other, and no more difficult to believe than any other, e.g., the resurrection of the body, life everlasting, etc. Let us revert to Scripture as we consider this vital doctrine. What doctrine is more plainly set forth in the Scriptures, than the Virgin Birth, as involved in the fact recorded in Matthew 1: 18 and the following verses? And Luke, the physician, who as such might have rejected it as impossible, records the fact of the Virgin Birth in chapter 1: 26-38 in language that is reverent, yet clear. There is only one alternative: Reject these portions of Scripture under any pretense, and the authority of all the Scriptures is endangered. The only back door open to those who would reject the doctrine of the Virgin Birth is the denial of the inspiration of the Scriptures in general. Deny the inspiration of the Scriptures, and you may as well relegate the Bible to some remote corner, and instead read Shakespeare and Browning, Schiller and Goethe, and study the writings of great philosophers and historians, for in these, no doubt, we find many high ideals and much inspiration for good and noble lives.

But if we feel the needs of the immortal soul within us, and want salvation, we will hold fast to the inspiration of the Holy Scripture and accept even the unbelievable and inexplicable doctrines, such as the Virgin Birth, et al. For if we would accept only the doctrines we can understand, we would have to reject a good many more.

We sum up the discussion of this doctrine of the miraculous incarnation of the Son of God, quoting from "THINGS MOST SURELY BELIEVED," by Macartney (Cokesbury Press), Pp. 46 to 48.

"Those who look upon Jesus as just a great teacher, prophet, and example will not be troubled by the abandonment of the doctrine of the Virgin Birth. But those who believe that Jesus came into the world to do the work that the New Testament tells us he came to do—that is, to save sinners,—'for this is a faithful saying and worthy of all acceptance, that Jesus Christ came into this world to save sinners'—those who believe this, cannot abandon the Virgin Birth without abandoning their Lord and Redeemer. And why? Because in the Incarnation Christ assumed our nature. 'The Son of God became man by taking to himself a true body and a reasonable soul, and so was, and continues to be, both God and man in two distinct natures and one person forever.' It was this Person that became our Redeemer. By virtue of his divine

Sonship, absolute authority and infinite power belong to all that he spake and to all that he did for sinners on the cross. Yet it was only in his human nature that he was able to represent mankind and make satisfaction for the sin and guilt of the human race. As Dr. Charles Briggs once well put it: "The man Jesus would be a prophet, a hero, a great exemplar, but not the Saviour of mankind. He might be the last and greatest of the heroes of faith, but not God Incarnate. Only a God-man who had taken human nature into organic union with himself and so identified himself with the human race as to become the common man, the head of the race, could redeem the race. The doctrine of the Virgin Birth gives us such a God-man. Natural generation could not possibly give us such a God-man. Therefore, the doctrine of the Virgin Birth is essential to the integrity of the Incarnation, as the Incarnation is to the doctrine of Christ and Christian salvation'."

Another purpose of the second Article of the Apostle's Creed is to emphasize *the vicarious sacrifice of Christ*. "Crucified, dead, and buried."

We get our deepest impression of Christ's divinity in his passion. The cross declares to all men the love of God in Christ, and the holiness of the Father as reflected in the Son. God's holiness condemns the sinner, but by the love of God he is saved. His redemption is brought about through the vicarious sacrifice of Him who, as the Son of God took upon Himself the sins of the world. This not only challenges our admiration, but also urges us to imitation. This evidently is one of the purposes intended by the framers of the Creed.

In that vicarious sacrifice of Jesus we also see a divine evaluation of the human soul, a divine estimate of human values. The faith of Jesus in the spiritual possibilities and permanence of human personality, his faith in the redeemability of mankind becomes fully apparent in his vicarious sacrifice. It shows how he valued men and women, not only for what they are, but for what they might become.

Is mankind not in need of this vicarious sacrifice today? Can we be saved by our own efforts, or need we not to rely fully on the merits of Christ's suffering and dying if we would have eternal salvation? There is no other way for twentieth century men and women to be saved.

The third purpose of Article II of our Creed is *to extend to us a challenge and an inspiration* to worthy service and purposeful destination. "Crucified, dead, and buried" would mean but little if embodied in the Creed only as events connected with the career of Christ, and in no relation to all mankind. It would be of little interest and significance to our day and generation. "But that this

Christ, who revealed the Father and who made the sacrifice for human redemption can purify and energize our lives and set our feet in a path of worthy service and glorious destiny—this is the real thrill in the Christology of the Apostle's Creed. This is our need today. To have done with bickerings about Jesus and controversy concerning the details of his experience and to come to Him with such appreciation of spiritual necessities and realities that we allow His power and love and grace to transfigure our lives—this is our real task and the permanent service which these phrases of the Creed may now render us." ("What Is Left of the Apostles' Creed?" Edwards. Pp. 44-45. The Abingdon Press.)

If the second Article of the Apostolic Creed ended with the word "buried," if the power and influence of Christ ceased with the last breath on the cross, or His life-work came to a close when He was entombed in the grave of Joseph of Arimathea, alas!—we would be left in the predicament of the disciples of Emmaus—without hope. But the dawn of the first bright Easter morn brought the message, "He is risen," and now the risen Lord is the Hope of all the world. The belief in *the resurrection* of our Lord founded the Church, it gave us the Gospel, it brought on an era of progress, it is the very source of our twentieth century civilization, which never would have materialized but for the religion of the risen Lord.

We need give no proofs, we advance no arguments, and offer no apology for our belief in the truth proclaimed with unimpeachable authority: "The third day He rose again from the dead." We have no arguments to pit against the theories, that the resurrection of Christ is a lie or a hallucination, that He was not dead, but only in a trance. They are too crude, too absurd as to merit any consideration. "Only one theory accounts for the empty grave, and the conviction that Christ had risen, and that is the theory of the Gospels, of the Apostles, of the Church throughout the ages, that Christ rose again from the dead on the third day." (Macartney.) But we go a step farther and substitute for the word "theory," the term "fact." The Bible does not advance theories, it proclaims facts.

But what place shall we give the resurrection of Christ in our Christian life today? Should we not as Christians of this enlightened age set aside a belief which involves the supernatural and the miraculous? If Christ had not risen, what then? Let St. Paul give us the answer. "If Christ had not risen, then is our preaching vain; and your faith is also vain. Yea, and we are found false witnesses of God. If Christ be not risen, your faith is vain. Ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this world only we have hope in Christ, we are of all men most miserable." That the consequences for the Chris-

tian. And for the world?—if Christ were not risen the Church would have crumbled and collapsed long ago, and civilization would have been doomed. Men and women would have gone back to lust, cruelty and animalism, and the flame of hope died in every heart.

It is only logical that the risen Lord should *ascend* again to His God and Father in heaven, after His mission of redemption was fulfilled on earth. But to the Christians of all ages His ascension has become the hope of heaven after death, for He who ascended to heaven has promised to prepare for them a place in heaven, and has given them the assurance that He will come again in order to take them unto Himself in heaven. And from His throne on high the exalted Christ now rules the universe and governs His Church as the One to whom "all authority is given in heaven and on earth." The exalted Christ has become the inspirant of the believer's strongest hopes, the assurance of security when Satan accuses, and sin afflicts, for the great High-Priest, now seated at the right hand of the Father, intercedes for His own and makes secure for them the pardon for sin, which was the very purpose of His suffering and dying. (Hebrews 7: 25). And for the Church of today the exaltation of the risen Christ is still the mightiest incentive to preach the Gospel without fear and doubt, for as the eternal Prophet He continues to enlighten with wisdom and inspire men with love and courage to go forth into all the world and proclaim to all men eternal salvation through faith in His name.

Two more facts in the second Article of the Apostles' Creed need to be briefly considered. They are expressed in the phrases: "From thence He shall come—to judge the quick and the dead."

If Christ Himself had not so clearly announced to His disciples *His second coming*, and the writings of the New Testament did not so frequently mention it, we could scarcely speak of this tenet of our Christian faith as founded on a fact. But even though this fact may lie in the more or less distant future, we accept it upon overwhelming evidence. To deny it would be making Christ a liar. Though twentieth century Christians may be puzzled as to the nearness of this event, even as the early Christians were continually speculating concerning it, they would have no ground and no right to treat this doctrine with disdain. But what is the practical significance of this doctrine? It is one of hope and inspiration for the Church. Without the shadow of a doubt we know that Christ's Kingdom shall come, and that He shall have dominion over all forever; that the Holy City of God shall come down, and take the place of this sinful world, with its sorrow and shame, its suffering and death, and the whole earth shall be filled with the glory of the Lord.

And for the individual Christian this teaching of Christ and His Apostles is such that it inspires and purifies his life, teaching ever to live as in the presence of Christ, and to watch and pray. "Every one that has this hope purifieth himself." The event, though linked with no calendar date, is none the less certain. Therefore it behooves every truly believing Christian to heed the warning of Him who shall come again to judge the quick and the dead: "Take heed, watch and pray: for ye know not when the time is." (Mark 13: 33).

Christ shall come again "*to judge the quick and the dead.*" Christ is the Judge, none other. He is eminently qualified because He was tempted in all things as we are. He knows human nature. "He knew what was in a man." It is consolation for trembling sinners to know they shall stand before one who is the "Friend of sinners."

On the other hand it is a solemn thought that Christ is to be our Judge. He who for our sake once stood condemned before Pilate shall one day sit in the seat of universal judgment. His sentence will be one of perfect justice and yet one of perfect mercy. There can be no doubt as to the righteousness of His judgment, no gainsaying of His infallible verdict.

In anticipation of this righteous judgment of Him who is the infallible Judge, we shall need to be prepared to stand before Him, heed His words of warning, live in accordance with His teachings, avoid all that is contrary to His will. How the thought of the Judgment should influence our every thought and act, control all our passions, and govern our practical life as Christians in this world! If this doctrine is truly believed, it can have but one result: a life that is carefully guarded against all unholy thoughts, words and deeds, producing fruits of righteousness that shall stand the test of His solemn scrutiny.

III.

The third Article of the Apostles' Creed introduces *the doctrines of the Church concerning the Holy Spirit*. He is placed side by side with the Father and the Son. He is the third person of the Holy Trinity, not because of inferior rank or less importance, but merely numerically. Concerning the Holy Spirit less is known, and less has been said and written, than concerning the other persons of the Holy Trinity. Perhaps there are Christians today, who like the twelve men who had received the baptism of John, had "not so much as heard whether there be any Holy Spirit."

Yet He is a Reality through whose presence God is in the world, and through whom the redemptive work of Jesus is continued in this world, and the possibility given for all men to enter

the Kingdom of God, and to avail themselves of the salvation wrought by the Saviour of mankind.

The Holy Spirit is no less divine, than Christ, the Son. He is God. All the attributes of God are His also. Like God, the Father, He is ever present. In the beginning, when the earth was waste and void, He hovered over the surface of the waters. When Christ had received the baptism of John, the Spirit of God descended upon Him in the form of a dove. When Christ had ascended into heaven He caused the Father to send the Holy Spirit upon His disciples, and in the power and enlightenment of that Spirit twelve insignificant and uneducated men from the ranks of the common people went forth to conquer the world for their Heavenly King. No event in the Kingdom of God transpired without the presence of the Holy Spirit. No success in the work of Christianizing the world can be achieved without Him.

He is the *Spirit of Power*, in whose strength the weak may accomplish great things, which otherwise are impossible to the strong and mighty; He is the *Spirit of Wisdom* by whom the ignorant are taught the things that are essential to their soul's salvation; He is the *Spirit of Holiness* who sanctifies sinners, guides and directs them, and impels them to do that which is good.

All these statements concerning the Holy Spirit are not only tenets of faith, or merely speculative theories, but facts, experienced by many thousands, yet, millions of believers. What true believer has not observed the influence of the Spirit of God upon mankind, His presence and work in the ranks of the Church? What child of God has not experienced His influence and assistance? His power and wisdom? How real does the Spirit of God appear to us in our spiritual experiences! How we feel His breath upon us, when we stand in the presence of God on sacred occasions of our lives, or in the life of the Church, which through Him is a Communion of Saints!

Above all, *the Spirit is our Comforter* in the sorrows of life, when all seems dark and comfortless. His presence, His comfort, fill us with true optimism, when all around us is doubt and gloom, fear and unrest, dreadful suspense and bitter disappointment. Truly, without the Holy Spirit we would be groping in the dark, lost in sin, steeped in despair. That is the significance of the brief confession: "I believe in the Holy Spirit."

Does Christianity in the twentieth century need this Spirit? It is superfluous to ask this question. Without the Holy Spirit we cannot think of the Church as a mighty institution, wielding her wholesome influence over the lives of men and women, leading them onward and upward to the higher and highest principles and ideals of the Kingdom of God.

The *One, Holy, Universal, Christian Church* cannot exist, indeed, would not exist, without the Holy Spirit. Her blessings would not be shed abroad in every land and nation, but for this Lord and Distributor of all gifts. There would have been no increase from a handful of believers to a thousand million adherents of the Christian faith. The Church would not have been instrumental in bringing about a civilization, such as this twentieth century can boast, without the influence of the Spirit of God, enlightening the world. The splendid institutions of charity and mercy throughout all Christendom would not have sprung into existence, without the love that emanates from the Spirit of God who is Love.

The Church of Jesus Christ, though divided into many communions, yet is *one*, because one Spirit is at work within her. There would be no holiness, scarce as it seems to be in the Church today, were not the Spirit of God at work in the hearts of her members, cleansing them from sin, and sanctifying them by His grace. The Spirit of God is at work in the Church today with the means of grace, the Word of God and the Sacraments, though the results may not always come under observation. "The wind bloweth where it will etc." (John 3: 8). These words of Jesus apply here.

Without the Spirit of God the Church cannot become a *universal Church*, for the Holy Spirit is the motive power that constantly impels the progress of the Church, inspires her to every effort in behalf of the Kingdom, fills her with love for sinners, removes every barrier to world evangelization.

Through the Holy Spirit the Church universal will not only become a reality, but it will develop into a "*Communion of Saints*," where love will become the only motive of mutual service and helpfulness. Thus the Christian Church shall truly become the *Body of Christ*, of which He is the Exalted Head, and all the members firmly united with Him, and with each other. In such a Church sinners will find a haven of rest, a refuge from the persecution of Satan, for through the Spirit of God, Forgiveness of Sins, full pardon and grace is assured to every truly penitent child of God.

To all such is held out the glorious prospect of the "*Resurrection of the Body and the Life Everlasting*." Of all the doctrines in the Creed the resurrection of the body is most difficult to believe. "Impossible," some would say in a tone of finality. But to Him who has given life to our bodies at the time of birth, it is possible to quicken the dust and the ashes of our dead bodies, and to endow them with a better and greater life in eternity.

With the last phrase of the Apostles' Creed: "Life Everlasting," "we have come to the crown of the Creed. The last is here for which the first was made. The Almighty Father not only was, but

is, and ever shall be. Jesus, the Christ not merely lived and died, but is to be our Saviour through the eternal years. The Holy Spirit not merely brought the truth to our remembrance, but will comfort us through the ages. The Church not only sweeps in conquering sway through the Christian centuries, but is the bride of Christ to stand before His throne 'without spot or wrinkle or any such thing.' The communion of saints is not only a fellowship for time, but a fellowship for eternity. The forgiveness of sins is not a transient mood nor a temporizing act, but an abiding experience whose caressing and crowning wonder will last throughout the revolving years."

"Life is to go on. It is to be everlasting, and we echo our faith in this historic statement of Christian experience, of Christian hope, and of Christian certitude, which not only comforts us now, but will be our continuing comfort 'when the sun grows cold and the stars are old and the leaves of the Judgment Book unfold'." ("What Is Left of the Apostles' Creed?" Macartney.)

"THE LORD'S PRAYER"

PAUL O. DAVID

Volumes have been written about this prayer. There is still room for more treatises, for old and new interpretations and for a more general revival of interest in this old and familiar prayer. A renewed study thereof by the members of the church may be the means to foster a more general appreciation and lead to a more thorough grasp and understanding of its beauty, its spirit and its verity. Furthermore the followers of the Master in every age need to make a more wholehearted attempt to apply its principles—like the gospel message—not only to the realm of private and public devotion, but also to social life as a whole.

All the gold has not yet been taken from this deep mine; precious nuggets and valuable treasures may still be found therein. This prayer is and ever will be a treasury of wealth to every minister as well as a source of blessing and spiritual enrichment to devout and seeking souls throughout the ages.

A study of the subject of prayer as a whole or any part thereof ought to be of more than passing interest. Prayer is one of the main avenues of approach to God and refers to an element of sustenance which is essential to the spiritual welfare of man.

The Bible is a book of prayers; it may be termed the prayer-book of God's people. A study of the prayers on record in Holy Writ, therefore, should be of special interest. Valuable lessons are taught in the prayers of all the saints throughout the ages during both the Old and the New dispensation.

The prayers of the Lord are of especial interest and moment; they warrant a special study and treatise. The prayers of the Lord are remarkable as to spirit, scope and comprehensiveness. We are prompted to ask: "What manner of prayers are these?" The statement concerning the personality of Christ: "Who can tell the unsearchable riches of Christ," aptly applies to the prayers of the Lord.

We pass by these matchless prayers of the Lord and direct our attention to the prayer universally called: "The Lord's Prayer."

In an article limited to a given number of pages reference can only be made to a few salient and noteworthy features of this cherished prayer.

We possess two gospel records of the Lord's Prayer. Matthew presents the one stressing the manner in which men ought to pray, Matt. 6: 5-13. Luke has the other as an answer to a disciple's request: "Lord, teach us to pray as John taught his disciples. Luke 11: 1-4. The two versions are not alike. Matthew has the most

complete version. Both versions do not contain the doxology as found in general use today. Luke's version is remarkable for it omits other parts of the prayer which are found in Matthew. At least this is the opinion of scholars who base their evidence and conclusions on some of the oldest manuscripts available. Luke's version then is as follows: "Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone indebted to us. And lead us not into temptation." Luke thus omits a part of the invocation, the third and seventh petitions as well as the doxology.

In Schaff-Lange's commentary we find this comment concerning these omissions. "If these clauses were originally missing in Luke they might have been supplied afterwards from Matthew and inserted in a number of manuscripts to attain a uniformity of the Lord's Prayer. On the other hand if all parts were originally in Luke no motive can be assigned for these omissions."

Matthew introduces the Lord's Prayer as a part of the Sermon on the Mount; Luke under different circumstances although he does not specify time and place. The Mount of Olives is traditionally pointed out as the place where the prayer was given. There is nothing in the content to warrant this opinion. "Matthew does not give the Lord's Prayer in the Sermon on the Mount because it was uttered there for the first time, but because the Master's instruction concerning prayer offered the occasion to insert it at that place." Luke attaches the account to the domestic scene in the home of Mary and Martha. Whether the prayer was given once or twice is a matter of dispute among scholars; a solution satisfactory and acceptable to all probably will never be found. The questions involved are not so important. We have the prayer; when it was given, whether once or twice, in full or in abbreviated form according to the needs of the occasion is a matter of minor importance.

Closely related with the text of the Lord's Prayer according to Matthew is the prayer found in the Didache, i.e., the Teachings of the Twelve Apostles, 8: 2: "Do not pray as the hypocrites do, but as the Lord commanded in his Gospel, so pray ye;" and then follows Matthew's version of the Lord's Prayer as well as a part of the doxology: "For thine is the power and the glory forever."

The prayer has also been called, "The Disciples' Prayer," since it was given primarily for the benefit of disciples. The majority of Christians, however, prefer the universally accepted term designating the Lord's authorship.

As we contemplate the prayer as a whole it is impossible to conceive that Jesus made use of some parts of the prayer as repre-

senting his own needs and wants. When addressing God in behalf of his followers Jesus used the expression, "Our Father," thus identifying himself with the cause of humanity; but when he speaks to God concerning himself he invariably says, "Father," or, "My Father"; otherwise he differentiates himself and uses the term, "Your Father." We, the disciples of the Master, are to use this prayer and pray after this manner, and thus give expression of our devotion to the honor and glory of God as well as make known our human needs and wants.

"The Lord's Prayer" enjoys a unique distinction and relative prominence among the prayers on record in the Bible. It occupies, as it were, a central position among the prayers of the Old and the New dispensation; it is the herald of a new order and a new spirit of prayer. A change from the old unto the new had also come to pass in matters of prayers. Jesus gave to his followers a new prayer, although he may have embodied ideas from prayers in use at the time or even incorporated old material and well known phrases into the new prayer. It was a new creation, nevertheless, furnishing an apt illustration of the general truth expressed in the statement: "Behold, I make all things new."

Concerning the origin of "The Lord's Prayer" we are referred to the context of Matthew's and Luke's gospel. No doubt the disciples were deeply impressed by the Master's manner and spirit voiced in prayer. As a result of the habits of continuous prayer Jesus revealed in his attitude and countenance and personality visible marks of his intimate intercourse with God. Therefore, the disciples expressed a desire to have access to this divine fount of blessings, and they ask for the privilege to be led into a similar intimate fellowship with God. "Lord, teach us to pray," is their request. In response Jesus gave to them this "Pearl of Prayers."

According to Matthew the disciples were cautioned to be on their guard against the spirit of display and ostentation during prayer. Men prayed "to be seen of men" and "used vain repetitions." The significance of these statements will appear when we recall some of the customs and practices of prayer prevalent among Jews and Gentiles. Long prayers were in common use and Rabbis could often be seen in an attitude of prayer for hours at a time. In their liturgies they repeated over and over again the same petitions in slightly altered form; the common opinion prevailed: "Whosoever multiplies prayer is certain of a hearing." Similar practices still exist among Mohammedans. The rules for daily prayer are prescribed in minutest detail. Five daily prayers must be uttered at the appointed time wherever the devotee may be, in the mosque, the market-place, on the street or at home. Each prayer must be repeated a prescribed number of times and in the prescribed

posture; any deviation in the slightest particular makes the prayer void in effect and it must be repeated again.

In view of the general perversion of the idea of prayer Jesus instructed his followers to shun the tendency of display, to avoid vain repetitions, long meaningless prayers and be concise passing on from one idea to another always conscious of the fact, "Your Father knoweth what things ye have need of, before ye ask him."

"Be not ye, therefore, like unto them, for they think that they shall be heard for their much speaking." "After this manner, therefore, pray ye," and then he gave to the world this model prayer.

As to spirit, form, brevity and comprehensiveness it is a perfect model of prayer. Dr. Miller in his book, "The Golden Gate of Prayer," comments on it in this wise. "The Lord's Prayer is short, but every word of it is laden with precious meaning. In its few petitions it covers the whole field of prayer. It is easy to repeat its sentences, for we have been saying them from infancy; but it is hard to say it through as a real prayer, for it means the consecration of our whole life to God, and the submission of will, affections and service to him."

Perhaps no part of the Scriptures is so well known as is this prayer. Its words are familiar throughout Christendom and the world in general. "Happy would it be for the world, if this prayer were so well known in the spirit as it is in the letter." It is a most precious treasure and one of the most cherished possessions of mankind. "Familiarity has dulled our sense of its beauty, simplicity and spirituality; there are in this familiar prayer heights we have never scaled and depths we have never sounded."

The prayer surely was not intended as a mere formula, but rather as a general pattern and guide for all our private and public devotions. The theory has been advanced that it was given as a set form of prayer to take the place of forms of prayers then in vogue among the Jews. Dr. Wordsworth so regards it. "Our Lord here by this prayer authorizes forms of prayer, and delivers a particular form to be used and to serve as a pattern for the subject and order of our desires and prayers, and, therefore, as a guide for our practice." Dr. Alfred holds the opposite view. "It is very improbable that the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. We find very few traces of such use in early times." Theologians differ in their views and advance reasons pro and contra to support their propositions, whereas not a few maintain that both views contain a degree of truth. This matchless prayer was undoubtedly given both as a form to be rightly used and as a model for all other prayers. It should, however, be used as an expression of our real desires and sincere devotion.

The early Church Fathers treated it not only as a pattern or a model prayer, but also as a form to be used in the very words of Jesus. There is no indication that it was ever used as a form by Jesus or even by the Apostles. It first appears as a part of a ritual in the third century being used in the services of the church. The Church Fathers call it the prayer taught by God upon which all other prayers are to be founded. Augustine states that the catechumens were taught this prayer at baptism in this manner: "Receive now this precious jewel and keep it; receive the prayer which the Lord himself has taught us to bring before God." The Reformers also speak of it in terms of highest praise. Luther especially refers to it with warmth and enthusiasm. A quotation from Dr. Gibson in the Expositor's Bible reads: "Jesus hands us this 'Pearl of great Price,' this purest crystal of devotion, to be a possession of his people forever, never to lose its luster through millenniums of daily use, its beauty and preciousness becoming rather more and more manifest to each successive generation."

Because of the prevalent misuse of this prayer Luther styled it the "greatest martyr." The Lord's Prayer has often been lowered to the level of an empty formula; in meaningless fashion it was often repeated without devotion and profit. Then again it has been a real source of comfort and blessing to an innumerable host who uttered these words as a real prayer. The misuse by means of vain repetitions probably has led others to the opposite extreme of neglect and non-use of this perfect model of prayer.

In this connection reference may be made to a popular misconception concerning the correct or best mode of prayer. A memorized prayer like the Lord's Prayer or those read from a prayer-book are usually classed as being of doubtful or inferior value, whereas the spontaneously spoken or extemporaneous prayer is considered to be the better mode of prayer and is commonly thought to proceed from the heart. Certainly there is no one mode of prayer in itself correct and all others wrong or inferior. How much of what we say spontaneously and extemporaneously, with or without special premeditation may after all be mere rote and formalism, a sort of memoriter and meaningless mode of prayer; it may often be classed as mere lip-worship, whereas the heart is far removed from prayerful communion with God. The one thing needful is that our prayers whether memorized, real or spoken at the impulse of the moment, or premeditated express our real desires and sincere devotion. The divine answer to prayer will then be forthcoming regardless of what mode of prayer may be used. It surely is proper to use the very words of the Lord's Prayer. "It would be unwise and ungrateful not to use words so perfect and beautiful, consecrated by the lips of the Lord and endeared by the experience of

blessings of tens of thousands." It is not necessary to use this prayer always, but we ought always to pray after the manner and spirit of the Lord's Prayer.

The Lord's Prayer is generally divided into three main parts, the invocation, the petitions and the doxology. The petitions are divided into two sections. The first three petitions refer to the honor and glory of God and contain desires and requests concerning the name, the kingdom and the will of God. The petitions of the second division express the needs and wants of man concerning daily sustenance, forgiveness of sins, protection during temptation and deliverance from evil.

The twofold division has a parallel in the ten commandments and the summary of law. Things that concern God rank first in precedence both in the Law and in the Lord's Prayer.

What a dark picture of human conditions lies beneath the petitions of the second half of the Lord's Prayer, hunger, sin, temptation and all that is included in that tragic word—evil. What sorrows and misery these terms presuppose! Each petition seems to carry us deeper into the shadows as each refers to a darker aspect of life. The last petition contains a plea for deliverance from every ill that human life is heir to. "Deliver us from evil." That is a request for the entire emancipation of the human race and a plea for the utter extinction of evil in its effect upon men. Yet, the Lord's Prayer contains the plea and voices the desire of mankind for complete deliverance from evil and the Evil One, for the realization of the divine plan of redemption and the final establishment of the Kingdom of God. Complete deliverance from evil is the goal of our faith and hope and prayer. Nothing less can satisfy our deepest yearnings; nothing less can lead to the realization of the divine plan as revealed in Christ for mankind. Jesus would have our souls reach out in noble aspirations on the wings of prayer and then through a wholehearted dedication and consecration of our lives to these ideals and principles seek to realize the aims and purposes and objectives enumerated in this most cherished prayer.

The doxology undoubtedly formed no part of the original prayer and is commonly regarded as an addition made for liturgical purposes. It is not found in the oldest manuscripts in existence today. Although it does occur at an early date in some manuscripts. Nevertheless these closing words voice a spirit and a trend of thought wholly in accord with the prayer.

We may use this prayer as a formula in the very words of the Lord or as a model and general pattern to express our personal desires for the glorification of God and the satisfying of the needs of man in words of our own making. But whatever use may be

made of this prayer it is essential that we pray after the manner of it. Thus used the Lord's Prayer shall continue to be a source of blessing and inspiration and power in our lives both during our private and public devotions.

Jesus taught men to pray in this manner. The Lord's Prayer is indeed "The Golden Gate of Prayer," for it covers the whole field of God's will and man's temporal and eternal needs; it voices all that pertains to the honor of God and expresses every essential need of man.

Die Betätigung des christlichen Charakters in der Kulturgemeinschaft von Wissenschaft und Kunst

Von Prof. Dr. Grüzmacher.

Der Begriff der Kultur steht der Natur gegenüber und umschließt alles das, was durch menschliche Tätigkeit zustande gekommen ist. Gebiet der menschlichen Tätigkeit ist sowohl die eigene geist-leibliche Persönlichkeit, wie die gesamte außerhalb unsrer bestehende Wirklichkeit. Einen kultivierten Menschen nennt man denjenigen, der sein eigenes Wesen umgestaltet, seinen Leib gepflegt, seine Seele gebildet hat. Von dieser Kultivierung der eigenen Persönlichkeit durch das Christentum war schon die Rede. In der objektiven Welt denkt man zunächst an die Kultivierung des Landes; kommt doch der Ausdruck Kultur von „cultura agri,“ Kultur ist danach eine wirtschaftliche Tätigkeit die, besonders in der neueren Zeit eng mit dem politischen Leben zusammenhängt. Von der kulturellen Wirtschafts- und Staatsethik wird in den nächsten Aufsätzen zu handeln sein. Kultur im höchsten Sinn ist jedoch die geistige Betätigung des Menschen, die entsprechende Güter hervorruft. An der Spitze eines großen modernen Sammelwerks: „Die Kultur der Gegenwart“ steht darum die Definition: „Die Kultur ist die Erhebung des Menschen über den Naturzustand durch die Ausbildung und Betätigung seiner geistigen und sittlichen Kräfte.“ Die geistigen Kräfte des Menschen schlagen gegenüber der Wirklichkeit einen doppelten Weg ein; entweder nehmen sie die Dinge erkennend in den menschlichen Geist hinein oder sie tragen diesen umbildend in jene hinüber. Die erste Tätigkeit ist die Wurzel aller Wissenschaft, die zweite aller Kunst. **Kultur im engeren Sinn bedeutet darum Wissenschaft und Kunst** und unsre Aufgabe ist es die Betätigung des christlichen Charakters in diesen beiden Gemeinschaften zu schildern.

Wissenschaft und Kunst scheinen allerdings zunächst mehr in die Sphäre des individuellen, als des sozialen Lebens zu fallen. Der wissenschaftliche Arbeiter will mit eigenen Augen die Wahrheit erkennen, und der Zweifel an aller überkommenen Tradition erscheint ihm als Pflicht. Echte Wissenschaft arbeitet auch unbekümmert um die sozialen Folgen ihrer Ergebnisse. Hält sie bestimmte Rechtsformen oder Heilmethoden für falsch, so spricht sie das unbekümmert um die Konsequenzen für das politische Leben oder die übliche Volkshygiene aus. In der Wissenschaft gibt es stets eine Fülle individueller Meinungen und einander befehdender Richtungen. Infolgedessen stellt die Wissenschaft eine Größe dar, welche Gemeinschaft mehr stört als bildet. Aber diese Züge treffen nur eine Seite der

empirischen Wissenschaft. In ihrer idealen Wesenheit ist das soziale Element deutlich angelegt und macht sich auch in der Wirklichkeit geltend. Kein wissenschaftlicher Forscher fängt von vorne an, überall knüpft er — wenn auch kritisch — an die Resultate der Vorgänger und Mitarbeit an. Das Nein einer Generation ist oft nichts anders als das umgekehrte Ja der vorangehenden. Aber auch jedes echt wissenschaftliche Ergebnis geht in das Gemeinschaftsleben über und fördert dieses. Copernikus hat für die ganze moderne Welt beobachtet und gedacht; Columbus hat einen neuen Erdteil zum besten zahlreicher Millionen entdeckt. Auch die hauptsächlichsten Formen, deren sich die Wissenschaft bedient, sind sozialer Art: Wort und Schrift. Beide sind die Erscheinungsformen der Sprache und die Sprache ist das Urelement welches geistig-soziale Gemeinschaft schafft. Mit der Erlernung einer oder gar mehrerer Sprachen nimmt der Einzelne eine Unsumme geistigen Erbgutes auf, und indem er diese Formen mit individuellem seelischem Eigenleben erfüllt, arbeitet er auch seinerseits an der kulturellen Verbindung der Menschen. Die Wissenschaft ruft auch besondere Organisationsformen hervor. Der Autodidakt und der Privatgelehrte sind nur Ausnahmeerscheinungen; normalerweise wird alle wissenschaftliche Bildung in besonderen Gemeinschaften empfangen und fortgesetzt, durch Schulen aller Art von den einfachsten über die Mittel- zu den Hochschulen. Die Gelehrten finden sich in Akademien und in Universitäten zusammen, deren Name ursprünglich nicht auf die Universalität der Wissenschaften, sondern auf die Gemeinschaft der Lehrenden und Lernenden sich bezog.

So ist die Wissenschaft als subjektiver Trieb, wie als objektive Schöpfung eine den Individualismus mit der sozialen Gemeinschaft verbindende Größe. Damit trägt sie im allgemeinen Sinn sittlichen Charakter, wie es die schon einmal herangezogene Einleitung in die „Kultur der Gegenwart“ feststellt. „Die sittliche Kultur ist die Bedingung für den dauernden Bestand der Kultur überhaupt. Sie fordert die freie Unterwerfung des Willens unter ein höheres Gesetz in den Beziehungen der Einzelnen sowohl untereinander als in Staat und Gesellschaft.“ Der sittliche Charakter des Menschen ist Voraussetzung der Wissenschaft, wie er umgekehrt durch sie gefördert wird. Unsere spezielle Frage aber ist es, ob auch der christliche Charakter sich wissenschaftlich betätigen darf und in welcher Weise er sein Christentum in der Wissenschaft geltend zu machen hat. Es gibt Weltanschauungen, welche zur Wissenschaft nur ein negatives Verhältnis haben. Für den Buddhismus ist auch der Trieb nach Erkenntnis unsrer Wirklichkeit so wertlos, wie jede andre innerweltliche Betätigung. Aber auch im Abendland haben pessimistische Einstellungen wie die Schopenhauers — trotz eigener wissenschaftlicher Betätigung — das Erkennen als eine Gefahr des Wollens be-

zeichnet. Rousseau sah in der Wissenschaft eine Störung für die unmittelbare Naturverbundenheit des Menschen. Gerade in der Gegenwart ist eine antiwissenschaftliche Haltung sehr verbreitet. **Geht man in das Urchristentum zurück so findet man bei Jesus selbst keine direkte Stellungnahme zur Wissenschaft, aber ebenso wenig ihre Verwerfung.** Jesu Aufgabe war nur das Eine zu betonen, was Not ist, die Gewinnung der Seele in Gottes Reich. Aber aus seinen Gleichnissen spricht eine klare, wenn auch schlichte Beobachtung der irdischen Wirklichkeit, in welcher die Grundlage auch aller wissenschaftlichen Erkenntnis liegt. Unter den Aposteln haben sich Johannes und erst recht Paulus durchaus wissenschaftlicher Methoden bedient und gerade des Letzteren Warnung vor Philosophie und loser Lehre beweist seine Vertrautheit mit ihr und begrenzt ihre Ablehnung auf den Fall, daß sie von Christus wegführt. **Das Neue Testament lehnt die Wissenschaft nur dann ab, wenn sie eine Konkurrenz und ein Ersatz für die Religion sein will,** läßt aber im übrigen dem christlichen Charakter eine Beteiligung an ihr durchaus frei. Die Kirche ist von den Tagen der Apologeten an in Verbindung mit wissenschaftlichem Denken getreten; die mittelalterliche Scholastik hat sich sogar um eine große Synthese der Philosophie mit der christlichen Offenbarung bemüht. Nachdem dieses Unterfangen gescheitert war, hat die Reformation, die aus Wort und Glauben erwachsene religiöse Erkenntnis und die aus natürlicher Erfahrung und deren vernünftiger Verarbeitung entstehende Wissenschaft strenger unterschieden. **Gerade aber durch die Reformation ist die Entwicklung einer selbständigen innerweltlichen Wissenschaft möglich geworden.** Luther spricht seine prinzipielle Stellung zur wissenschaftlichen Kultur, wenn auch in sehr schlichten Beispielen in dem Satz aus: „Die Vernunft und die Erfahrung lehren, wie man Weib und Kinder regiere, Kühe aus- und eintreiben solle. Dies alles ist der Vernunft Gabe und Geschenk, ihr von Gott mitgeteilt und verliehen; davon darf man nicht die heilige Schrift um Rat fragen, sondern Gott hat auch allen Heiden solche Gaben gegeben.“ Der Neuprotestantismus eines Schleiermacher, Rothe und Tröltzsch hat das Verhältnis von Offenbarung und Vernunft, Christentum und Kultur wieder ganz eng gestaltet, aber so, daß das Christentum zur Dienerin der Kultur wurde. Es hat die Hemmungen im Kulturprozeß zu beseitigen und diesen zu seiner letzten Vollendung zu führen. Dem gegenüber ist in der neuesten Theologie eine radikale Reaktion erwacht, welche Christentum und Kultur, Theologie und Wissenschaft nicht nur scheidet, sondern in unversöhnliche Gegnerschaft bringt. Wer aber an einen Schöpfungsgott glaubt und von ihm den wissenschaftlichen Erkenntnistrieb dem menschlichen Geist eingestiftet sein läßt, wird auch als Christ dessen Betätigung nicht verachten, ja nicht nur dulden,

sondern nach dem Maß seiner Kräfte produktiv und rezeptiv fördern. Gott will, daß die Menschen zur Erkenntnis der Wahrheit auch hinsichtlich der uns umgebenden Wirklichkeit kommen. **So kann sich auch ein christlicher Charakter die Wissenschaft als Lebensberuf wählen, und gerade er wird geeignet sein, die religiösen und ethischen Gefahren der Wissenschaft zu meiden.** Immer wieder liegt dieser die Neigung nahe, auf Grund ihrer innerweltlichen Erkenntnisse auch die Lösung der letzten Fragen vornehmen zu wollen. Die Naturwissenschaft hat im 19. Jahrhundert versucht in der Form des Monismus sämtliche Welträtsel zu beantworten, und die Philosophie versuchte, selbst in das innere Leben Gottes einzudringen. Dem gegenüber hat der Christ die Wissenschaft an ihre Grenzen zu erinnern, und wenn er an ihr mitarbeitet und etwas leistet, wird sein Wort mehr in die Wagschale fallen, als wenn schlichte Christen allgemeine Warnungen vor der Wissenschaft erlassen. Jede Gefährdung des Glaubens erwächst niemals aus dem Wesen der Wissenschaft, sondern nur aus unzulässigen und darum unethischen Grenzüberschreitungen. Aber auch subjektiv schließt der wissenschaftliche Betrieb Versuchungen in sich. Er erzeugt vielfach maßloses Selbstbewußtsein, ungeheuere Eitelkeit und damit verbunden Streitigkeiten, deren Gehässigkeit durchaus unethisch ist. Auch hier kann gerade ein christlicher Charakter reinigend wirken. Er ist von vornherein gegen eine Ueberschätzung wissenschaftlicher Entdeckungen gesichert, die niemals die letzten Geheimnisse der Welt entschleiern können. Er wird aber auch die Leistung der andern nicht schmälern und auch in der wissenschaftlichen Diskussion die Forderung gegenseitiger Achtung, ja Liebe nicht außer acht lassen.

Wie wir den Begriff der Wissenschaft wesentlich als einen gegebenen und allgemein verständlichen annehmen mußten, so gilt das recht gegenüber der **Kunst**, weil deren scharfe Definition so verschiedenen vollzogen wird, während sich dem gesunden Menschenverstand und unmittelbaren Gefühl die Eigenart dieses Gebietes leichter entschleiern. War die Wissenschaft diejenige Funktion, durch welche der Mensch die Welt der Erscheinungen erkennend in sein Inneres hineinnimmt, so ist die **Kunst die produktive Tätigkeit, durch welche geistige Inhalte zu sinnlicher Erscheinung kommen oder sinnliche Erscheinungen zu Trägern geistigen Erlebens werden.** Schöpfungen der Phantasie werden verleblicht in Wort und Ton, in Farbe und Stein; Naturvorgänge empfangen einen vergeistigten Gehalt. Es gibt keine Kunst ohne ein sinnliches Element, aber auch nichts Reales in ihr, das nicht mit idealen Momenten verknüpft ist. Man kann darum sowohl mit Bala sagen: „Kunst ist Natur, durch ein Temperament gesehen,“ wie mit Volkmann: „Kunst ist Natur, vom Menscheng Geist geboren.“ Der Unterschied zwischen einer sogenannten idealistischen und einer realistischen Kunst ist immer nur ein

relativer und gradueller. Die produktive Mischung und Zueinsbildung von Idealem und Realem macht das Wesen der Kunst aus, dessen richtiges Verständnis für ihre ethische Bewertung von großer Bedeutung ist. **Die erste Gabe, welche die richtig verstandene protestantische Ethik der Kunst bringt ist die entschiedene Anerkennung ihrer Selbständigkeit und ihres Eigenwertes.** Gehört es zu den Naturtrieben des Menschen, sich in dem geschilderten Sinn künstlerisch zu betätigen, so ist damit das sittliche Recht für jeden Menschen gegeben. Es wäre eine Versündigung gegen den Schöpfer — Gott, wenn die Menschheit nicht das Schöne schaffen wollte. Dementsprechend haben schon die Menschen in uralter Zeit ihre Höhlen und ihre Körper mit primitiver Kunst geziert, im Fortgang der Entwicklung ist die Kunst immer mehr zur höchsten geistigen Lebensäußerung menschlicher Kultur geworden. Auch der religiöse Mensch und der christliche Charakter, dem Gott auch der große Künstler ist, der die Fülle seiner Ideen in die Stofflichkeit dieser Welt hineingebildet und dadurch so viel Schönes geschaffen hat, empfindet das Recht, ja die Pflicht, künstlerisch zu schaffen oder nachzuempfinden. Gegenüber der näheren Ausgestaltung der Kunst hat die christliche Ethik die stärkste Zurückhaltung auszuüben. Man hat behauptet, daß der reformatorische Protestantismus nicht entfernt solche Kunstfreundlichkeit wie der Katholizismus bezeugt, und darum viel weniger Kunstwerke hervorgerufen habe. Aber abgesehen auch davon, daß die Einwirkungen eines religiösen Prinzips durchaus nicht im ersten Augenblick schon einzustellen brauchen und der Protestantismus später, wenn auch in andern Künsten, wie in der Musik, erhebliche Leistungen aufzuweisen hat, ist die Entstehung einer selbständigen innerweltlichen Kunst eine der wichtigsten Absichten und darum auch Erfolge des Protestantismus. Die Kunst soll sich nach ihren eigenen Gesetzen entwickeln. Steht es aber so, dann kann vom Standort des christlichen Charakters keine sittliche Wertabstufung zwischen den einzelnen Kunstgattungen vollzogen werden, etwa die Musik höher als die Plastik gestellt werden. Noch weniger aber ist ein Anlaß, vom ethischen Standort aus bestimmte Stile wie etwa den gothischen gegenüber dem klassischen den Vorzug zu geben. Auch hinsichtlich des Stoffes ist der Kunst völlig freie Wahl zu lassen, ja die Ethik hat nicht einmal zu fordern, daß ein Roman nur ideale Erscheinungen schildere, oder jedes Drama mit dem Sieg des Guten ende. Auch die Wiedergabe des nackten menschlichen Körpers ist der Kunst im Prinzip von der Ethik nicht zu verbieten. Denn gehört zur gottgeschaffenen Wirklichkeit auch der unbekleidete Leib, herrscht in der Welt ebenso das Gute wie das Böse und siegt das Letztere nicht selten, so ist die Darstellung dieser Tatbestände auch das Recht der Kunst. Wäre es anders, so dürfte auch die Kunst nicht, worauf eine neuere Schrift mit Recht hinweist, die

Kreuzigung Jesu darstellen denn diese ist die unmoralischste Handlung in der Weltgeschichte gewesen. Gerade die größten Dichter wie Shakespeare haben eine Fülle schlechter Menschen und abscheulicher Handlungen dargestellt. Steht es aber so, daß der christliche Charakter der Kunst die Wahl ihrer Formen und ihres Stoffes, selbst, wenn dieser objektiv unmoralisch ist, freilassen muß, so scheint damit die Kunst jeder christlich sittlichen Beeinflussung entnommen zu sein, die Kunst in der Tat, aber nicht der Künstler und nicht der Kunstgenießende. Der Satz: „Die Kunst nur für die Kunst“ ist so weit und so lange richtig, als er sich auf die objektive künstlerische Leistung bezieht, er wird aber unrichtig, wenn er den schaffenden Künstler und den Kunstfreund als Persönlichkeiten moralischer Beurteilung entziehen will. War die Behauptung richtig, daß in jedem Kunstwerk ein subjektives Element steckt und zwar um so stärker, je bedeutender der Künstler ist, so wird durch dessen moralische oder unmoralische Persönlichkeit das Kunstwerk weitgehend beeinflusst. Der Dichter, der Menschheitstragödien schafft, muß selbst zu ihnen irgendeine persönliche und damit ethische Stellung einnehmen. Hier ist der Einsatzpunkt für die Ethik. Denn bei allem Verständnis für das besondere Temperament und die eigentümlichen Schwierigkeiten einer künstlerischen Natur wird auch von ihr ein Ethos verlangt werden, das sich entsprechend in dem Werk geltend macht. Allein für die tatsächliche Wirkung eines Kunstwerkes ist nicht nur der Charakter des Schaffenden, sondern mindestens im gleichen Maß der des Genießenden von Bedeutung. Der Kunstgenießende hat sich zu prüfen, ob er die sittliche Reife besitzt, jeden Roman zu lesen und jedes Stück zu sehen. Ist doch die Wirkung eines Werkes sehr verschieden je nach der Resonanz der Persönlichkeit, auf die es trifft. Infolgedessen ist nicht nur die Persönlichkeit des Künstlers, sondern auch des Empfangenden nicht nur einer ästhetischen, sondern auch einer ethischen Einwirkung zu unterstellen. Zu deren Mitteln kann es bei Jugendlichen, aber auch bei sittlich Unreifen gehören, daß die Zugänglichkeit eines Kunstwerkes beschränkt werden muß. Nicht jedes objektiv unanstößige Kunstwerk ist derart, daß jedes Kind es im öffentlichen Buchladen erwerben darf, nicht jedes Theaterstück — etwa in Revolutionszeiten — zur öffentlichen Aufführung vor einer leicht entzündlichen Menge geeignet. Solche Einschränkungen werden nicht untergeordneten polizeilichen Organen anvertraut werden können, ebensowenig Künstlern allein, die geneigt sind, ästhetische über ethische Gesichtspunkte zu stellen. Es müssen vielmehr Instanzen gebildet werden, in denen die verschiedensten an der Frage interessierten Kreise vertreten sind d. h. neben den Künstlern Organe des Staates, der Schule und auch der Kirche.

Ein besonders Problem in der Stellung des christlichen Charakters zur Kunst hat das Theater gebildet. Das zeigt der geschicht-

liche Verlauf. Während aus der Zeit des normativen Urchristentums keinerlei Urteile vorliegen, hat die alte Kirche eine lebhafteste Polemik gegen die Schauspiele eröffnet, wie z. B. in Tertullians Schrift „de spectaculis.“ Die Motive sind aber deutlich in der besonderen Situation des antiken Theaters zu sehen, das in dieser Zeit nicht nur spezifischer Repräsentant heidnischer Religion und Sittlichkeit, sondern auch Unsittlichkeit aller Art war. Im Lauf des Mittelalters wurde die Stellung der Kirche freundlicher und sie nahm selbst theatrale Darstellungen in der Form der Mysteriespiele mit christlichem Stoff auf. Für sie hatte auch Luther Sympathie; verlangte aber von jedem Theater christlich moralische Tendenz. Gegenüber dem immer selbständiger gewordenen modernen Theater eröffneten Orthodoxie und Pietismus einen neuen heißen Kampf. Im 18. Jahrhundert begann die unter dem Einfluß des Rationalismus und Idealismus stehende Kirche sich dem Theater gegenüber mindestens neutral, wenn nicht sogar anerkennend zu verhalten. Bis in die Gegenwart ist die Stellung der christlichen Kirche eine zwiespältige geblieben, und die ablehnende Meinung hat durch neue Formen der Darbietung wie im Kino eine Stärkung erfahren. — Das Theater in seinen verschiedenen Formen bringt weiteren Kreisen die eindruckvollste Vermittlung der Kunst, deren verschiedene Formen, Wort, Ton, Bild sich hier einigen und den künstlerisch schaffenden Menschen am unmittelbarsten in Erscheinung treten und wirken lassen. Aber der Unterschied ist gegenüber andern Künsten kein prinzipieller, sondern nur ein gradueller. **Darum gelten die allgemein für die Stellung des christlichen Charakters zur Kunst entwickelten Prinzipien auch für das Theater.** Weder über seine Formen noch seine Stoffe hat die Ethik von sich aus zu entscheiden. Das ganze Drama der Welt kann auf den Brettern gespielt werden. Aber auch hier gelten — und zwar im verschärften Maß — die ethischen Anforderungen gegenüber den Darstellenden und Genießenden.

Eine besondere Frage ist die nach der Zulässigkeit, im engsten Sinn religiöse und kultische Vorgänge darzustellen. Kein Geringerer als Goethe hat Schiller geraten, in seinem Stück Maria Stuart die Darreichung des Abendmahls sich nicht auf offener Szene vollziehen zu lassen, und R. Wagner hat nicht gewünscht, daß sein Bühnenweihfestspiel Parsifal überall dargestellt werde. In der Tat ist es nicht nur für die Darsteller schwer, wenn nicht geradezu unmöglich, künstlerische Leistung und echt religiöse Haltung zu verbinden und nicht minder für die Zuschauer das Ästhetische zugleich als heilig zu empfinden. **Darum wird ein entsprechender Takt die direkte Erscheinung geweihter christlicher Persönlichkeiten und Vorgänge auf der gewöhnlichen Bühne vermeiden und sie besonders Spielen vorbehalten.** Auf der andern Seite aber liegt es durchaus

nicht im Interesse des Christentums, wenn vom Theater alle religiösen Figuren und Gedanken verbannt werden. Denn gerade hier können sie eine besonders eindrucksvolle Form gewinnen und Hörer erreichen, denen sie sonst nicht zugänglich sind. Ein spezifisch christliches Theater und überhaupt eine christliche Kunst wird freilich nur da möglich und wirklich, wo christliche Charaktere und künstlerische Begabung sich völlig frei von innen heraus miteinander verbinden.

Das Alte Testament der Bibel in dem Neuen Testament.

Von Dr. C. Schieler.

Die moderne Bibelfritik, welche sich auch anzupreisen liebt als die „Höhere Bibelfritik“ und unter dieser falschen Flagge Tausende für sich zu gewinnen verstand und es noch tut, scheidet manche Stellen der Heiligen Schrift aus als unecht, eingeschoben im Lauf der Jahrhunderte durch die Abschreiber der Bibel, bezeichnet ganze Bücher der Bibel als unecht, sie seien nicht von den angeblichen Autoren geschrieben, stammten aus viel späterer Zeit, könnten also nicht als Wort Gottes gelten. Dadurch ist der Grundcharakter der Bibel, ihre ganze Höheit und Heiligkeit, ihr alle anderen Bücher weit, weit überragender Wert vernichtet. Denn nichts Schlimmeres kann man gegen ein Buch aussagen, als daß es unecht, ungläubwürdig sei. Und doch sind alle diese Einwendungen gegen die Bibel als Ganzes und gegen einzelne Teile derselben im Lauf der Zeit gründlich als nicht stichhaltig, als wertlos, zum Teil als lächerlich von ernstdenkenden, wissenschaftlich hochgebildeten Männern, Theologen und Nichttheologen zurückgewiesen worden. Dennoch tauchen sie wieder auf, zuweilen in neuem Gewand, und man preist dies Verfahren als moderne Bibelfritik.

Insbesondre richteten sich von jeher die Angriffe auf das Alte Testament und in diesem auf die Bücher Moses, den Pentateuch. Es soll nicht meine Aufgabe sein, hier die gegen dieselben vorgebrachten Einwände zu wiederholen und zu widerlegen; es wäre doch nutzlos. Es handelt sich hier um die Frage: **Ist das Alte Testament Wort Gottes wie das Neue Testament, das Alte Testament in allen seinen Teilen,** zusammengenannt: „Moses und die Propheten.“ Es handelt sich um die Frage: **Ist die ganze Bibel in all ihren Teilen Wort Gottes?** Ein Wissenschaftler unsrer Tage, der sich eines großen Rufes erfreut, aber kein Theologe ist, bekennet freimütig nach langem, eifrigen, sorgfältigen Studium, nachdem er eine Zeit lang irregeführt von der modernen Bibelfritik anderer Ansicht gewesen war: „Ich bin sicher und gewiß, daß die Bibel Wort Gottes ist, und diese Gewißheit ist für mich größer als alle andern Ueberzeugungen, die meinen Lauf in dieser kurzen irdischen Pilgerschaft leiten. Ueber alle jene Maxime, welche die praktischen Beziehungen des Lebens regulieren und die aus Erfahrung stammen, über alle jene logischen Schlußfolgerungen aus philosophischen und wissenschaftlichen Sätzen, stelle ich das helle Licht der Wahrheit, welches aus den Blättern der Bibel hervorstrahlt. Aber man sagt mir: Sie meinen doch natürlich, **Teile der Bibel** und nehmen aus jene Mythen des Alten Testaments von einem

Nomadenvolk und geben zu, daß ein gewisser Rebel über die Uebersieferungen der ersten Zeiten ausgebreitet ist?" Nein, antworte ich ganz bestimmt; ich muß nicht ausscheiden und weglassen und Ausnahmen und Zugeständnisse machen; konstanter Gebrauch hat mich gelehrt, die ganze Bibel als Wort Gottes anzunehmen." Das ist das Urtheil eines gebildeten Laien, welcher der erkannten Wahrheit Zeugnis gibt.

Der spanische Philosoph Balmes will ebenfalls nichts von Ausnahmen oder Zugeständnissen wissen; das Alte wie das Neue Testament sind ihm Wort Gottes. „Man hat hier ein Buch,“ schreibt er, „welches in einem engen Rahmen den ungeheuren Zeitraum von 4000 Jahren enthält, und dadurch, daß es den Ursprung und das Schicksal des Menschen wie des ganzen Weltalls umfaßt, bis in die Tiefen der fernsten Zukunft fortschreitet; ein Buch, das in die Geschichte eines auserwählten Volkes, die es verfolgt, in seinen Erzählungen und Weissagungen die Revolutionen gewaltiger Reiche einfließt; ein Buch, das neben den prächtigen Gemälden von der Macht und dem glänzenden Reichthum orientalischer Monarchen in naiven Zügen die Einfachheit der häuslichen Sitten, die Reinheit und die Unschuld eines kindlichen Volkes schildert; ein Buch, wo der Geschichtschreiber erzählt, der Weise ruhig seine Sittenprüfungen darlegt, der Gelehrte unterrichtet und auf Streitfragen eingeht; ein Buch, wo der Prophet unter dem Einfluß des göttlichen Geistes gegen die Verderbnis und die Verirrung des Volkes donnert, die Rache Gottes vom Sinai verkündigt, aber untröstlich die Gefangenschaft seiner Brüder, die Verwüstung und Verödung seines Vaterlandes beweint, wo er in einer herrlichen und erhabenen Sprache die prächtigen Schauspiele erzählt, die sich vor seinem Auge enthüllt haben, wenn er in Augenblicken der Verzückung wie durch dunkle Schleier in geheimnisvollen Gestalten, Sinnbildern und räthselhaften Wesen die Ereignisse der Gesellschaft und die Hauptbegebenheiten der Natur vor sich vorübergehen sah; in Buch, oder, um es besser zu sagen, eine Sammlung von Büchern, worin alle Schreibarten herrschen, wo die mannigfaltigsten Erzählungen aufeinander folgen, die Majestät des Epos, die Einfachheit der Idylle, die Ode mit ihrem feurigen Schwung, die besonnene Didaktik, die historische Erzählung mit ihrem ernstern, ruhigen Gang, das lebendige und rasche Drama; eine Sammlung von Büchern endlich, welche in verschiedenen Zeiträumen und Ländern, wie in verschiedenen Sprachen unter den außerordentlichsten und außergewöhnlichsten Umständen geschrieben wurden.“

Daraus geht aber schon von selbst hervor, daß gerade das volle Verständnis der verschiedenen Bücher des Alten Testaments, insbesondere der Bücher Moses, die volle Würdigung ihres Inhaltes eine gewisse Kenntnis der örtlichen Beschaffenheit, der Zeiten, der

Gesetze, der Gebräuche, der Sitten verlangt. Daher kommen so viele Mißverständnisse, falsche Deutungen, schiefe Urteile, weil man an diese Bücher des Alten Testaments ohne die nötigen Vorkenntnisse herantritt. Deshalb haben ja so viele namhafte Gelehrte versucht, diese vergangenen Jahrhunderte unserm modernen Denken und Urteilen zu erschließen.

Nicht nur ist alles, was das Alte Testament uns erzählt, wie die ganze heilige Schrift vollkommen verbürgt, sie gibt auch die klarsten Aufschlüsse über die wichtigsten Fragen und Tatsachen der Urgeschichte der Menschheit, von welchen die Heiden nur noch sehr dunkle Erinnerungen bewahrten, und worüber ihre weiseften Männer nur unsichere Vermutungen auszusprechen vermochten, und worüber auch unsere modernen Wissenschaftler bis jetzt nur ganz unwahrscheinliche Hypothesen, sich widersprechende Meinungen aufstellen. Sie führt uns den **Kern der Geschichte** vor Augen, gibt uns den Schlüssel zum einzig befriedigenden Verständnis der Weltgeschichte mit all ihren ernststen Verwicklungen. Sie zeigt uns nämlich, wie in der so mannigfach verschlungenen Geschichte der Völker und dem Auftreten ihrer großen Männer die göttliche Vorsehung sichtbar und wunderbar über einzelnen Personen und Völkern und über dem ganzen Menschengeschlecht waltete und noch waltet. Daneben stellt sie uns in den schlagendsten Beispielen die Liebenswürdigkeit der Tugend und die Abscheulichkeit des Lasters vor. Sie enthüllt uns den ganzen wunderbaren Heilsplan, den Gott von Ewigkeit her zur Erlösung des gefallenem Menschengeschlechtes bestimmt, und den er im Verlauf der Zeit mit göttlicher Weisheit und Liebe entfaltet und endlich auf das herrlichste verwirklicht hat. Wir sehen demgemäß gerade im Alten Testament, wie seit dem Sündenfall der ersten Menschen alles nach Gottes allmächtiger und gnadenvoller Leitung auf die Ankunft des Erlösers hinzielt und darauf mehr und mehr vorbereitet, bis endlich in der Fülle der Zeiten Gottes eingeborner Sohn Mensch wird und der Menschheit Erlösung und ewiges Heil bringt.

Wir sehen hieraus, daß **Jesus Christus der Mittelpunkt** der ganzen Entwicklung der Menschheit, die Sonne der Weltgeschichte ist. Aber noch viel mehr und unmittelbarer hat in der Geschichte des Alten Testaments alles Bezug auf Christus, und man wird sie gar nicht verstehen können, wenn man nicht weiß und beachtet, daß das ganze Alte Testament nur ein Vorbild von Jesus Christus und dem ganzen Neuen Testament ist, freilich ein schwaches Vorbild, ein „Schatten,“ wie Paulus es bezeichnet, „ein Schatten von dem, das zukünftig war,“ Kol. 2, 17. Und Augustinus sagt: „Das Neue Testament ist in dem Alten enthalten und das Alte ist durch das Neue erklärt.“ An einer andern Stelle sagt derselbe große Gelehrte: „Wem sich im Alten Testament Christus offenbart, der

wisse, daß er es verstanden hat; bevor er aber Christum in ihm gefunden, maße er sich nicht an, es verstanden zu haben Aus keinem andern Grund ist vor der Ankunft des Herrn alles geschrieben, was wir in den heiligen Schriften lesen, als, damit seine Ankunft verkündet und seine Kirche vorgebildet werde.“

Nicht nur durch die **Weissagungen der Propheten** hat Gott mit ausdrücklichen Worten auf den kommenden Erlöser hingewiesen und ihn in den einzelnen Zügen seiner Ankunft und Geburt, seines Lebens, Leidens und Sterbens und seiner Auferstehung und Verherrlichung auf das genaueste vorher dargestellt, sondern er wollte sich auch der **tatsächlichen Hinweisung** und Vorausdarstellung durch Vorbilder, theils persönlicher (Abraham, Isaak, Jakob, Moses und andre mehr), theils sächlicher Art (eherne Schlange, Osterlamm, Wasser aus dem Felsen, Opfer und andre mehr) im reichsten Maße bedienen. Daher bildete er den Erlöser und seine Kirche in der ganzen Geschichte des israelitischen Volkes und in all den verschiedenen Personen und Einrichtungen des Alten Bundes im voraus ab, indem er diesen die verschiedensten Züge der Ähnlichkeit mit dem Erlöser und seinem Werk gab. Darum sagt der Apostel Paulus, daß das, was bei den Israeliten geschehen ist, ein Vorbild dessen gewesen sei, was sich bei den Christen erfüllt habe, und seine sämtlichen Briefe, besonders aber der an die Hebräer weisen dies im einzelnen nach. So bemerkt er von den Ceremonien, welche den Juden im Gesetz vorgeschrieben waren: „Sie sind ein Schatten dessen, was zukünftig ist, die Sache aber ist Christus.“ (Kol. 2, 17; vergleiche Hebr. 8, 5; 10, 1.)

Ältere Ausleger, in auffallender Uebereinstimmung, nennen das Alte Testament den Kern oder die Knospe, das Neue Testament dagegen die Frucht oder die entfaltete Rose. „Der ganze Alte Bund,“ sagt Augustinus, „ist eine Verhüllung des Neuen.“ So besteht ein inniger Zusammenhang zwischen dem Alten und dem Neuen Testament; beide bilden das Eine, heilige Buch der Bücher, die Bibel, die Heilige Schrift. Das eine wäre unvollständig ohne das andre. Und kein Teil, kein Buch des Alten Testaments ist hiervon auszunehmen.

Ein heftiger Kampf entbrannte in neuerer Zeit um die Authentizität und Glaubwürdigkeit der fünf Bücher Moses, namentlich seitdem ein Professor einer deutschen Universität von den Mythen des Alten Testaments: Erschaffung, Sündenfall, Sintflut Turmbau von Babel geredet und ein Buch darüber veröffentlicht hat. Und bis auf den heutigen Tag spricht man noch von Mythen des Alten Testaments und lehrt dies die theologische Jugend, und natürlich tauchen solche Ungeheuerlichkeiten sogar in Sonntagschullectionen in offener oder versteckter Form auf. Deshalb darf diese Frage hier nicht ganz übergangen werden.

Der Bericht der Bücher des Moses erstreckt sich über dritthalb Jahrtausende, von Erschaffung der Welt an bis auf den Tod des Moses. Ihren Namen haben sie davon, daß sie von dem großen Diener Gottes, Moses, abgefaßt worden sind. Diefür spricht das einstimmige Zeugnis aller Schriften des Alten Testaments von Josua an, die einstimmige jüdische Ueberlieferung von jeher, die sogar den heidnischen Schriftstellern des Altertums bekannt war und die von Jesus ausdrücklich bestätigt ist. In einer Rede gegen die Juden, die Pharisäer und Schriftgelehrten (Joh. 5, 46. 47) sagte er nämlich: „Wenn ihr Mose glaubet, so glaubet ihr auch mir; denn er hat von mir geschrieben. So ihr aber **seinen Schriften** nicht glaubet, wie werdet ihr meinen Worten glauben.“ Die Apostel haben nicht anders gelehrt. Schon das eben angeführte Wort Jesu sollte alles Bedenken und allen Zweifel beseitigen. Er ist die Wahrheit, und jedes seiner Worte ist Wahrheit.

Auch die Bücher selbst zeigen durch auffallende Eigentümlichkeiten, daß sie von Moses verfaßt sind und nur von einem Autor wie Moses herkommen können. Schon die altertümliche Sprache und die genaue Kenntnis der Verhältnisse deuten auf ihn, während die vier letzten Bücher uns das israelitische Volk in einer Lage zeigen, **wie sie nur unter Moses war.** — Die Gesetze stehen nicht dem Inhalt nach und systematisch geordnet beisammen, wie es ein späterer Verfasser, nach Moses, sicher am zweckmäßigsten erachtet wurden, untermischt mit Ereignissen, zum Teil solchen, die Abänderungen, Ergänzungen, ja Aufhebung früherer Gesetze veranlassen; viele beziehen sich ausdrücklich auf die noch bevorstehende Eroberung Kanaans und die dort erst eintretenden Verhältnisse. — Im letzten dieser Bücher finden wir **Ermahnungen**, so frisch und lebendig, so warm und innig, wie sie sich nur bei dem großen, von Gott selbst gesendeten Führer dieses Volkes, bei Moses, erwarten lassen. — Endlich ist **Moses ausdrücklich als Verfasser genannt**, sowohl bei einzelnen Stellen, als auch am Schluß einzelner Bücher und am Ende des ganzen Werkes. Als Beispiele mögen dienen: 2. Mose 17, 4: „Und der Herr sprach zu Moses: „Schreibe das zum Gedächtnis in ein Buch und befehl's in die Ohren Josuas“ 2. Mos. 24, 4: „Da schrieb Moses alle Worte des Herrn“ Vers 7: „Und nahm das Buch des Bundes und las es vor den Ohren des Volkes“ 3. Mos. 26, 46: „Das sind die Satzungen und Rechte und Gesetze, die der Herr zwischen ihm selbst und den Kindern Israel gestellt hat auf dem Berg Sinai durch die Hand des Moses,“ vergleiche 27, 34. und 4. Mos. 36, 13; besonders beachtenswert ist 5. Mos. 31, 9: „Und Moses schrieb das Gesetz und gab's den Priestern“ usw. (Dies Buch sollte alle sieben Jahre dem versammelten Volk vorgelesen werden, auf daß ihre „Kinder, die es nicht wissen, es auch hören“) Und in

Vers 24 desselben Kapitels heißt es: „Da nun Moses die Worte dieses Gesetzes ganz ausgeschrieben hatte in ein Buch, gebot er den Leviten Nehmt das Buch dieses Gesetzes und legt es an die Seite der Lade des Bundes des Herrn“

Wahrlich, welches Buch des Altertums ist so beglaubigt wie der Pentateuch des Moses? Und welches Buch des Altertums, dessen Authentizität und Glaubwürdigkeit die Gelehrten ohne Anstand anerkennen, verdient mehr Glauben als diese Bücher Moses? Und muß man nicht, vorurteilsfrei urteilend, zugeben, daß Moses wie kein anderer die Wahrheit sagen konnte und wollte, ja in Anbetracht der Verhältnisse sagen mußte, und daß er durch die Größe seines Geistes und die Reinheit seines Charakters, wie durch die Heiligkeit seines Lebens und den edlen Zweck seines ganzen Bestrebens jeden Verdacht der Unwahrheit ausschließt. Bei den Ereignissen, welche die vier letzten Bücher mitteilen, war er Augenzeuge, ja die Hauptperson, wie denn auch die Darstellung eine Bekanntschaft mit allem verrät, wie nur der Führer dieses Volkes sie haben konnte.

Anders verhält es sich mit dem Inhalt des ersten Buches, insbesondere der ersten Kapitel. Mit der Erschaffung der Welt aus Nichts beginnt das erste Kapitel und damit das ganze Alte Testament, und diese einfache Art ist dabei doch wieder so großartig, wie es sich für das Buch der Bücher geziemt. „**Im Anfang** d. h. als außer dem ewigen Gott noch nichts da war, und mit der Welt die Zeit erst begann, **erschuf Gott**, d. h. brachte aus nichts hervor, was nur dem allmächtigen Gott zukommt, während die Menschen nur aus vorhandenem Stoff zu bilden, zu gestalten vermögen, **Himmel und Erde.**“ Moses gebrauchte sehr bezeichnender Weise das Wort „bara“ = erschuf; dies Wort kommt an vielen Stellen der Bibel des Alten Testaments vor, ist aber stets nur von göttlicher, nie von geschöpflicher Tätigkeit gebraucht. Damit steht allerdings die neuere Naturwissenschaft in direktem Widerspruch. Sie nimmt an, die Welt sei ewig, von jeher dagewesen. Und sie hat eine ganze Reihe von Theorien hierüber aufgestellt, die sich widersprechen; zudem muß eine jede Theorie erst richtig bewiesen werden, um als sicher angenommen werden zu können, und jede ermangelt eines stringenten Beweises. Woher hat nun Moses diese seine Kenntnis vom Ursprung der Welt? Auch hierüber hat man Theorien aufgestellt, während doch die naheliegende und einzig richtige Erklärung ist: **sie beruht auf göttlicher Offenbarung, eben weil sie ein Teil des Wortes Gottes ist, der Anfang der Heiligen Schrift.** Für die folgenden Berichte standen Moses schriftliche Aufzeichnungen in den patriarchalischen Familien (die in Abrede zu stellen gar kein Grund vorliegt) zur Verfügung, und er erhielt auch durch mündliche Uebersieferung sichere Aufschlüsse. Denn wegen der anfänglich sehr ho-

hen Lebensdauer der Menschen reichen von Moses zurück fünf oder sechs Zwischenglieder hin, um eine vollständig sichere und zuverlässige Ueberlieferung zu verbürgen. Adam lebte nach den Zeitangaben der Bibel selbst noch 56 Jahre mit Lamech, dem Vater des Noah; Lamech noch 93 Jahre mit seinem Enkel Sem; dieser noch 50 Jahre mit Izaak und dieser noch 33 Jahre mit seinem Enkel Levi, dem Stammvater des Mose, zusammen. Levi kam 51 Jahre alt mit Jakob nach Aegypten und lebte dort noch 86 Jahre; Moses aber wurde 80 Jahre vor dem Ende der ägyptischen Knechtschaft geboren, die 430 Jahre dauerte. Mithin konnte dem Moses sein Großvater oder Urgroßvater aus dem Mund Levis selbst über dessen Vater Jakob und über die Patriarchen vor ihm die zuverlässigsten Mitteilungen machen. Auch muß auf die **merkwürdige Uebereinstimmung der Ueberlieferung aller alten Völker** mit den Berichten der Bibel hinsichtlich der wichtigsten Tatsachen, die sie erzählt, mit Nachdruck hingewiesen werden, besonders über die Erschaffung der ganzen Welt, die Erschaffung eines Menschen als Stammvaters der ganzen Menschheit, über dessen Unschuld und glückliches Leben im Paradies, über die Sintflut, den Turmbau von Babel, die Sprachverwirrung und die Zerstreuung der Menschen. (Siehe hierüber Lützen, „Die Traditionen des Menschengeschlechtes.“) Schließlich kommen in Betracht die Anklänge der auf den Keilschriftentäfelchen der Bibliothek Assurbanipals, des assyrischen Königs.

Daher konnte Jesus in der bekannten Parabel vom reichen Mann sagen: „Sie,“ die lebenden Menschen, „haben **Moses und die Propheten**; laß sie dieselben hören Hören sie Moses und die Propheten nicht, so werden sie auch nicht glauben, wenn jemand von den Toten auferstünde.“ (Luk. 16, 29 und 31.) „Suchet in der Schrift; denn ihr meint, ihr habet das ewige Leben darin; und -sie ist's, die von mir zeuget,“ sprach Jesus zu den Schriftgelehrten. Die Schrift aber von welcher hier die Rede ist, konnte nur das Alte Testament sein (Joh. 5, 39). Als der Auferstandene mit den Emmausjüngern ging, „fiel er an von Mose und allen Propheten und legte ihnen alle Schriften aus, die von ihm gesagt waren,“ und „ihr Herz brannte,“ da er mit ihnen redete auf dem Weg, „als er uns die Schrift öffnete.“ Joh. 24, 27. 32.

Im einzelnen erwähnt Jesus Sodom und Gomorra (Mark. 6, 11 und Luk. 10, 12), diesen unglücklichen Städten werde es am jüngsten Gericht erträglicher ergehen als jenen Städten, welche die Apostel und ihre Botschaft nicht aufnehmen würden. Auch in 2. Petri 2, 6 und in Offenbarung Johannes wird Sodom erwähnt. „Gedenket an des Lot Weib!“ ruft der Heiland. (Luk. 17, 32) aus, und vergleicht die Zeit Lots mit den letzten Zeiten Luk. 17, 28 ff.

In demselben Kapitel erwähnt er Noah und die Sintflut (Vers 26). In der Apostelgeschichte finden sich sehr viele Beziehungen auf die im Alten Testament erzählten Geschichten und die in demselben enthaltenen Lehren. Sie einzeln anzuführen, würde der erlaubte Raum nicht hinreichen.

Ueber den Zusammenhang des Alten und Neuen Testaments schreibt der bekannte Professor Schlatter: „Jesus bewährt seine Gemeinschaft mit Israel dadurch, daß er die ihm überlieferten Schriften als das göttliche Wort ehrt und gebraucht wie jeder fromme Jude. In dem, was er über Moses und die Propheten sagt, und in der Zuversicht, mit der er sie sich in jedem Ausdruck als das unverwandelbare Zeugnis des göttlichen Willens aneignet, unterscheidet er sich von der übrigen Gemeinde nicht. Er erkennt seinen Beruf vielmehr darin, die Schrift gegen die Gemeinde und ihren Lehrstand zu verteidigen, weil sie von ihnen gebrochen wird.“ Man beachte hierbei besonders die Lehren Jesu, wie er sie in der Bergpredigt (Matth. 5 und 6) vorträgt, ferner seine Worte an die Pharisäer: „Habt ihr nicht gelesen, daß, der im Anfang den Menschen gemacht hat (1. Mos. 1 und 2), der machte, daß ein Mann ein Weib sein sollte,“ endlich auch seinen Vorwurf gegen dieselben Pharisäer: „Warum übertretet ihr denn Gottes Gebot um eurer Aufsätze (Ueberlieferung) willen? Denn Gott hat gesprochen: Ehre den Vater und die Mutter usw. . . . Ihr aber saget: Wer irgend zu dem Vater oder der Mutter spricht: ein Geschenk, was du nur von mir zu Nutzen haben solltest, der braucht dann auch nicht seinen Vater und seine Mutter zu ehren.“ Und so habt ihr das Gesetz Gottes um eurer Ueberlieferung willen ungültig gemacht. Heuchler . . .“ Jesu Anklage gegen die Juden lautet, daß sie die Schrift brechen, er aber beweist seine Sohnschaft Gottes dadurch, daß er der Schrift gehorcht.

Ebenso war die Berufung auf die Schrift von Anfang an ein Hauptstück der apostolischen Predigt. Sie war von der Gewißheit getragen, daß in Jesu Werk und Lehre alles zur Erfüllung gelange, was die Schrift verheiße und gebiete. Darum haben auch die griechisch redenden christlichen Gemeinden mit dem Wort der Apostel sofort die Schrift erhalten und die Briefe der Apostel machen sichtbar, mit welchem Eifer und ernst die Verlesung der Schrift als ein Hauptstück des urchristlichen Gottesdienstes geübt wurde. Als dann später das Evangelium dazu kam, entstand ein neues Verhältnis der Christenheit zur Schrift; sie war dann nicht mehr das einzige Band, das die Gemeinde mit Christus verknüpfte. Aber die Schrift blieb mit dem Evangelium verbunden; die Schrift fand ihre Erfüllung im Evangelium. Die Aussage der Schrift wurde sofort und vollständig mit dem verbunden, was ihr jetzt durch die Erkenntnis des Christus als Gottes Werk geworden ist.

Je mehr der Theologe, vom Geist Gottes geleitet und erleuchtet, in das Studium des Alten Testaments sich versenkt, desto reicher werden ihm Gedanken, Anregungen und Mahnungen für sein Werk zufließen, desto reicheren Stoff an guten Lehren und kräftigen Beispielen, zutreffenden Illustrationen für Predigt und Unterricht wird er finden. Und dieser Stoff hat den ungeheuren Vorteil, daß er die Autorität des Wortes Gottes, den sichtbaren Stempel der Wahrheit an sich trägt. Darum gelte auch heute noch, und besonders heute wieder das Wort des allseitigen Schriftkenners, unsers Reformators:

„Das Wort, sie sollen lassen stahn
Und kein'n Dank dazu haben.
Er ist bei uns wohl auf dem Plan
Mit seinem Geist und Gaben.“

EDITORIALS

THE LAYMEN'S FOREIGN MISSIONS INQUIRY

The report of the Laymen's Foreign Missions Inquiry has been published and is now before us in a book (by Harper & Bros.) entitled "Rethinking Missions." To many the report may have come as a surprise because they did not know that such an enterprise was under way. Mr. Hutchinson (of the "Christian Century") gives us some information about the history of the Inquiry (that John D. Rockefeller Jr. was, in a way, the spiritual father and main financial backer; that the fact-finding took several years; and that the whole enterprise was done in a most thorough and competent fashion).

The findings and recommendations of the report are far-reaching. The missionary personnel is often, so it says, very inadequate, consisting of many men and women of narrow outlook. Besides, they are dependent on their boards and are expected to produce results, converts, local churches. We cannot go here, into this question; we want to dwell more specifically on the real crux of the situation, the position the report takes on the *Christian message*. Our approach to the heathen world, it says, was negative in the past. The heathen needed missionaries to save them from hell-fire. Today our approach is affirmative, we bring them Christ that they might have life abundant. In distinction from the past, too, we see a world culture emerge, to which all races (especially those of Eastern Asia) contribute, not the western nations only. Every religion has its good joints. The missionary ought to be willing to share with Hindu, Mohammedan, Confucionist on a basis of give and take. We expected in the past to convert all Asia, etc., and to supplant all the religions now in existence. We have given up that hope now. These foreign religions will continue to exist. Let them all contribute their share to the religion of the future. The missionary ought to see his chief foe not in "paganism," not in Buddhist or Moslem or Taoist, but in atheism and materialism. He ought to ally himself with all the good elements in heathen religions in a battle against the common adversary, the materialist and godless. The *coming world religion* is the *New Testament of every faith*. We are not sent into the heathen world to teach a creed. We are sent to show by our own life how Christ lived, not what he thought about God or his relation to God.

How has this report been received by churches and individuals so far? The "Christian Century" rejoices over the fact that Modernism seems to be in the leading position in the churches represented in this report. This is the first time that Modernism has undertaken to challenge the church with its criticism of one of her main activities. The "Christian Century" wonders whether Modernism is ready to take over the missionary concern.

The voices from the churches vary considerably. Congregationalists and some Baptists and Methodists are favorable. Others condemn the theological views of the report utterly. The General Council of the Presbyterian church calls it a virtual denial of Christianity. Christianity is not one religion among many. It has from the beginning withstood all efforts at syncretism. The report had said that we should look to the "continued existence of the other religions with Christianity, each stimulating the other in growth, towards the ultimate goal, *unity in the completest religious truth.*" Over against this the General Council emphasizes that Christ is our only and all-sufficient Saviour.

What will be our attitude? The Editor has no hesitation in saying that he entirely agrees with the Presbyterian Council. The report ought to be studied with all the attention it can justly demand. But on the heart of the Christian message it strikes a wrong note. Christ is not only an example, an inspiration, as the Modernists generally claim. It is not enough to say, see how Christ lived and then try to follow in his footsteps. He who said: "I am the resurrection and the life . . ." is more than merely a great ethical teacher. He is the giver of life in supreme fashion. The whole New Testament attributes to him a cosmic significance. His name is the only name given among men by which they might be saved. And "no one knoweth the Father but the Son and to whom the Son will reveal it."

This is the message with which Jesus sent out his disciples and with which they conquered paganism. It wasn't preaching alone, but preaching backed by life; but to say like one of the report's supporters said: "Live it, don't preach it; I am weary unto death of your incessant preaching" (Mrs. Pearl S. Buck), is absurd.

Will Modernism be able, or is it ready to take over the missionary enterprise? asks the "Christian Century." We don't think it will. In the past foreign missions have always been promoted by the conservative forces of the church. Think of the older as well as the modern Pietism (from August H. Francke, Zinzendorf and the Moravians down to the Mission houses of Basel, Bremen, Berlin and other places (the latter playing such an important part

in our own church). We dare believe it will be so in the future. Modernism can teach us to be forward looking and give due regard to reason, but as to the heart of the gospel, it seems to be still true, "Thou hast revealed it to babes and hidden it from the wise and prudent."

IS MAN SAVED BY FAITH OR BY CHARACTER?

It was a hundred years ago that Channing answered this question for himself and the Unitarians by boldly declaring that man is saved by character, not by faith. Since this statement is an outright reversal of the position of all the Reformers, one might wonder how a Protestant minister and leader could ever get away so far from the faith of his fathers. However, one has to consider that in Channing's time the diversity of sects was so great in this country and their insistence on their particular dogmas so pronounced that a thinking theologian would very well raise the question, Is religion a matter of belief or of life and character? For, to accept a dogma or a set of teachings requires merely mental assent. It can only be called a belief. It is not at all the *faith* which according to the Reformers—and Paul—brings salvation.

Moreover, it was not Channing who initiated this opposition to dogma. He inherited only what had been the prevailing religious attitude in Europe for many years. The fierce strife of the confessions had in Germany brought about the powerful reaction of the "Enlightenment." Reason had been enthroned in place of revelation and authoritative faith. A man was to accept of religion only what had the approval of his reason; a so-called "natural religion," i.e., God, freedom (or virtue) and immortality. Everything that was not compatible with reason, especially everything that was miraculous, was to be rejected. Of course, there was to be room for difference of opinion, difference also of religion. In this respect the main requirement was "tolerance," the watchword of the new age. *That* religion was the best that produced sweet reasonableness and a spirit of brotherhood (Lessing's "Nathan the Wise"). We see the same spirit and attitude as that of Channing.

This present writer had his attention called to this matter by an address by a Jewish rabbi at the regular meeting of our Evangelical Ministers of this city (Cleveland). He spoke on the new "Fellowship of Faiths," that had had a very enthusiastic reception in the local Cathedral of the Episcopal Church itself and been heartily endorsed by Bishop Rogers of this diocese. This league, the rabbi said, is an organization of people of different faiths and convictions whose object is to help its members to understand each other. Even communists and atheists belong to it. It was pointed

out to him that a fellowship of faiths was only possible if the different individuals had something in common. A theist and an atheist might each have convictions but their convictions were so antagonistic that they provided no common ground to stand on.

In the course of the discussion one brother asked the rabbi what the real and ultimate aim of this new movement was. He answered, to bring its members to see that man is saved by character, not by his faith.

We are of the opinion that this rabbi expressed not only his own standpoint but that a great many in the Christian Church, on hearing him or others speak in that strain, might feel it was a very reasonable attitude. For it cannot be overlooked by one acquainted with modern tendencies that the "broadminded" person today is loath to consider the Christian religion as the only true one. He will not let us make a distinction between true and false religions, he will not even allow the Christian missionary to proselytize the heathen (Laymen's Missionary Report).

We hold that only the Christian religion is the true and adequate one. But, nevertheless, we never thought that mere belief, the mere mental acceptance of the Christian religion changed a man's life. When the Reformers taught that a man is saved by faith, they didn't mean, by mental assent. A man may say, I believe in the Bible from cover to cover. That won't mean much. The Reformers meant by faith the opening of the heart to spiritual fellowship, with God. If a man by such a state of heart and mind is put in touch with God in Christ, it will change his life, it will affect his character. He is indeed changed by faith. But he will never base his salvation on his character, for his character is and always will be imperfect. The Christian feels that his salvation must always be caused and guaranteed by God, not by man.

INTELLECTUAL HONESTY

A few years ago a book came out by James Halliday, which bore the startling title, "Robbing Youth of Its Religion" (see Book Review page 155). In it the writer contended that one great reason why young people, especially of the educated type, were kept from entering the Church and taking a real interest in it, was the fact that the Church was behind the times in its teaching. These young people, he said, all through the week were under the influence of science. They were taught that the world in which we live is an orderly world, in which there is a continuity of law. But when they come to the Church they seem to be in a different world, a world where miracles still occur, where God arbitrarily interferes in the affairs of man and in the course of nature. The preachers

in the pulpit and the teachers in Sunday School perform their task as though they were entirely ignorant that we are living in the twentieth century and not the sixteenth or the first. And the worst of it is, so the writer goes on, that many of these ministers know better. They are teaching things they don't believe themselves. They go on in the traditional way because they are afraid of the wrath of the fundamentalists in their congregations or their Synod. The result is that the young people turn their backs on the Church and its ministers because the latter are either not in touch with modern views or are not honest and courageous enough to say what they think.

This is no doubt a very serious charge. To say that the Church and its ministry are robbing youth of its religion by their lack of intellectual honesty, is about as terrible an accusation as can be made. It would be more convincing if the author could show that his own church is pursuing a different course and that, therefore, the young people are thronging its houses of worship. This is, however, far from being the case. He is a Unitarian and we still have to hear that they have more young people in their membership than other denominations. More than that, the Unitarian Church is over a hundred years old and is yet one of the smallest denominations in the country. They have had considerable influence through their intellectual leaders, great names are to be found in the chapters of their history. Still on the whole, they leave the great mass of people cold. The atmosphere in their churches, rationalistic as it is, does not seem conducive to spiritual growth. They seem to lack the strong convictions and emotional warmth people want.

So it does not appear as though a more scientific attitude on the part of the ministry would unfailingly fill the pews. There are other factors that account for the religious indifference that is so wide-spread. The general materialistic tendency of the age is a powerful influence in the situation. To make money and enjoy life has always been a mighty competitor for the supreme devotion of the soul. Perhaps never more so than today. We have the depression now. Some think they can discover a greater desire for spirituality as a result of hard times. But doubtless with prosperity coming in again, the old appetites will reassert themselves once more.

Nevertheless, although we cannot accept the charges of the writer as supported fully by the facts, there is some truth in what he says. Sometimes we fail in trying to solve the difficulties of those who are in intellectual confusion. Sometimes our younger ministers are at a loss what to say and how to meet modern doubts themselves, as was evidenced by a paper we printed in the *Magazine*

several years ago. ("The Dilemma of an Eden Graduate"). One should in such a case consider that congregations are not built up by preaching doubt or by attacking traditional attitudes. Faith and spiritual life can only be built up by the preaching of great affirmations and strong convictions. So in the pulpit we would advise a positive, constructive, creative kind of preaching. It is not necessary, no, it would be wrong for the preacher to preach what he doesn't believe himself. But as long as he has a grip on the vital verities of the faith, let him preach them.

If, however, in the Sunday school, or in personal intercourse, young people—or older ones—have their problems and difficulties on different things, such as miracles, or the limitations of the Old Testament, or everlasting punishment, or any other matter that is a stumbling block to them, let the minister speak frankly, wisely, with all the light at his disposal. He will then not be a destructive critic but by moving away obstacles prepare the way for a better understanding of our faith and a more whole-hearted appreciation of the Word.

Barth und der amerikanische Pastor.

Keller sagt von Karl Barth: „Wohin er kommt, sprühen die Funken. Jedermann fühlt, daß man sich mit ihm auseinander setzen muß; man kann ihn nicht ignorieren.“ Das scheint auch selbst in Amerika wahr zu sein. Hier hat er bisher noch am wenigsten Verständnis gefunden, aber doch scheut man sich, ihn links liegen zu lassen. Wir haben bisher immer unsere Theologie von dem europäischen Kontinent bezogen: Die „höhere Kritik“, den Ritschlianismus, Ottos Ruminosum. Sollten wir dann nun an Barth vorbeigehen können? Es ist ja ein Name, dem viel widersprochen wird, aber dürften wir doch nicht wenigstens versuchen, ihn zu verstehen?

Das scheint weithin die Geisteshaltung zu sein. Kürzlich erhielten die evangelischen Pastoren von Cleveland eine Einladung seitens ihrer reformierten Brüder, sich mit ihnen zu einer gemeinsamen Sitzung zusammen zu finden. Das Thema der Diskussion würde sein: Karl Barth! Wir stehen mit den Reformierten auf sehr freundschaftlichem Fuß und entsprachen gern der Einladung, obwohl das Thema nicht gerade vielversprechend schien.

Dr. Seyl, der Redakteur der „Reformierten Kirchenzeitung“, war der Referent. Er unternahm auf Grund der „Prolegomena“ Barths, dessen Theologie in ihrem Grundriß zu entwickeln, indem er Barth meist selbst reden ließ. Er hob lobend hervor, daß Barth in den wesentlichen Zügen den orthodoxen Standpunkt vertritt, so in der Trinität (die er merkwürdigerweise schon in den Prolegomena auseinander legte), in der Christologie und der Lehre

von der Inspiration des göttlichen Wortes. Als Reformierter verfehlte der Referent nicht hervorzuheben, daß Barth die Souveränität Gottes und die Prädestination stark unterstreiche. Dr. Seyl sprach über eine Stunde, was in Anbacht des schwierigen Gegenstandes nicht zu verwundern war. Man konnte den Gesichtern der Zuhörer absehen, daß sie mit gespannter Aufmerksamkeit folgten oder zu folgen versuchten, aber auch daß sie bald müde wurden und den Kampf schließlich ganz aufgaben.

Dann folgte die Diskussion. Es wurde hervorgehoben, daß Barths Einfluß sich wirklich in allen protestantischen Ländern bemerkbar mache, wie Keller in seinem letzten Buch („Der Weg der dialektischen Theologie durch die Welt“) gezeigt habe: zumeist in Deutschland, dann in der Schweiz, in Holland, Dänemark, Skandinavien, Schottland; weniger in England und am wenigsten in Amerika. Hier in unserm Land habe man am meisten Mühe, ihm nahezu kommen. Der Amerikaner und seine Theologie sind optimistisch, Barth ist Pessimist. Sein Hauptaugenmerk ist darauf gerichtet, den Menschen klein zu machen. Der Abstand zwischen Gott und dem Menschen ist so groß, daß keine Brücke hinüberführt. Barth verwirft ganz und gar die Lehre von der Immanenz Gottes. Gott ist stets überweltlich. Er ist stets in der Ewigkeit und der Mensch in der Zeit. Gott und Mensch kommen nie zusammen. Auch in Christo nicht. Gott geht nie in die Geschichte ein. Was ist dann, so fragen wir, die Bedeutung der Inkarnation? Heißt es nicht deutlich: „Das Wort ward Fleisch und wohnte unter uns“? Sind denn nicht das Leben Jesu, seine Lehre, sein Leiden, Sterben und Auferstehen geschichtliche Tatsachen? Darauf gibt Barth sehr unbefriedigende Antwort. Nein, es sind keine geschichtlichen Tatsachen, selbst die Auferstehung ist keine eigentliche geschichtliche Tatsache. Ja, was ist sie denn? fragt der ungeduldige Zuhörer, ohne aber von Barth zufriedenstellende und aufhellende Unterweisung zu erhalten.

Auch Barths Lehre von dem „Wort Gottes,“ das doch eine so fundamentale Stellung in seinem System einnimmt, ist weder klar, noch annehmbar. Das Wort Gottes ist alles, was der Christ hat und es ist der Auftrag Gottes an den Prediger, an die Kirche. Auf Grund dessen steht er auf der Kanzel als der von Gott an die Gemeinde Gesandte. Aber wo ist das Wort Gottes? Wo hat er das Wort Gottes? In der Bibel, im Neuen Testament? Nein, das Neue Testament ist eine Zusammenhäufung von allerhand fehlerbarem Menschenwort. Es ist vollständig der Kritik preisgegeben. Bultmann, ein Barthianer, sagt uns, daß wir von Christo, seiner Lehre und seinem Leben „wirklich nichts“ wissen.

Und nicht nur das. Barth hält gar nichts von der subjektiven, erfahrungsmäßigen Erfassung des religiösen Lebens, vom religiö-

sen Erlebnis. Methodistische oder pietistische Erfahrung ist nichts als Gefühlstäuschung. - Der Mensch kann Gott nie haben, nie besitzen, nie seines Heils froh werden. Hoffen und gehorchen ist alles, was er kann. Er kann so wenig „das Reich Gottes bauen,“ daß er nicht einmal sein eigenes Leben ethisch begründen und aufbauen kann. Die Kirche als Anstalt ist die „Synagoge Satans“ geworden (Brunner). Mission kann sie nicht treiben, es fehlt ihr selbst der Geist Gottes und die rechte Verkündigung. Alles was die Kirche tun kann, ist warten auf Gott und sein kommendes Reich. Barth macht die Eschatologie wieder zu einem Glaubensartikel, ja zu dem „*articulus stantis et cadentis ecclesiae*“ (mit dem die Kirche steht oder fällt).

So und anders äußerte sich die Zuhörerschaft, d. h. einige äußerten sich so. Die meisten äußerten sich nicht, weil Interesse und Verständnis fehlten.

Wir hatten den Eindruck, daß unsre Pastoren und mindestens ebenso die Reformierten auf Barths Botschaft auch nicht die geringste Resonanz vernehmen lassen. Er scheint einer ganz andern Welt anzugehören. Wenn er polnisch redete, so könnte er kaum mehr unverständlich sein als er jetzt ist. Auch selbst die, welche sich mit ihm beschäftigt haben, können seiner nicht froh werden. Sie hören nur auf ihn, weil doch so viel Rumor von ihm gemacht wird. Er soll ein Prophet Gottes sein, so sagt man drüben. Ist er es denn selbst schuld oder sind wir es, daß man seine Stimme nicht versteht?

The Christian World

What It Means to Be a Christian in Soviet Russia

BY KATE BARTELS HEBLEY

The author of this interesting study of religious conditions in Soviet Russia is a Churchwoman. She is the wife of an engineer who spent some time in Russia in 1927, and nearly two years in 1930 and 1931, and therefore has first-hand knowledge of the conditions of which she writes.

Much has been written and said about conditions in Russia today. The fields of economics, politics, industrialization, and social conditions have been frequently and rather completely covered—but it seems to me that one field of discussion has been neglected. I have never seen an article published dealing with "What It Means to Be a Christian in Soviet Russia." That is why I have taken this for my subject, as it is an important matter for Christian people to understand, that their sympathy may be aroused for the oppressed followers of Christ who dwell in a land of militant atheism—a land where the mere profession of *any* faith is considered as an act counter to the interests of the government. Faith in a God in the eyes of Communists is to be mercilessly persecuted, and fully destroyed, wherever possible.

It was my privilege to live in Russia with my husband who was engaged on an engineering project; therefore what I write is not hearsay, but actual fact. The closeness of our contact with Russian life, through actually having lived there—through having kept house there, with the help of a peasant maid—made it possible for us to make observations on the life in that country absolutely impossible for the casual tourist. Tourists are taken through the country by graduates of the Communist School of Guides. They are shown exactly what it is desirable that they should see in order that they may take out with them an erroneous idea of Soviet Russia's great experiment—that they may mislead all to whom they may speak concerning it. No one is so sure that he knows all about the Russian question as one who has spent every bit of three to four weeks "studying" it "on the spot," with the able assistance of these trained propagandists.

Nothing pleases the Russian Communists more than to hear the unintentional, but very harmful, utterances of these "returned tourists." No propaganda can be so convincing as that carried by one who believes that he has seen the Five-Year Plan in action—who has studied the Russian system of government through a trip to Russia. It is to offset some of that sort of misguided talk that those of us who really lived in Russia feel that we must make clear, to as many people as possible, some of the truth concerning conditions—which truth is far from being on the surface where "he who runs may read"—but which became clear to us as we took up our lives along with the Russians over a period counted in years rather than in weeks.

The first shock which a Christian receives on visiting Moscow is to find that the ancient Church of St. Basil, in Red Square, has been turned into an atheist museum. The coarseness and vulgarity of some of the posters depicting the supposed depravity of the Church in Russia give one an additional shock when exhibited in chapels where not long since the Holy Mass was sung, according to the rites of the Holy Eastern Orthodox Church, St. Basil's, where once the gem-encrusted ikons were revered, is now daily thronged with workers' delegations, children's groups, and peasant visitors to Moscow—led by ardently atheistic guides, who talk loudly declaiming against the "former superstition," as it is now popular to call the old State Church.

There is no religious freedom in Russia today! Communism, synonymous with militant atheism, is at the helm, and with the short-sighted policy peculiar to fanaticism of any kind there is a definite program of destruction being observed. Sometimes it is active—as when a church is spectacularly blown up. This was the case with the well known Church of the Redeemer, erected by Tsar Alexander III, in commemoration of the defeat of Napoleon. This church was a Moscow landmark, decorated with beautiful mural paintings, and with glorious gilded domes, which stood out reflecting the sunlight long after the rest of the surrounding city was in semi-darkness. It is now but a heap of broken stone and marble! When last we saw it, the skeletal domes, with their shining decoration removed, gave a sad impression of denuded majesty. Zealous atheists are robbing Russia of some of her greatest treasures in the destruction of so many of her handsomest churches.

Despite all of this, and although the carved words of Lenin, "Religion is the Opium of the People," appear at one of the entrances to Red Square, the innate religiosity of the Russian people is as obvious as ever to the thoughtful visitor to Moscow. After all, Communism is a religion—of negative qualities, perhaps—but it has all the zeal of a religious movement. Lenin, their embalmed "saint," lies in Red Square, in what we always termed "the Communists' holy sepulchre." Lines fully as long as those which form for bread, for tobacco, or for any of the necessities of life (for all of which it is necessary to queue up) form before the modernistic sepulchre of Lenin, interpreter of the Law, as laid down by the Communist Moses, Karl Marx.

The desire to prove the incorruptibility of Lenin's body is strange to the average foreigner, but the strangeness is somewhat dispelled by a visit to Kiev. Kiev is the holy city of old Russia. Here the Lavra Monastery dominates the scene of the baptism of the first Russian Christians, by St. Vladimir, in the River Dnieper. Underneath monastery and river are the famous catacombs—far more thrilling to visit than those of Rome and Paris, where the actual bodies of the saints have been removed, to supply churches with relics. In the Russian catacombs one sees the actual bodies lying in the niches where they were buried, still uncorrupted. In the belief of the Eastern Church, a body which remains so is the body of a saint. At Kiev, so scientists say, there is a peculiar quality to the ground which causes bodies to

desiccate rather than to disintegrate—so that a dried, mummified appearance is the only change in the body of one buried there.

It is the firm opinion of many who understand Russian psychology that it is this belief among Russians which causes the Communists to be so exceedingly anxious to preserve intact the body of their "saint"—Lenin. Certain it is that his remarkably preserved remains form a never-failing attraction to hundreds and hundreds of Russians. They stand stoically in all weathers to pass the bier, and to see for themselves the wonder of which they have heard. There is also a Communistic superstition that "when Lenin's body crumbles into dust, Communism may fail—but so long as it remains as it is, there can be no thought of failure."

From a public park in Kiev, dominating the country round, one can see a statue of St. Vladimir. Knowing the tendency of the modern young Russian Communists to leave nothing of that sort standing, we wondered why St. Vladimir had been so spared from the destruction and mutilation common to statues of saints and aristocrats in Russia today. We soon found the reason to be one which peculiarly shows the subtle Asiatic strain of finesse in causing misery and sorrow to believers in Christianity. From the base of the statue of the saint protrudes a loud speaker, from which St. Vladimir may be heard to pour forth anti-religious propaganda of as vituperative a nature as the Communist mind can devise; which is saying a great deal.

This was not the only example of that type of persecution, for it is not at all unusual to see the flag of Communism—the hammer and sickle on an all red background—flying from the green dome of a former house of worship, while the golden cross which had held that position lies in the mud near the door for all to see. That cross lay in that position for months, since it obviously delighted the Communists who entered the now "club house for red atheists" to see the symbol of Christianity brought low just outside their door.

Churches are converted into moving picture palaces, radio stations, soldiers' clubs, garages, and even dwelling houses in some instances. Temporary divisions are put up between pillars, to form rooms where Communists may dwell, to relieve the very real housing problem with which all Russian cities find themselves faced.

A complete disregard for the beauty of the art which decorates most of the church walls characterizes the Communists. They seem to prefer, rather than otherwise, to have the nails pierce the hands or feet of some saint painted on the wall where a poster has been placed, to depict atheism triumphant and the Church prostrate. We have visited churches, in numbers, where the most beautiful murals have been wilfully marred in this manner.

In 1929 and 1930, it was decided to remove the bells from Russian churches, because their "noise" awakened workers, and disturbed them, and also because it was considered a wicked waste to have so much valuable and usable metal serving only to call superstitious believers in an outworn creed to worship—a thing which the State considers anything but desirable. The bells were not quietly, nor carefully,

removed. As much noise was made about it as was possible. There is a lasting remembrance of the removal of the bells to Russian Christians, in the fact that they cannot now enter even those comparatively few churches left to them for worship, without using a side entrance! The bells were purposely hung out over the main entrance, and allowed to drop and fall whenever possible, so as to smash the steps, and make entrance from the front impossible. I have never entered a church, unless it had been converted into a museum, or being put to some use other than to that for which it was constructed, without having the removal of the bells brought forcibly to my mind, by the masses of broken steps. They are left just as they were destroyed, as there is no one left with sufficient money to give to have them repaired. Even were the money available, the repair could not be openly undertaken because of the fear of the governmental displeasure. So great is this fear of the active campaign waged by the Soviet government against the Church, that no one dares to champion Christ's cause openly in Russia today!

Despite the actively antagonistic attitude of the Soviet government to any form of worship, it is still possible to go to church regularly in Russia. Just as it is not advisable to deprive a drug addict of his drug too suddenly, so they tell us, it is not thought to be wise to deprive the people of "the opiate of religion," in a too sudden manner. However, it is commonly known that the Communists hope in the near future to have no church left standing, except as a museum and relic of "the former superstition." They admit that this must be brought about by careful atheistic teaching. Their hope is, therefore, in the children, who are taught atheism in the schools. They are encouraged to report to their teachers any religious observance which they may see in their homes. It is by thus inculcating fear of what their own children may inadvertently report, that the present régime hopes to stamp out any religious life in the homes, or the hoarding of religious symbols, such as ikons, crosses, and vigil lamps.

People are constantly asked to turn in to the government any silver ornaments or jewelry which they may possess. Sometimes they are paid a small fraction of the value of what they submit, but often the action of the government is a plain case of confiscation. This is particularly true in the case of religious pictures decorated with gold or silver, as was the custom in Tsarist Russia.

The Five Day Week, with Sundays lost hopelessly in the procession of "work days" and "free days," was another forcible blow at the observance of a regular day for worship. Few people go to church openly, for which reason the morning services are poorly attended, and mostly by elderly peasants, too poor and too old for the officials of the dreaded G. P. U. (State Political Administration—or, in Russian, *Gosudarstnoye Politecheskoye Upravlyeniye*) to bother them. Others who wish to receive the peasant shawls over their heads to hide part of their faces. All religious observance is carried on in this horrible atmosphere of fear. There are sometimes interruptions by young Communists—ruffians inspired with vodka courage in all probability, who enter the

church during the service, stride noisily about without removing their hats, nor ceasing to puff at their cigarettes, making rude remarks directed at priests and worshippers the while. This sort of thing must be borne with patience, lest the authorities claim that the church is a source of needless rioting and a disturber of the public peace. Every excuse is sought to close churches, so that it is necessary that Church people and priests exercise great self-control, to give as little opportunity for complaint against them as may be.

Never a Sunday passed without its quota of anti-religious demonstrations by enthusiastic members of the Young Pioneers, or other Communist organizations. Young Pioneers are somewhat comparable to our Boy Scouts, though entirely different in their ideals, as they are imbued with atheism and class hatred of the most violent sort. These children march in the vicinity of churches where services are being held, and shout and sing noisily the words of anti-religious songs and poems. They carry banners caricaturing priests and Christian beliefs, and are especially active in doing these things on the great feast days of the Church, such as Easter and Christmas, when the streets of all the main cities are filled with anti-Christian paraders.

Much of the parading for this cause or that is far from being voluntary. The actively Communistic elements in every government office (and it must be remembered that there is no private enterprise in Russia now!) make it understood that those not joining in the parade will be investigated and questioned as to the soundness of their politics. Communism brooks no disagreement! Any objection to any Communist platform is immediately put down, as being of "counter-revolutionary" nature, the charge which is more feared than any other! The crime of disagreement with the present régime is the greatest crime in Russia today! It is punishable by death or exile, which is often worse than death.

Since it is wiser to go to church at night time, and then not dressed too conspicuously, so as to avoid notice if possible, it can well be imagined what is the lot of the Russian priest who faithfully serves at his altar, and tries to carry on his work to the best of his ability among his impoverished, frightened parishioners. It is safe to state that every practising priest in Russia is a true hero, doing his duty as he sees it, and expecting daily that he may be arrested for doing so. Many have already met their death through fidelity to their beliefs, and undoubtedly more than we can know of have won the martyr's crown through steadfastness to the right, as they see the right.

No priest may ride a Russian street car in his priestly cassock. As many are so poor that they have no other clothing left, they are forced to walk great distances, in all weathers, through mud or snow, inadequately clad though they may be. Their pathetic, worn figures are common sights, standing near the market places. They have hunted expressions, since they are not allowed to beg, and are always afraid of some young soldier telling them in none too gentle language to "move on."

Food is dropped into their market baskets by the faithful who see them, silently and sadly standing near to the peasant bazaar, where food stuff to augment the supply permitted through the inadequate government stores may be purchased. Priests, however, are counted as "non-productive" members of society, and are thought of as parasites, therefore they are not allowed permission to purchase at these government stores. They therefore live entirely on donations which they receive from fearful but faithful followers of Christ.

Sickness is a sufficiently serious matter when all modern medical science can be brought to the aid of the sick one. But in a land where quite primitive methods of care are all that is available to most cases it is doubly serious. To a priest it is a true tragedy, as no apothecary may sell drugs to anyone without the stamp of a Communist commissar on the doctor's prescription. As only workers are entitled to physicians' care, or to hospitalization, the difficulty which confronts a sick priest is almost beyond description or belief.

Obtaining a lodging is another terribly difficult thing for any person connected with the Church. People do not wish to be thought to harbor enemies to the government. Did not Lenin himself say "Christianity and Communism are incompatible"! It is only by hiding away in some inconspicuous cellar, or by living with the family of some faithful person, that a priest can be sure of a roof to cover him.

Returned tourists often make the criticism that Russian priests looked so "dirty." Who would not look dirty with no possibility of getting any soap, with no place to wash properly, with no privacy, with the necessity of standing in line for hours to get a bit of kerosene with which to light a tiny kerosene stove (the sole cooking apparatus of most Russian households) before hot water could be had. Cleanliness may be seen to be next to godliness—which may be the reason for the lack of interest shown in it by most Communists. The problems presented by even the simplest actions of our life, in this country which has been so impoverished by war, revolution, and political experimentation—under conditions so unfavorable, with a climate which for several months of the year is below zero—must be seen to be thoroughly understood. No one who understands these problems, however, could have anything but sincere and loving sympathy for Russian priests.

Christian burials are conducted under the saddest possible circumstances. Frequently mud and stones are thrown at the priest while he stands over the upturned earth waiting for the lowering of the cheap wooden box which serves as a coffin. Children jeer at them, encouraged by their elders, to use every method of wiping out all remnants of the "superstitious mumblings of priests" over the dead. Communist funerals, without religious rites, are daily to be seen. They are garish occasions in which the procession is preceded by a loud brass band, and stops are made at intervals enroute to the cemetery or crematorium so that speeches may be made regarding the proletarian virtues of the departed comrade, *Tavarish* as he is called in Russian. The

pain which such burial causes to Christian relatives of the departed may well be imagined.

Choir boys and acolytes are penalized for their performance of Church duties by being unable to attend the schools supplied by the Communist government—primarily for children of workers and peasants. The attempt to "liquidate illiteracy" is indeed one of the admirable things about the present system in Russia. However, these children, generally members of the priest's own family, would probably not be permitted to attend the government school—so their loss is less than might be imagined. They are privately taught at home by priests and deacons. The Russian school authorities are particular about the antecedents of all who receive instruction, and are most anxious that no reactionary element creep into the school to spoil the effect of the propaganda which forms so large a part of the school course.

The delightful singing of the really splendid choirs of Russian churches formed one of the main joys of our stay in that country. The service is very ornate, particularly that which takes place on Saturday night. This service is usually attended by crowds of miserably dressed people, humble, and sincere in their manner, saddened by persecution and the hardness of life under proletarian rule. These people are transformed by the partial illumination of the candles into beings of great beauty, and of most spiritual aspects. The absence of electricity, the cost of which is too great for the church to be able to pay, adds rather than detracts from the mystic quality of the scene, for it hides the dirt—and the harsher features, such as garishness of artificial flowers, used to decorate already ornate silver and brass ikons—and it also hides the sad state of disrepair into which so many formerly gorgeous vestments of the clergy have fallen.

Priests alternately sing and read from the velvet and jewelled books of the Eastern Liturgy. The minor tones of the choir ring out at intervals during the service, unaided by instrumental accompaniment. Vigil lights of many colors shine before numerous ikons and these, added to the half-light of candles, cast a glow over the interior, making the attendance at one of these services indescribably thrilling to anyone susceptible to the subtle influences of light and sound. Russian churches are unheated all through the cold winter months, and everywhere one sees the vapor of the breath of choristers, worshippers, and priests, mingling with clouds of incense from the censor. The vapor rises into the darkness toward the dome, where it is usual to have a picture of the Trinity. The mystical loveliness of the significance of this fact seems to be peculiarly well suited to the temperament of the Russian people. It is in attendance at a Russian church, where one may still see the *staretz* (old, impecunious mystics) so often depicted by Tolstoi, in a state of near ecstasy, before the ikon of some favorite saint. One has a clearer understanding of that term "Holy Russia," so long attached to that country, after having attended one of these services. It is still in the Russian church that one comes closest to the soul of Russia—and not in the theaters, over-ridden as they are with propaganda plays, nor in the great industrial centers, to which

the Soviet Travel Bureau directs the visitor, to see "the throbbing pulse of the land of the proletariat."

We can do nothing *material* to aid these oppressed fellow-Christians. Money or food sent to them would be confiscated, and would bring only additional suspicion and trouble on their already weary heads. All that we can do is to continue to remember them in our prayers. Thus, perhaps, through Soul Power, the miracle of their release from persecution may be effected. A chain of prayer offered by thinking, praying, understanding members of other Christian communities—who, in comprehension of the Catholicity of their faith, can think of these Eastern Orthodox Christians as their brethen in Christ—is the only means of helping them. It would seem that we need only comprehend their plight to supply the only remedy possible to us at this time.—*Living Church*.

The Minister and the Hymnal

BY OLIVER SETH BELTZ

The minister owes it to the members of his congregation to acquaint them with the literary beauties of the hymns. We may not consider here the validity of the assertion of some literary critics that hymns should not be called literature. Mr. Reeves has written an entire book* setting forth his reason for classing our hymns as literature, while Dr. Benson asserts that a hymn is something more than literature, that it belongs "with the things of the spirit, in the sphere of religious experience and communion with God." It must be admitted, however, that a hymn has literary limitation. "Emotions of love, joy, peace, hope, humility, confidence, sorrow are legitimate expressions in hymns; but hymns may never express their opposites. Then we must note the limitation of the hymn vocabulary. Prosaic words and prosaic phrases are never permissible in hymns; while on the other hand, ornate expressions, elaborate and fanciful figures of speech,—allowable in most poetry—may not be used in the hymn. Within these limitations there has arisen an interesting hymn vocabulary that has undergone changes, however, that parallel those of the English language in general." The hymn vocabulary of Watts is different from that of the Wesleys, and theirs is different from that of the Oxford and Romantic periods of our hymnody. The rigor and angularity of many of the hymns of the 17th century have given way to the smoothness and elegance of those of the 19th.

Only he who wilfully closes his eyes can escape the beautiful imagery of our hymns. If there were none other, this imagery would alone suffice to place the stamp of literature upon many of the best of them. All have felt the call of the lines by the Roman Catholic preacher-poet, Faber:*

* "The Hymn as Literature."

* Price: Music and Hymnody of the Methodist Hymnal.

*"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;"*

and the equally famous line by Mrs. Alexander:

"Jesus calls us, o'er the tumult of our life's wild, restless, sea,"

in which we can see reflected the words of the prophet Isaiah, when he writes: "The wicked are like the troubled sea, when it cannot rest."

Every Christian is thankful for these lines, again by Rev. Faber:

*"There's a wideness in God's Mercy,
Like the wideness of the sea;"*

and all of us have taken heart as we have beheld the Cross from the viewpoint of Sir John Bowring when he exclaimed:

*"In the Cross of Christ-I glory,
Towering o'er the wrecks of time."*

Only in a Milton would we expect imagery equal to these lines by Thomas Blacklock:

*"Enthroned amid the radiant spheres,
He glory like a garment wears;
To form a robe of light divine,
Ten thousand suns around him shine!"*

or these from the pen of Addison:

*"Soon as the evening shades prevail,
The moon takes up the wondrous tale."*

Moments of quiet inner reflection are pictured to us in the following immortal lines by Mrs. Stowe:

*"Still, still with Thee, when purple morning breaketh,—and
Alone with Thee, amid the mystic shadows,"*

and in these by George Matheson:

*"I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."*

It is needless to multiply examples of hymnodic imagery in this paper. Mr. Price calls our attention to the above and many others. Anyone with but an average appreciation for poetic imagery, and with only a meagre understanding of the things of the spirit, will find food for thought in our hymns; and the minister who does not lay hold of this means of direct contact with the inner life of his communicants is hardly using all the means at his disposal for spiritual contacts.

Our hymnals, moreover, contain some of the finest specimens of music whether we view the matter from a melodic or harmonic viewpoint. The hymn tunes are often as exquisite as musical miniatures as are the lyrics with which they are sung, and which as often called them forth. The student will classify them as to style and character, and use them judiciously in the proper place. The tune "St. Gertrude" is proper on certain occasions, but is very distasteful at the wrong moment. No study of the hymn book is complete that fails to give proper attention to the tunes. Some of these tunes, even as the poetry, date far into the mediæval times; some have the flavor of the Reformation. Some rise out of times of great human distress and misery;

some are the epitome of periods of great joy. To be familiar with the history of much of our best hymn music is to find another source of joy and delight—a delight that is the basis of much of the musician's enthusiasm for the music of the church. Certainly this field stands second only to that of the poetic. The writing of an excellent hymn-tune involves labor and genius to a degree appreciated by but few, and such hymn-tunes as "Duke Street," "Regent Square," and "Aurelia" are musical gems that call for a degree of spontaneous creation not always found in larger musical forms.

MODERN TENDENCIES

To the student certain modern tendencies are intensely absorbing; and these in direct proportion to his knowledge of the history of the music of the church. First we must mention the many excellent translations from Greek, Latin and other sources, which not only color our hymnody and our music, but our theology as well. Recent English and American hymnals have an astonishing amount of this translated and adapted material; and one wonders how much of these materials of the past will find a place in the hymnals now in the hands of hymn-book commissions of certain large denominations. A second point of equal interest is the attention by non-liturgical communions to liturgical practices in their order of service, and in their church appointments. Our hymnals reflect this trend in the inclusion of chants, canticles, formulæ, etc. A brief comparison of the present hymnals with their predecessors will teach much on this point. Every minister must be aware of this liturgical trend in present-day religious thought. Some Protestant churches have given this liturgical impulse new life by causing an altar to replace the century old pulpit, platform, etc.

Hymnals emphasizing certain phases of the work of the church, or serving certain groups within the church are to be had in abundance. Thus we have Hymns for Childhood, Hymns for the American Youth, College and Chapel Hymnals, Gospel Hymnals, etc., etc.

It may be an open question how much musical ability a pastor should have, but this much is certain: the musical equipment of the pastor of fifteen or twenty years ago will not suffice today. Music education in the public schools, and the wide influence of the radio have resulted in a new musical taste, the demands of which the wise pastor may not ignore, but which he will call into response in his endeavor to create a desire for the best in hymnody. The pastor should know his hymnal from at least two points of view—the theological and the literary. This implies an historical concept of the origin of hymns, and an understanding of the religious and social controversies of the respective periods. The casual, chance consideration some ministers give to the hymns sung by their congregations accounts for much one feels in terms of indifference to congregational song in some churches; the careless, lifeless song of others, and the resort to a cheap, rhythmical type of hymnody in which the momentary influence of a marked rhythm is accepted as a substitute for the spirit of deep reflection produced by our best hymns. At the bottom of most of these difficulties

are two main factors, the failure to give the hymnal its larger place in the life of the people and the absence of a program of education in church hymnody and in its appreciation. The pastor's preparation for carrying on this work in a quiet, effective way will bring a reward as definite as it is certain, not only in terms of better singing, but in increasing ability of the congregation to appropriate fully the message of its hymns.

There is no easier way to spoil a service and utterly ruin the effect of an excellent sermon than by a careless treatment of the hymn. To make every hymn in a service bear directly on the sermon would certainly be over-organizing the service, yet every hymn should have some relation to the general tone and topic. Many are coming to realize that often the sermon is, after all, not the most vital matter in a service, but rather the degree to which the congregation is drawn into the spirit of communion and worship. If the sermon achieves this end, well and good, but as often the congregation's part in the service through the medium of song is as effective as any means at the pastor's command for arousing the spirit of devotion. To accomplish this it is most important that the hymns chosen be such as will lend themselves to as spontaneous and hearty self-expression as possible. This again returns us to the fact that only as the pastor knows, yes, feels the thrill of the message of the hymns assigned, can he hope to arouse a real response in his congregation. The pastor who is enthusiastic in the matter of congregational song, and who fosters this enthusiasm by a thorough knowledge of and an appreciation for his hymnal, will have little difficulty in generating enthusiastic response in his congregation through the medium of song; and the stimulus of hearty congregational song is within the reach of every pastor, be his charge ever so humble. The pastor's thorough knowledge of the contents of the hymnal is the basic requirement.—Partial reproduction from *Northwestern University Bulletin*.

Buchmanism

The Canadian Department of National Revenue received \$12 in "conscience money" last week. Changed (converted), someone had been guided by God to make restitution. A small thing, this was only one of the many tangible results of a recent Canadian tour by the Oxford Groups, of First Century Christian Fellowship, of Rev. Dr. Frank Nathan Daniel Buchman. In Montreal, Toronto, Ottawa, there had been quiet times, testimonials, sharing, guidance, luminous thoughts. Dr. Buchman lunched with Canada's pious Premier Richard Bedford Bennett. The Groups were welcomed to Montreal by Anglican Bishop John Cragg Farthing. In Toronto a minister of the United Church of Canada, Rev. Dr. James Little, was so changed that for the first time in 20 years he was able to pray successfully. A Toronto businessman and his wife joined in, soon changed their chauffeur.

To the U. S. religious world "Buchmanism," as it has conveniently been termed, is no new thing. Its beliefs and methods are well

known, particularly in New York, Asheville, N. C. and Louisville, Ky., where successful meetings and house parties have been held (TIME, June 8, 1931, *et seq.*). Evangelizing by personal talks in friendly settings, the Groups do no preaching, emphasize personal guidance by God, confession of private sin.

Last week, Dr. Buchman and his 59 Group workers were well started on a great U. S. push. It had begun with a meeting in Manhattan's Waldorf-Astoria, a luncheon to the Press, a ten-day house party at Briarcliff Manor. To anyone who recalled how that stalwart Presbyterian John Grier Hibben drove Buchmanism off the Princeton campus in disgrace for over-zealous proselytizing in 1926, the extraordinary eminence of the Waldorf meeting's sponsors would have been a surprise. On the reception committee were not only such conservative and ultra-socialite names as Mr. & Mrs. Frederic William Rhinelander, Mr. & Mrs. Herbert Livingston Satterlee and Mr. & Mrs. William Fellowes Morgan, but also the most orthodox churchmen such as Bishop William T. Manning, John R. Mott, Princeton's Joseph Ross Stevenson. To be sure some of the namees were themselves surprised.

Absent from New York, Bishop Francis John McConnell had not given explicit permission to use his name, but he voiced no complaint. Later Rev. Dr. Cleland Boyd McAfee (Presbyterian missions) wrote the Groups that he had been listed "by mistake." Nevertheless, the array of sponsors showed that what was once "Buchmanism" and is now The Groups has at last found wide favor in high places.

Born 55 years ago in a Pennsylvania Dutch distilling family at Pennsburg, Frank Buchman studied at Muhlenberg College and Mt. Airy Seminary. Ordained a Lutheran Pastor, he founded at Overbrook, Pa. the first hospice in the U. S. for poor Lutheran boys. A difference with the trustees caused him to resign in bitterness and go abroad. To a religious meeting in Keswick, England in 1908 Dr. Buchman ascribes his first change, a heart-warming experience like the one John Wesley suddenly felt in 1738. Dr. Buchman at once wrote six letters of apology to the trustees. Next year he went to Pennsylvania State College, to be Y. M. C. A. secretary for six years. Thereafter, a sharp-eyed, sharp-nosed, well-tailored modern Wesley, he roamed the world building up a practicable technique of personal evangelism. Frank Buchman has never married, "because I have never been guided to. . . ." Since the Group movement began to take form, he has held no official or salaried position, has never lacked for food, clothing or lodging.

Criticism of the Groups has become routine, centering chiefly in two aspects of their work. Many a theologian objects to the absence of thought-content in it. Typical is the criticism of Yale Divine Halford Edward Luccock in the current *World Tomorrow*: ". . . Superficial . . . a conception of a deity almost completely absorbed in sending down hourly directions to his favorites. . . ." Also, it is objected that the Groups work exclusively among the rich. At Briarcliff last fortnight it was observed that they paid much attention to Curtis B. Dall, the President-elect's son-in-law, who began showing a perfunctory

interest last spring. But it was embarrassing to find that Rev. Warren Badenock Straton, son of the late loud fundamentalist, had also got in, and announced his conversion to the newspapers.

To such criticism, however, a strong case was made by Vice President Bernard M. Hallward of the Montreal *Star*, who was changed during the tour: "If there's any class in the world that needs a mission, it's the dinner jacket class, the up and outs. Moreover, as employers of labor, their influence spreads."

And to all objections there is another answer. Outsiders see a distinct possibility of the widespread revival for which the Groups work. They admit, in many cases grudgingly, what the Groups have repeatedly demonstrated: "It works."—*Time*.

Allah & Opium

Squinting skyward last week, Turks looked for the new moon. When they should see it Ramadan would begin, Ramadan the mystic month in which the Koran was revealed to Prophet Mohammed. This year the first glint of the new moon had a special, dread significance. Turks had been ordered by their stern dictator, Mustafa Kemal Pasha who made them drop the veil and the fez (TIM, Feb. 15, 1926 *et seq.*), that beginning with Ramadan they must no longer call their god by his Arabic name, *Allah*.

No godly man, Dictator Kemal considers that there is no reason why Turks should not call Allah by his Turkish name, *Tanri*. There is no reason except centuries of tradition, no reason except that Turkish *imams* (priests) all know the Koran by heart in Arabic while few if any have memorized it in Turkish. Strict to the point of cruelty last week was Dictator Kemal's decree that muezzins, calling the faithful to prayer from the top of Turkey's minarets, must shout not the hallowed "*Allah Akbar!*" (Arabic for "God is Great!") but the unfamiliar words "*Tanri Uludur!*" which mean the same thing in Turkish.

When imams threatened to suspend services in the mosques and hide the prayer rugs, the Government announced that it was holding 400 brand-new prayer rugs in reserve, threatened to produce "newly trained muezzins who knew the Koran in Turkish and are ready to jump into the breach."

While the old muezzins pondered this threat, Dictator Kemal, feeling his progressive oats, decreed that three recently closed narcotic factories in Istanbul shall never be reopened, decreed further that Turkish farmers must sharply reduce their famed crops of opium poppies. "Thus we accomplish," read a Cabinet manifesto, "our most modern and most civilized duty toward the Turkish nation and humanity."

Nearer and nearer crept the moon to crescent. Ramadan was almost upon Turkey when officials of the Department of Culture (which includes religion) screwed up their courage and told Dictator Kemal that he simply could not change the name of Turkey's god—at least not last week. Already several muezzins had been thrown into jail for

announcing that they would continue to shout "*Allah-Akbar!*" The populace was getting ugly, obviously sympathized with the *Allah*-shouters.

Abruptly Dictator Kemal yielded. "Let them pray as they please, *temporarily*," he growled. Beaming, his Minister rushed off to proclaim the glad respite only a few hours before the new moon appeared. "On account of the general unpreparedness of the muezzins and imams," they suavely declared, "prayers may be offered and the Koran recited in Arabic during the present month of Ramadan, but discourse by the imams must be in Turkish."

During Ramadan all Moslems are especially irritable because they eat nothing during the hours of daylight. After the fasting is over Turks will be more tractable, may accept from their Dictator a new name for their God.—*Time*.

Peasant of Konnersreuth

Whether belief in the Peasant of Konnersreuth should be merely belief in her mystical experiences, or whether it should include her extraordinary five-year fast was a question for lively discussion last week in the Roman Catholic press of Germany.

Therese Neumann was born in 1898, eldest of the ten children of Ferdinand Neumann, a poor peddler and tailor of Konnersreuth in northern Bavaria. Never over-zealous in the practice of her faith, she was blinded and paralyzed in 1918, after helping extinguish a fire in the house where she was employed. On May 17, 1925, the canonization day of St. Thérèse of Lisieux ("*Little Flower*"), Fräulein Neumann regained her sight. Eight days later she called for the priest of Konnersreuth. When he arrived she arose and walked. Later in the year she was taken ill with what a doctor diagnosed as purulent appendicitis. Against his protests she went to church, was well the next day.

On Shrove Tuesday, 1926, Therese Neumann's eyes began to bleed. Stigmata appeared under her heart. On Good Friday stigmata appeared on her feet and hands, later on her head. Doctors were baffled. Then on every Friday, from morning until mid-afternoon, Therese Neumann re-enacted the Passion of Jesus Christ, bleeding profusely, babbling in Aramaic, Hebrew and Latin as well as her own peasant dialect.

Many people accept cures and stigmata at their face value, as mystic phenomena. That the scars and blood exist is well attested. The late Sir William Osler called stigmata, in general, manifestations of hysteria, probably produced by auto-suggestion. The Roman Catholic Church takes no official position at all during the lifetime of a stigmatic, conducts exhaustive inquiries afterwards. Last November steps were taken to discourage pilgrimages to Therese Neumann, as was done with similar European cases (*TIME*, Nov. 14).

The question interesting the Bavarian church is: is it true, as claimed, that Therese Neumann has taken no substantial food since 1926, and nothing but a daily Holy Communion wafer since 1927? Only once since then has Fräulein Neumann submitted to examination,

and then by four nuns and a physician who it is admitted may well have been prejudiced in her favor. It became known last fortnight that the Bavarian Bishops' Conference had asked Therese Neumann's father to permit an examination for a month or six weeks. The bishops were interested in the fast alone, not in the stigmata and other mystical phenomena which they felt could never be satisfactorily explained by medical examination. Herr Neumann declined, objecting that his daughter would be exposed to "foreign influences and . . . uncongenial surroundings." The news of the negotiations between the bishops and Herr Neumann was made public by accident. Embarrassed, the Bishop of Regensburg was obliged to admit that it was so, that he wished an examination of Therese Neumann in a hospital, under scientific auspices.—*Time*.

Christ, Liberal Protestantism, and Liberal Catholicism

By W. NORMAN PITTENGER

We have become accustomed in recent years to the claim of the Liberal of the Protestant school that doctrinal definition, so far as the Founder of the Christian religion is concerned, is unfortunate and unnecessary. We have been told that all that matters is "the simple gospel," by which is usually meant the Sermon on the Mount. "I am not concerned with all this talk about the relation of Jesus to God," says the Liberal Protestant. "The Fatherhood of God and the Brotherhood of Man—that is Christianity and that is sufficient for me." He urges that we should get away from discussion about the significance of Jesus in any metaphysical sense, and confine ourselves to an honest attempt to follow His ethical teaching and religious principles.

Now this school of thought obviously has much to commend it to our attention. The sincerity and reverent scholarship of men like Harnack must not be questioned; and it is indeed valuable to be reminded that Christians are bound to take the words of Jesus Christ quite seriously. Far too often they have been content with a formal assent to His person, and have forgotten that the Lord Jesus Himself said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven."

The teaching of Christ has a most tremendous significance. But the Anglican Liberal Catholic feels that Liberal Protestantism misunderstands the vital point about that teaching. To put that point dogmatically: the fundamental value of the teaching of Christ is that it helps us to learn, by concrete illustration, the essential quality of His personality. He brought God into the heart of human life; and the Christian vocation is not to follow as closely as possible the precise commands of our Lord, but rather to catch that life of God, to reproduce the "Christ-life" in our own day and generation, under the guidance and with the assistance of the Holy Spirit. As the French devotional writers did not hesitate to say, we are to be *des autres Christs*.

Many years ago, William Blake pronounced his judgment on the attempt to reduce Christianity to an ethic. "If Christianity were mor-

als," he said, "Socrates is the Saviour." It is a hard saying, but we believe that in essence it is true. Jesus is not primarily the teacher or sage; He is the bringer of the divine fire, a fire which is still burning after twenty centuries. Christianity has an important ethical aspect, but that is a by-product; in itself, Christianity is a religion, a relationship between God and man, made effectual through the living Christ in the fellowship of His Church.

What then of the person and work of Christ? From the earliest days Christians have been compelled, as a result of their experience of what He is and has done for them, to put their Lord at the very center of spiritual Reality. Even if it were possible to assert that the gospel of the Liberal Protestant is a "better religion," it cannot be seriously maintained that in point of fact it is Christianity in its proper historical sense. The Christian experience, so far as the main tradition is concerned, has always been that of God made known to men and through man in Christ, who is both an historic figure and a present reality. In view of the current tendency to water down the meaning of Christianity until it has become for many synonymous with proper conduct, we must insist unwearingly upon that plain fact.

It is really impossible to get behind the religion which is centered about our Lord. Even the gospel narratives were written, not by disinterested observers who were recording historic events, but by convinced believers in Christ. Our only knowledge of "the historic Jesus" is through "Christ in the experience of men," to use the titles of two of Dr. Glover's books. The Sermon on the Mount has never been all, nor even a major part, of Christianity, nor can the Christian religion be defined as a realization of the Fatherhood of God and the Brotherhood of Man as taught by Jesus. From the strictly critical point of view, the Liberal Protestant position is quite untenable. The classical statement of the position, found in Harnack's beautiful *Das Wesen des Christentums*, was completely demolished by the scholarly work of Loisy, Schweitzer, Burkitt, Heiler, Rawlinson, Hoskyns, and others. No matter how much the earlier eschatologists may have exaggerated their thesis, they and their modern followers are clearly right in their insistence that our Lord, both in His own belief and in that of His immediate followers, was the central figure in the central act of history, and that it was as such that He was accepted by the primitive Church.

We do not wish to claim that the full Christian experience of Christ or the developed Christology of the Church may be found in the New Testament. Even if there were much less embryonic "Christology" in the New Testament than there happens to be in actual fact, the essential point which we are here making would remain true. There has always been and under God there always will be, a continual development of experience and doctrine as the Spirit guides the Church into more and more of the truth about Christ. But no matter what may be discovered in the purely critical field, the Liberal Catholic asserts with complete confidence that the total Christian fact—which includes our Lord's life and teaching, His death and resurrection, the primitive attitude towards

Him and the claims (whatever they were) which He made for Himself, the effects of His life and death on the world, the existence of the Christian community, and the experience of His continuing personal activity—this total fact presents an organic whole which can be adequately interpreted in only one way, and in the main that is the way in which the Christian tradition has presented it—as God's supreme self-manifestation to men.

Whatever our Lord may have taught about Himself in His limited earthly life, one thing remains certain: that the Incarnate, Crucified, and Ever-living Christ came almost immediately to have for the Christian community the value of God (and that in no Ritschlian sense), and that in the devotional life of the great mass of humble Christians throughout the ages and today He retains precisely that same place. The ancient principle holds good here as elsewhere in religious experience: *lex orandi lex credendi*. There is an overwhelming *consensus fidelium* behind this Incarnation faith; and we should attend carefully to the witness of saints and scholars and "holy and humble men of heart."

Liberal Catholics believe that it is possible to develop a doctrine of Christ in line with the best modern thought but loyally maintaining the essential Christian belief in the divinity of Christ. Here we have only tried to show that there is a sound basis for the central Catholic valuation of our Lord. There is no doubt that the doctrine of the Incarnation needs re-statement; and quite certainly the manner in which we conceive this crowning condescension of God to have taken place is not so important as the fact itself. Nevertheless, we must agree with Dr. E. O. James that "upon this bedrock truth the Church must take its stand as the irreducible minimum of the historic faith of Christendom."—*The Living Church*.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Treatise on the Gods, by *H. L. Mencken*. Published by Alfred A. Knopf, New York, 1930. 364 pages.

We have never reviewed a book by Mencken and if we review this one because it deals with a religious subject, we don't expect much light from it knowing Mr. Mencken's ideas on religion. He says himself, in the preface, that his position with regard to religion is that of amiable skepticism; that he has been (congenitally) devoid of the religious impulse. According to him religion has nothing to do with morals, for it is mainly a theory of causes and only incidentally a scheme of conduct. His own private code, he says, is quite superior to that of most Christians. He doesn't say what this code is but we suppose that kindness, tolerance and truthfulness are some of the most essential characteristics of it.

If a man has been devoid of the religious impulse from his very childhood, it is not likely that he is a good judge of the value and nature of religion. Few people would be interested in a book on music by a man who claimed that music had never appealed to him, or on painting, by one who admitted that the sense of beauty had early shriveled up within him.

Mencken has nevertheless given years of study to this matter, but apparently not from any longing to be converted from his skepticism, any desire to be ushered into that which to others is the sanctuary of their soul, but to be better able to demolish the claims made for the value of religion and to laugh at the follies of the religionists.

He addresses himself first to the task of explaining the origin of religion. Referring to the biblical story of the flood, he says, the people in experiencing that calamity thought that in some way it was not a natural phenomenon but a cosmic monster that was trying to devour them. One of them, being braver than the rest, struck up an attitude of defiance; and since the water then happened to recede they felt he had exerted superior power. He became a magician, a man who could conquer the gods. Thus the priestly order came into being, whose function it was to conciliate the deity for the benefit of his fellow-men. There has been something of magic in the priesthood ever since, Mencken adds, down to our own time. This comes out very plainly in the sacramental churches. The Sacraments without properly appointed functionaries and fixed rituals are by them considered non-valid.

The fact that in all religions blood sacrifices and rites are offered and practised Mencken seeks to explain in the most absurd fashion. Even in the Christian religion the blood of the Savior plays an essential role. The wine in the Communion is always red, not white. "The Mississippi Baptists who, in fear that even unfermented grape juice might deliver them to the Rum Demon, used coca-cola, but I have never heard of them using soda-pop." Such blasphemous witticisms he uses frequently. The worst, we think, occurs on page 120, where he calls the action of the Holy Spirit, as described in Matt. 1. 18, the exercise of the *jus primae noctis*.

In the next chapter Mencken takes up the varieties of religion. His aim is to prove that all religions using essentially the same practices show thereby that they all are very much alike. And if it be said that the Christian religion has survived all the attacks of the centuries, the reply is that some of the great world religions have almost just as many adherents; furthermore, that Christianity has given up ever so many claims it made in the past and that clearly it is more and more forced by science to give up one outpost after another. The final capitulation can't be far distant.

The efforts of Christian scholars (such as Millikan, Eddington, Osborn, Oliver Lodge) he ridicules as futile. "All of them," he says, "are bred so deeply in the faith that they have been unable to shake it off in their later years despite their training in scientific method and their creditable professional use of it. To argue that the gaps in knowledge which still confront the seeker must be filled, not by patient inquiry, but by intuition or revelation, is simply to give ignorance a gratuitous and preposterous dignity." He adds here a word about the powerful pull of inherited superstition. The only safe skeptic is of the third generation:—"his grandfather must have taken the Devil's shilling as a bachelor." Besides, the force of public opinion must be taken in consideration. It is still good form to be religious, especially for men in public life. Coolidge went to church regularly while president; before that his religious duties were taken lightly. And Hoover, after long neglect, became a good Quaker when in the President's chair. Again, "it is too much, indeed, to ask a man bred in a country parsonage and educated at a backwoods denominational college to get rid of his infantile dreads and superstitions altogether, even after a year at Göttingen and a long and useful career in the laboratory. But to be polite to such unhappy amphibians is one thing and to take their incurable piety seriously is quite another."

"Religion," he says, "is never an aid to the establishment of sound moral ideas, but always an impediment. The priest, realistically considered, is the most immoral of men, for he is always willing to sacrifice every other sort of good to the one good of his arcanum—the vague body of mysteries that he calls the truth." "The God of love that theologians preach invariably turns out, on examination, to be a God of harsh and arbitrary penalties and brutalities, just as the brotherhood of man that they preach, brought to the test, turns out to be only a kind of hatred. The love of God, in truth, is only a phantasm. As

Toy says, it is quite unknown to primitive peoples. And among civilized peoples it is far more a fancy to be cultivated than a reality to be experienced."

Mencken's "Treatise on the Gods" is a book by a man who had no use for religion; no, more, one who hated it and all its works. A man under such a violent bias could not possibly write a treatise that would do justice to the subject. It was just as impossible as it was for the late Dwight Hillis to deliver a fair lecture on the "Belgian Atrocities" of unhappy memory. No one can find God who doesn't want to find him. Desperate need sometimes is the gateway to faith, although it is possible even then to maintain an attitude of "unyielding despair" (B. Russell). As far as Mencken is concerned, we are afraid that if the gods don't become too strong for him he will continue to treat them as nonentities. His "Treatise on the Gods" might also fairly be called his "Treatment of the Gods."

Science and Religion. Symposium With a Foreword by *Michael Pupin*. New York, Charles Scribner's Sons, 1931. 175 pages.

The question of the relation between Science and Religion is here discussed by twelve of the best minds of England. The fact that so many eminent men could be found for this difficult task shows that the problem has awakened the deepest interest in the leading minds of England in every line of higher intellectual endeavor. This symposium reveals that Science and Religion, as Pupin says, are anxious to walk arm in arm and to aid each other in their exalted mission of making life worth living. The members of this symposium agree that conflicts between Science and Religion are avoidable when each of them avoids encroaching upon the domain which naturally belongs to the other. The realities revealed in the domain of religious thought are not revealed in the domain of the physical sciences. The converse is also true. Religion, as one of the writers puts it, gives man the mastery of his fate, even as Science gives him the control of natural forces.

Professor Julian Huxley, the first contributor, looks at the subject from the standpoint of the evolutionist. He thinks that the most vivifying of all the scientific ideas of the past century is that of the capacity of life, including human life and institutions, for progressive development. This idea has to be accepted by religion. Scientific method, applied to religion, has shown that religious ideas were not fixed from the beginning. Comparative religion reveals the progress from crude and unsatisfactory conceptions to such which keep step with the intellectual and moral development of the race. In the past religion has been but slow and grudging in accepting new scientific ideas. If, in the future, it will be more willing to let in all the new light, the conflict will be over and both can join hands in advancing the great experiment of man of insuring that he shall have life and have it more abundantly.

Professor Sir J. Arthur Thomson, Emeritus Professor of Natural History in the University of Aberdeen, in an article of unusual clarity, declares that both, religion and science are necessary activities of the

evolving spirit of man. Science describes, religion interprets. Science never asks the question why? It never explains the meaning of anything. It observes phenomena, finds that they are all due to the operation of natural laws. These laws are not in the nature of objective, human laws; they establish only the uniformity of sequences. The question as to the ultimate cause of all is never raised, nor of the final purpose and goal.

Religion, on the other hand, is the appeal to some spiritual power back of it all. Under the pressure of adversity, in the conflict with evil circumstances; or under emotional stress, the feelings of exuberant joy or devastating despair, or in the endeavor of the intellect to find a meaning in life: in all this man stretches at the limit of his practical, emotional, intellectual reach—and finds God, he turns to religion. Religion gives him a transcendental, mystical interpretation of life. There need not be a contradiction between science and religion, between seeing in man a descendant from a simian stock and calling him a child of God. The one looks at the beginning, the whence; the other at the goal, the whither.

Science is not the only pathway to reality or truth. But it has made it easier for the religious mood to breathe in the scientific world today than in that of our forefathers. Caprice has disappeared from the world. It has been one of the great services of science to give us a nobler view of God. We no longer expect God to change his laws for us ("Shall gravitation cease when you go by?"). Still, we need not fear that science ever will or can rob us of our faith. If Mind is the highest stage of human development may we not then say with Aristotle that there is nothing in the end which was not also in kind in the beginning? or be brought back to the wisdom of the old words: "In the beginning was Mind (logos) and that Mind was with God, and the Mind was God. All things were made by it; and without it was not anything made that was made. In it was life and the life was the light of men."

There are other papers, by the representatives of religion, such as Canon B. H. Streeter, who, as in his recent book on "Reality", makes the distinction between the sciences that have to do with the quantitative measurement of material things, and religion whose domain is the realm of values. Next, in this line, is Barnes, the bishop of Birmingham. He is well known as a modernist. But he also points out that science has no right, nor authority to dogmatize on the reality of spiritual things. To him, he says, the rationality of the universe, the fact that it can be studied and understood by human intelligence, is a proof that the cosmic process is directed by Mind. Man's creation itself must be the result of a cosmic purpose.

Dean Inge, who follows—and could not well be missed in this connection—believes in evolution, but also in a rational purpose in creation. He thinks that the development of thought is in the direction of positing Mind behind and beyond Matter. The former belief in automatic and universal progress has been severely shaken and has given place to an attitude that is more favorable to religion.

Principal Jacks is the last in this group of theologians. He makes the point that science puts the stress on the difference between true and false while religion stresses that of right and wrong. (Reviewer would admit that ethical factors are important in religion but that, nevertheless, the God-conception and its validity are the decisive thing.) He makes one statement that seems very true to us, namely, that in the discussion going on in this book there is a marked tendency to give science a leading part. It is for science to dictate the terms of peace and for religion to accept them. If religion refuses to do so, there is a bad time in store for her. Professor Huxley is explicit on this point. He says: "What science can and should do is to modify the form of religion. It is the duty of religion to accept and assimilate scientific knowledge. If religion refuses to do so she will lose influence and adherents."

It is somewhat startling to hear that in this array of leading theologians, it is only Father O'Hara, the Catholic, who stands out most conspicuously against unconditional surrender. He respects science; he desires to live on good terms with her; but he is not going to be dictated to by it. He will not admit that religion has been brought to her knees by science.

The different attitude of the religious writers in this book and those around Barth in Germany is striking. Here a religion of reconciliation, there of crisis; here the attempt to show the reasonableness of faith, there the slogan *finitum non capax infiniti*. We are not admirers of Barth but we do wish that our theologians could present a more solid basis of the Christian faith than they do in this book.

Prayer. A Study in the History and Psychology of Religion by *Friedrich Heiler*, Dr. Theol., Dr. Phil., Professor of the History of Religions in the University of Marburg. Translated and edited by Sam. McComb, D.D., with the assistance of J. Edgar Park, D.D. Oxford University Press, London, New York, Toronto, 1932. 376 pages, \$3.00.

This book is a translation of Dr. Heiler's "Das Gebet", published in 1918. At that time Heiler was still a member of the Roman Catholic Church, but he already occupied an "oecumenic" position, as he calls it, meaning that he had come to see truth also in other Christian Churches than the Roman. Perhaps he even included in that term some "pagan" religions like Buddhism and Taoism. Afterwards, under the influence of Bishop Soederblom, he joined the Lutheran Church in Sweden; later the same in Germany. Although a convert from Catholicism, he still admires many features in that faith, especially the great men and women of mystical piety that church has produced. He also entertains close relations with the Old Catholic and the Eastern Orthodox churches.

His work, "Das Gebet", is a monumental achievement in completeness of information on the subject; in understanding of prayer's real spirit and in the unerring analysis of all its forms, wherever found,

it has never been surpassed. He goes back to the prayer of the primitives; then follows it in its manifestation in Greek civilization; then gives a critique of philosophical prayer. Thereafter he arrives at the main task of his work, which consists in the comparison of mystical and prophetic prayer.

He says there are two ways of approaching God in prayer, that of the mystic and that of the prophet. The one is based on the general desire of the soul—found in all religions—of union with the infinite; the other on the example of the great biblical leaders whom we call prophets.

The philosopher does not believe in a personal God; he is a pantheist at best. With the ancient Stoic fate takes the place of the God-conception. His moral and spiritual ideal is the state of absolute indifference to whatever fate may decree, or of unreserved surrender. We find the same view and the same attitude in the philosopher of modern times. Schopenhauer says, since the Christian conception of God is anthropomorphic every rite or prayer testifies to idolatry. Kant calls the belief in the real presence of God a slight attack of madness. According to him prayer is always a soliloquy, a monologue. The only one engaged in it is the praying person. If we can speak of philosophical prayer at all, it is the humble mood of a finite mind in the contemplation of the infinite. The philosopher often touches hands with the mystic in so far as they both meditate on the riddles of existence, the moral values and aims of life. Still the mystic's prayer is emotional, the philosopher's prayer is cold, "He who has made progress in the good life," says Kant again, "ceases to pray, for candor is one of the first maxims" (he can't believe in prayers so he doesn't pretend). So Heiler seems to be right when he says, "rational philosophical thought means the disintegration of prayer."

Still the great personalities of Christian history all lived in and by prayer. They were sure it was the work of God in the soul, not of man. "That we pray is a divine gift," says Augustine. "Prayer is a divine deed in the human soul," Girgensohn. Religion is not man's discovery, it is God's revelation. Prayer is the expression of all that stirs in the soul, it is not only petition. In the solitude of prayer God is found. There may even be "visions and auditions" if the soul is truly responsive to the divine touch. "Thou, then," says Bunyan, "art not a Christian that art not a praying person."

Coming now to the difference between mystical and prophetic prayer, Heiler says: The God of the prophet has the features of human personality. He reveals himself in history. Moses—not to speak of Abraham—is the prototype of prophetic faith and prayer. His prayer is manly, powerful, victorious, based on God's promises and covenant, and intercession is one of its main elements. The prayers of all the prophets partake of the same character. And this Old Testament type is brought to its perfection in Jesus Christ. His faith in the father is the secret of his power and it finds in prayer persevering, unceasing, rising to the divinest heights—its perfect expression.

All the Christian leaders are molded on scriptural example. The

author now dives into the riches of the Christian past. With an unexcelled universality he quotes from the lives of great Christian personalities of all ages and climes. Luther is mentioned more than any one else in this "hall of fame" of the men of prayer.

The Christian faith in the historical groundwork of salvation, he says, finds its most powerful expression in the Apostolic Creed. The mystic knows only a subjective inner revelation. Luther, Paul and the others cling fast in faith to an historical redemptive deed, the atoning death of Christ, offering an objective guarantee of divine forgiveness.

The prophetic religion is intolerant, in unrelenting opposition to the fallacies and worldly thoughts of the people.

In mystical prayer contemplation and adoration forms the climax of all prayer. In prophetic prayer praise and thanksgiving are secondary to petition and intercession. And this is not strange since prophetic prayer is altogether social in intention, while the mystical prayer aims chiefly at the sinking of the individual in God, or in the infinite.

God's will itself may be altered by prayer. Prayer is able to prevail with heaven and bind omnipotence to its desires, says Spurgeon. Not so the mystical idea. Mysticism is the yearning of the devout person for union with the infinite. In a chapter of deeply searching power, the author probes into the prayer of the mystic and shows how fundamentally different it is from the prophet in its psychic experience, its idea of God; its conception of sin and salvation; its relation to ethics; to the world and civilization; the hope of immortality; its monism over against the dualism of prophetic religion.

We are grateful to the author for making us acquainted with the prayers of the great mystics, of whom he thinks so much; and with those who followed in the steps of the prophets and reformers. He has a very valuable chapter on "prayer in public worship." He thinks only a few reach fully the heights and depths of spontaneous prayer; the great mass needs fixed religious forms and other prayer helps (in books).

"The essence of prayer," he says in conclusion, "is a living communion of the religious man with God, conceived as personal and present in experience, a communion which reflects the form of the social relations of humanity."

This is a great book and cannot be too highly praised or commended. Only about one thing we are not so sure. The author goes very fully and ably into the nature of mystical prayer. That may be very welcome to those who have been affected by the modern trend to mysticism. We others might appreciate still more if he had told us how a life of prayer may be maintained in the world of science. He tells us about philosophy and philosophers and their ideas about prayer. That was all right as long as Germany was the country he was thinking of. Here in America we excel more in science than in philosophy. Wouldn't it have been well if in this English translation he had added a chapter on "how we can still believe in and practise prayer in this world of science"?

Robbing Youth of Its Religion, by *James Halliday*. Henry Holt & Company, New York, 1929. 253 pages.

This book is written by a man who seems to be a member of the Unitarian faith. In his opinion modern youth is largely held back from entering the Church because it is shackled by traditionalism. What the Church teaches about Christ and the Bible is so contrary to modern thought that young people who have passed through up-to-date educational institutions find themselves unable to accept it. They have been accustomed to apply the scientific method to every subject of study and now they are supposed to receive teachings that defy all reasonable belief on the sole authority of the Church and the Bible.

There are plenty of ministers, he says, who are in harmony with modern thought and would like to adjust the old standards of belief to it, but they are afraid of the consequences. The older ministers and the Church at large are so wedded to traditional belief that an unheard-of commotion would be the result and the innovators themselves would risk their position and livelihood.

The writer speaks from experience, he tells us. In fact, the whole book is largely autobiographical. The writer himself was brought up in the old way. The Bible and the creed were sacrosanct in the world where he grew up. In a most interesting way he describes the Odyssey of his youth. As a conventional member of the Christian Church he entered college, with the intention of becoming a minister, in the back of his mind. He registered in the class of a man, whom he calls Professor Markham, in Philosophy I. In a graphic way he tells us how this man ruthlessly uprooted his whole traditional faith. The Bible was a book like all others, with a good deal of superstition, sheer nonsense and worthless ballast. Christ was a splendid man, perhaps the best that ever lived but nothing divine about him; a child of his time and therefore steeped in many superstitions. The Church was a backward institution, that had done more harm than good in its career. It was one of the main hindrances in the way of progress today, and so on.

After a year of such teachings the writer gave up the idea of becoming a minister; after two years he had lost his Christian faith altogether. Now he goes on to say that it was the fault of the Church that he was "robbed of his religion." The Church, by clinging to an antiquated view of the Bible and an impossible body of beliefs, had made him unable to withstand the shock of the scientific method. The crude childish, authoritarian faith the Church had passed on to him collapsed like a house of cards under the onslaught of the destructive criticism of Professor Markham. And the home and the Sunday school were equally guilty with the Church. From them, too, he had received nothing that could survive when coming in contact with modern skepticism and unbelief.

But now follows a chapter that seems to us the most interesting in the book. The writer happens to meet a man who does to him what Philip did to the eunuch. He calls him Mr. Robinson, an old, white-

haired country preacher, formerly a university chaplain. This man, of ripe scholarship and deep spirituality, heals his wounded soul and brings order and peace into his intellectual chaos. He preaches no dogma and no creed; only Christ, the spiritual miracle and our inspiring example. His teaching is summed up in the statement: "The Christian is the person who honestly tries to live out the spirit and the teachings of Jesus. Nothing more. Nothing less." That was the heart of the message of Mr. Robinson. That now becomes the heart of the faith of the author. It rings through all the rest of the book. It is the Alpha and Omega of all his contentions.

Robinson makes light of all creeds and controversial points. To him they only obstruct the real purpose of Jesus. The writer, now a disciple of this revered master, feels, though, that he has a mission to perform. He does not hide his new light under a bushel. He wants to proclaim his own experience from the housetop. He is sure the youth of the land needs a liberator. He makes himself the mouthpiece of all those who need a modern Moses to lead them into the promised land of intellectual freedom.

What is necessary in the way of clearing the road for those who have outgrown the old beliefs? They must have a new conception of the Bible. It would be a good thing, he says, to give them and the world an abridged bible, shorn of all the superstitions and backward material of the old one. The miraculous element must be thrown overboard. A new Christ is needed, not one conceived of the Holy Ghost; but a natural son of Joseph and Mary. Not a deity, a God, but divine, in so far as he is the best man and teacher who ever lived. The Christian needs a Christ who became, not who was. How could a God be our example? The old view of salvation is wrong. Salvation comes by character, not by faith in the blood of Jesus. The physical resurrection of Jesus is an impossibility. His spirit, his cause, his example survives, not his body. The creed, the writer proposes is, naturally, very much abbreviated: God, the creator; Jesus, the inspiring example; the church open to his spirit. And, like above, the *Christian living out the teachings of Jesus*. If the Church can be got to preach such a gospel, he says, the youth will listen and everything will be well.

One might say, in the first place, the Unitarian Church has been preaching that kind of a gospel for some time and we don't hear that their youth is more responsive than that of other churches. It is true that in certain cases where there is one Unitarian church in a place and an able minister in the pulpit, there is a strong popular support and a large youthful element, because the intellectual elite drifts that way. But if there were many churches of the Unitarian persuasion, could they stand the competition? Is it not a general experience that the more "positive" churches attract more people than those of the modernized type?

The writer puts all the emphasis on the ethical fruits of preaching and believing. We agree that a man, a church, a gospel must be judged by its fruits. But the question is, since only a good tree can bring

good fruits, how can a man *become* such a tree? We say, by entering into fellowship with God through Christ. In order to bring us into such fellowship Christ must be more than the inspiring example of the author.

The author lays a heavy emphasis on the necessity of the modern minister to tell his people where the bible and the creed needs a new interpretation. He doubts whether many ministers will have enough intellectual honesty to speak out. It is a hard task, we believe. It requires judgment, tact, courage, information. Still, we have to consider that the spiritual life of the people is built up by affirmation, not by negation; by faith, not by skepticism. If a man becomes first strong and successful in building up, he will in time also be able to broaden the horizon of the people without too much of disturbance and controversy.

We differ indeed greatly from the writer as to the essentials of the new gospel, but the candid, fresh, personal presentation of his spiritual and intellectual development has been highly interesting to us.

Walking and Working With Christ. A Manual of Supplementary Material for use in Catechetical Classes. Board of Christian Education, Reformed Church, U. S. Philadelphia. Teacher Guide, 35c; Pupil Manual, 25c.

Many of us Evangelical pastors have wished for a text-book or guide besides the catechism for our work with the confirmation class. Something that would guide us in leading the child into an appreciation of the church, an understanding of the Christian life and a full dedication to Christ. We always felt that we need more than the catechism with its questions and answers to develop the thinking of the child in understanding his relation to the church, Christ and the whole Christian life.

We also wanted a selection of suitable hymns, poems, and other fitting source material. While Evangelical Fundamentals and Irion's "Katechismus-Erklärung" were of great help, they did not meet the whole need, especially with the child of today.

Many calls for such a guide or text have come before conferences but to date nothing has appeared. We therefore gladly welcome and urgently recommend the "Manual of Supplementary Material for use in Catechetical Classes," just issued by the Board of Christian Education of the Reformed Church U. S. This Manual provides a guide for the pastor and a manual for the catechumen.

There are seven chapters: 1. The Church, 2. The Bible, 3. Jesus Christ, 4. The Father Whom Jesus Revealed, 5. Learning to Be a Christian, 6. Looking Toward a Christian World, 7. Our Way of Life. Besides these, the Teacher's Guide also has a chapter on "After Confirmation, What?" offering many practical suggestions for the period directly after confirmation. The Pupil's Manual includes a fine outline of "The Church Year."

Each subject is approached under "Getting Ready," beginning with known things; then "Reading Material," stories, books and pamphlets are suggested for use; next "Something to Think About," arousing the child to apply the lessons; finally "Something to Do," definite projects proposed, putting to test the subject taught.

The whole material is handled in a real educational manner. Every pastor will find much help and wealth of material in this course. The booklet is the size of our catechism, paper cover. The price is very low. You will be well repaid for the investment.

H. L. Streich.

Der Weg der dialektischen Theologie durch die kirchliche Welt von Dr. Adolf Keller. Eine kleine Kirchenkunde der Gegenwart. 1931. Christ. Kaiser-Verlag, München. 212 Seiten.

Es wird den amerikanischen Leser sonderbar anmuten zu hören, daß die dialektische Theologie schon durch die ganze kirchliche Welt geht. Er selbst fühlt sich von ihr so wenig angesprochen, daß er nicht begreift, was andre Menschen und Völker in ihr finden mögen. Schreiber dieses bemüht sich redlich, Barth und seiner Theologie Geschmack abzugewinnen, aber bisher vergeblich. Das Gefühl, das wir beim Lesen seines ersten Buches, des „Römerbriefs“, hatten, daß er ein Fanatiker und ein Pessimist sei und dazu in einem unverdaulichen Stil rede, dies Gefühl haben wir immer noch. Seine Grundthese ist die von dem „qualitativen Unterschied zwischen Zeit und Ewigkeit.“ Diese These stellt er an die Spitze seines Römerbriefs und er hält sie fest in jedem andern Zusammenhang. Es scheint uns aber so klar wie das Licht zu sein, daß sie weder an dem einen Ort noch an den andern eine Stelle hat. Der qualitative Unterschied zwischen Zeit und Ewigkeit hat mit dem Römerbrief rein nichts zu tun. Der Römerbrief handelt von des Menschen Sünde und Gottes Gnade, welche Gnade dem Glauben geschenkt wird. Der Unterschied zwischen Zeit und Ewigkeit ist eine Betrachtung, welche Barth von anderswoher (Kierkegaard) entlehnt hat, und die ihn jetzt wie eine fixe Idee nimmer losläßt.

Barth muß verstanden werden aus der theologischen Situation, aus der er selber hervorgegangen ist und gegen die er nun reagiert, nämlich der liberalen Theologie. Diese Theologie verwirft er nicht in Hauch und Bogen. Er nimmt ihre historisch-kritischen Resultate an und auf. Aber die Nützlichkeit der liberalen Theologie ist nun zu Ende. Die moderne Theologie hatte Gott hineingezogen in menschliche Erfahrung und menschlichen Besitz. Sie hatte ihn zu einem immanenten Gott gemacht und ihm seine Transzendenz geraubt, und für diese göttliche Transzendenz kämpft B., nun früh und spät. Gott ist im Himmel, der Mensch auf Erden, die beiden kommen nie zusammen („finitum non capax est infiniti“). Der Mensch kann Gott nicht einmal suchen. Er kann keine Not vor Gott erkennen und auf Gott hoffen — das ist alles. Der Mensch kann Gott nie zum Objekt machen, ihn nie besitzen, weder im frommen Bewußtsein (Schleiermacher), noch in der religiösen Erfahrung (Pietismus), noch in dem Hauch der Erweckungserlebnisse. Die „Todeslinie,“ der „qualitative Unterschied . . .“ hält ihn stets fern von Gott. Auch in Christo und durch ihn wird diese Kluft nicht über-

brückt. Er ist zwar der Offenbarer Gottes, aber zugleich ist er auch Gottes größte Verhüllung (verstehet es wer kann!) Barth legt bekanntlich mit aller Wucht den Nachdruck auf das **Wort Gottes**, in dem sich Gott offenbart und auch die Notwendigkeit solcher Offenbarung. Er gibt aber dies Wort, auch Lehre und Leben Jesu, in solcher Weise der Kritik preis, daß man nicht weiß, was denn noch vom Worte übrig bleibt.

Seine **dialektische**, d. i. sich in Widersprüchen bewegende, Theologie, verhindert es, daß man sich je von seinem Standpunkt ein feststehendes Bild machen kann: „Die Bibel ist das fehlbare Wort des Menschen und das unfehlbare Wort Gottes. Gott ist der unbekannte Bekannte und der bekannte Unbekannte. Die Auferstehung ist das Fundament unsers Heils, aber doch keine historische Tatsache“ usw.

Der Mensch, so hörten wir, kann Gott nicht besitzen, er kann auch nicht ein sittliches Leben auf Grund seines Glaubens erbauen. Als B. im Römerbrief zum 12. Kapitel kommt, dem Teil, den wir etwa den **ethischen** Teil nennen, überschreibt B. denselben: „Die große Störung.“ (1)

Aller Glaube an die „Gegenwart“ Gottes oder das Streben nach einem höheren Leben wird von B. (und Brunner) als Illusion und Selbstbetrug verworfen. B. hat keine Geduld mit Pietisten und Mystikern, aber seine schärfsten Pfeile richtet er gegen die religiöse Selbstgefälligkeit und christliche Gewißheit, welche „wir glücklicher Weise nur unter Theologen finden.“

Für die Kirche als Institution interessiert sich B. wenig oder gar nicht; ja sie findet seine nachdrückliche Verdamnung. Neuere und Innere Mission sollte sie, die Synagoge des Satans, gar nicht treiben. Die Verkündigung des Wortes Gottes ist ihre einzige Aufgabe.

Es ist nicht nötig, daß wir uns noch weiter auf B.s Kritiken einlassen, oder aufweisen, daß wir und er in vielen wesentlichen Punkten nicht zusammen kommen können. Es handelt sich ja nicht darum, was wir von ihm denken, sondern was Keller in seinem Buch sagt. K. scheint viel von B. und seiner Theologie zu halten. Er sagt, B. habe dem elenden Kulturprotestantismus, der schon durch den Krieg recht erschüttert war, den Todesstoß versetzt. B.s Pessimismus sei besser als übelbegründeter Optimismus. Wenn B. mit prophetischer Macht und Schärfe unsern Schaden aufdeckt und unsere Ratlosigkeit, so tue er unserm Geschlecht denselben Dienst, wie die Reformatoren dem ihrigen. Es sei der Geist Kalvins und Luthers, der in B. erstehen und der mit gleicher Macht den Ton lege auf das *Sola Fide* Luthers und das *Soli Deo Gloria* Kalvins.

Deutschland, so sagt K. weiter, hat B. ein offenes Ohr geliehen und seiner Predigt Raum gegeben mehr als irgend ein Land. Die Theologen haben sich mit ihm auseinandergesetzt, und die Jugend hat sich begeistert für ihn erklärt. Natürlich kann nicht erwartet werden, daß das Kirchenregiment — Leute wie O. Dibelius, der „das Jahrhundert der Kirche“ so beredt besungen hat, sich für Barth begeistern werden; noch daß die Pietisten oder die Lutheraner (Orthodoxen) ihm zufallen. Er ist zu sehr Verneiner und Streittheologe; doch überall, wo Leben ist, spricht man von B., und wo er hingreift, sprühen Funken.

In Holland, Dänemark ist B.s Einfluß stark, in Frankreich und den nordischen Ländern weniger, in Schottland ist günstiger Boden. In England und Amerika fällt es ihm schwer, Eingang zu bekommen; besonders in unserm Land. Für das „Social Gospel“ und „Reichsgottes“-Arbeit hat B.

wenig Verständnis. Wenn sich der amerikanische Aktivismus müde gelaufen hat, sagt N., dann wird Barth an die Reihe kommen.

Das Buch ist interessant nicht nur, weil es überall den Spuren B.s nachgeht, sondern auch weil es eingehend und verständnisvoll die Situation und Geistesart aufweist, die der Barthianismus in den einzelnen Hörern vorfindet. Er sagt abschließend, daß die Barth'sche Theologie sich mit der ökumenischen Bewegung insofern berührt, als beide es mit Fragen zu tun haben, mit denen die ganze Christenheit, nicht nur dies oder jenes Land, ins Reine kommen muß.

Es sei das Buch bestens empfohlen, besonders denen, die sich durch Schwierigkeiten hier und da nicht abschrecken lassen.





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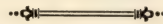
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MODERN TRENDS IN RELIGIOUS EDUCATION

BY PROFESSOR HAROLD C. PFLUG

Just five years ago in a preface to a small volume on religious education Dr. Shaver wrote the following paragraph: "The comparatively recent movement to take religious education seriously in our churches is beset with all the problems which any youthful individual or institution faces. It is lively and energetic and there are those who would repress it. It is enthusiastic and "rushes in where angels fear to tread," sometimes declaring that the pastor's work is nothing but that of religious education! It would save the world, often unmindful of the fact that the world is not saved by methods alone, and occasionally needing the advice, "Physician, heal thyself." It is misunderstood, even when it is earnestly seeking to make its best contribution to the building of the kingdom of God."

This youthful institution called modern religious education has grown to be five years older now, and here and there, significantly enough, during this period has changed its name to Christian religious education. Five years often makes a great deal of difference in the life of a person and so it does in the life of a social institution or phenomenon. Much of the youthful vigor has been, at least temporarily, held in check by what has happened in and to the world since 1928—by what has happened in the American scene.

A good many religious educators are not quite so sure now as they were then that the Kingdom of God was just around the corner and all that was needed was a little more religious education, a few new methods, and individuals would be different and society too. We have been disillusioned at this point! If we could just

thoroughly socialize a small group of individuals in any class room situation, somehow or other we naively believed (in rather magical or miraculous fashion it seems to us now) that there would be a "carry over" into the larger social and economic relationships in life! If we could only discuss these problems, get them out in the open—and what a big step ahead that really has been—we somehow believed that they could and would be settled through the effects of our discussions! These were youthful ideas, adolescent idealisms which were greatly influenced by the "prosperity and boom" mood of our American scene.

The meaning of the cross; the stark reality of evil in the world; and the fact of selfishness in the lives of persons somehow or other failed to get into the picture very realistically. Nor do I mean that accepting the reality of such ideas makes the institution settle down to a complacent, non-idealistic, middle-aged existence. The cross reveals to us idealism at its heights and realism to the very depths. Here and there are a few religious educators who are among the repentant for having had a foolish optimism; for having unconsciously tied themselves up with a system which now is crumbling in its chaos all about us. They believe not one whit less in Christian religious education but they believe a lot less in certain *kinds* of religious education. These men and women are the hope of Christian education today!

During these past five years since 1928 religious education as a movement has become less self-conscious and more conscious of the tremendous task of not only continuously rebuilding personalities but reconstructing a new world. This move away from self-consciousness is a genuine sign of growth and maturing. Reconstructing a new world is not a job to be taken on with any light-hearted optimism! Let all the religious educators read Reinhold Niebuhr's new book "Moral Man and Immoral Society" especially the chapters on the resources of education and religion if they wish to be realistic!

Who can speak of modern *trends* in religious education in such a hectic time as we are now experiencing. It would require an omniscience that the writer does not have, to pull out of the entangled confusion of religious educational theory and practice today some of the more crystallized or crystallizing experiences and call them trends. Our belief, however, is this, that all of the significant movements in history or in any social institutions come from minorities rather than majorities. Not what the majority has accepted and voted to be right and good but how the small minority deviates from the norm is the important thing to be aware of and to keep watching as it develops. One can therefore have the temerity to point to significant bits of minority practice and theory

as trends, for if they are really significant they will become trends even though they may not be recognized as such at the present moment.

Let us turn, then, briefly to the thinking and practice of some of these minority groups as a clue for some possible trends.

First in the *field of curriculum*—what can we discover there? At the last meeting of the International Council of Religious Education the representatives of forty-two cooperating denominations—and these representatives for the most part represent a minority group so far as their thinking about Christian religious education goes—projected a curriculum which has come out of several years of thought and research and a quite realistic sizing-up of the modern scene. Compared with the old International Uniform lessons which have for so many years served a real purpose in our church schools and with some of the more recent graded kinds of material this new curriculum when used with and by well-trained leaders has within it the possibilities of being a quite revolutionary step. No doubt, however, it will be a decade before present practice on a wide scale in local churches will be materially affected by it.

Curriculum is no longer thought of as being synonymous with “course of study” or lessons but as being *all* the educative influences brought to bear upon the persons connected with a church fellowship; it includes all the various activities in which persons engage in the Christian fellowship in order that they may grow in Christian living. Looking at the present life scene the questions are asked: “Where and how must the Christian religion function in the lives of individuals and groups today?” “What are the areas of experience which have been little affected in the past by the Christian message?” The curriculum emerges out of life. Jesus was ever life-centered! This God-given life to each individual was to become “abundant life”—abundant in its every aspect, for Jesus!

In the new curriculum eleven areas of life in which the Christian religion must function are given: (1) Specifically religious activities, or those which are commonly recognized as specifically religious in form. (2) Health activities. (3) Educational activities (4) economic activities (5) vocational activities (6) citizenship activities (7) recreational activities (8) Sex, Parenthood, and Family Life (9) General life in the group, (10) Friendship activities, (11) aesthetic activities. To divide life into eleven areas or six areas or twenty areas always seems like an artificial kind of thing to do. However, the value of so doing I think becomes clear when one pauses for instance to check and see how little the Christian gospel has directly or indirectly impinged upon the economic area of living for most Christians. Our present economic chaos is a good proof of that fact.

This curriculum goes further and analyzes the life experience of children and youth at each age level to discover at just what points the Christian gospel must impinge on their experiences if it is to be a potent factor in their Christian development. Christian education must deal concretely with these problems at every age level and not be content as it has so often been in the past to present the gospel hoping that in its vagueness and generality it will somehow affect all the areas of living. What a revealing experience it would be for every church to sit down and realistically check its activities, its teaching, its preaching, its worship on the basis of how specific it is in the articulation of the Christian gospel in each one of these eleven areas—finding out where the gaps are in its program. What the lesson materials of a church honestly trying to function in all of these areas of life might look like it is interesting to speculate about. How the entire church would function is still more interesting to let one's imagination ponder over.

If we believe that a new curriculum or even a broader conception of what the curriculum is will solve our problems we are again only fooling ourselves. If we take the new curriculum as a step in the continuous process of rethinking and revamping the curriculum of Christian education, and realistically appraise it, then it may prove to be a significant trend. Every minister in our church ought to be familiar with the new *International Curriculum Guide* which among other things is the most comprehensive document of the experience of children, youth and adults anywhere available.

Turning next to the *field of worship* let us briefly explore several possible trends there. Religious education accepted the worship "fad" of the churches to a great extent during the past few years and a resultant in its practice showed very elaborate services of worship for the various age groups. This enrichment of the material of worship, while often being void of a genuine philosophy of worship behind it, has nevertheless made a permanent contribution to the former barren and "beauty-less" services of many of our Protestant churches. A minority group of religious educators here and there over the country are in actual practice integrating the worship experience into the whole class session and activity program of the boys and girls in the local church setting. In other words the worship experience in its group expression grows out of the ongoing group experience, evaluates it and the individual in the light of the divine perspective, the wholeness and holiness of God, and ties back into life through renewed dedication and consecration and with a clearer vision.

Here and there are Christian educators who are keenly aware that worship, especially in the trying times in which we are living, can easily become an opiate to the people, a kind of escape. They

are endeavoring to answer some of Dr. Coe's observations about worship when he says: "Most of our present day public devotions produce more of what is already ordinary, or they give merely conventional ways deeper rooting in emotions or convictions. . . . At church one may acquire strength to endure what would better not be endured but abolished. . . . A mental and spiritual bath may refresh and reinvigorate one for doing what is not worth doing, or for resisting what is worth doing. . . . Most of the emotional efforts of our religious services are produced by the mere reinstatement or reiteration of familiar ideas and sensory impressions without any fresh thinking. . . . Theoretically, we recognize the function of the prophet as the announcer of new light upon the relations between men and God, but we still stone him before we reluctantly take up his ideas into our devotions." Some services of worship prepared with these dangers consciously in the foreground of the minister's mind seem quite unconventional both in form and content but often that changed form and content makes possible *real* worship for individuals and groups.

Religious educators are also, in a few quarters, keenly aware of the problem of the language of worship. To answer the question "What is a vital language of worship for the average high school boy and girl of today?" is a rather complex and difficult problem. As one writer has put it, "Ideas that we entertain concerning God, though they partially control our worship, are also partly controlled by it: Father, Savior, Sin, Kingdom of God, Righteousness, Obedience have greatly changed within the memory of men now living, mostly by unperceived and unintended osmosis." Some workers with young people are working at this problem by building new meanings into old theological and religious terminology and others have been and are making attempts to get at the real religious values in terms of the everyday language of the high school boy or girl. Probably those who are working at the problem from both ends are succeeding best.

An interesting and significant minority trend in Christian education is found in the *graded church movement*. No longer is the organization of a church divided into a church and a Sunday school—it is all church. The entire church from the nursery to the grandmothers and grandfathers groups becomes a fellowship in Christian living. The Rev. Mr. W. C. McCallum, pastor of the First Christian Church of Alliance, Ohio, has worked out this idea in some such fashion as this. The entire family arrives at the church at 9:15 for a two hour session. The adults worship from 9:15-10:30 in a regular church service with a sermon and then go into various teaching units from 10:30 to 11:15. The Intermediate, Seniors and Young People each meet separately from 9:15-9:55 for various

kinds of expressional activities and then from 9:55-10:30 have their class sessions. At 10:30 these three departments unite for a Young People's service of worship under the leadership of the pastor in the church auditorium. The Juniors have expressional work from 9:15-9:45, teaching from 9:45-10:30 and their own separate worship from 10:30 to 11:15. Two hour programs of a freer type are to be found in the Primary, Beginners and Nursery Departments. Everyone goes to church! The term Sunday School and church have dropped out of the vocabulary of this congregation. There is no such thing as competition between the Sunday school and the church service—there can't be. The *church* is very conscious of its ministry to every age group. The pastor is the religious educator of the entire church fellowship as he should be if he is qualified to be. The significant thing about this trend as exemplified by this sketchy presentation of Mr. MacCallum's church set-up (and many other examples with a wide variety of differences in detail could be cited) is that the false distinction that has arisen between religious education is broken down as it should be. This distinction has often been symbolized by the fact that ministers and religious educators have been at odds with one another and have not recognized themselves as working at the same job. The educational method is recognized as a basic approach to all the work of the church and whatever official body administers or governs the church will be chiefly concerned with its educational program. Religious education isn't swallowing up the church as it has historically been thought of but the church is using the educational approach in all its work. Thinking ahead a little, why should there be a Federal Council of Churches and a separate International Council of Religious Education in the United States? In the historical development of the two one can see many good reasons for their separate developments and many fine outcomes that would have been lost had religious education been simply made a department of the Federal Council such as evangelism, social work, and the like. One could, I presume, safely predict a merger in the not too far distant future, however, with great benefits accumulating to the entire Christian enterprise in America thereby.

Another trend making itself articulate here and there is in the important area of *leadership training*. From local teacher-training classes and the practice of weekly meetings of teachers where the pastor teaches the teachers the lesson and the teachers teach the children (the lesson), up through the community training schools both denominational and interdenominational, the summer school programs of leadership training, we are now, in some quarters, seeing the values of supervision in the local church setting—helping teachers to *grow on the job*. The local, community and summer

training programs are absolutely essential and will continue to play a big and important part in getting a trained voluntary leadership in every local church. We have discovered, however, that many teachers can go through four years of courses and receive a diploma and come out of the process at the other end not very much better teachers than when they started the course so far as teaching children or young people is concerned. No public school these days would expect to send out its graduates without a goodly amount of practice teaching under supervision. Yet we have expected volunteer workers with little background to teach with little or no opportunity for them to call upon an expert teacher for council and advice or to come into touch with some fine bits of teaching being done in churches.

A number of churches have set free from teaching several of their best teachers, often public school teachers, to supervise the teaching of the school. The teacher can feel free to call upon them at any time for help. The supervisor very often plans the lessons with the teachers, observes the teacher at her work and then talks over her whole procedure with her at the close of the teaching experience, in a friendly helpful fashion. Sometimes the teacher asks the supervisor to teach her class while she observes. The supervisor is not forced upon any one. She is not a '*sn*upervisor' in any sense of the word. She is recognized entirely on her own merit and the help she can give. She is genuinely a teacher of teachers. It is a fascinating experience to watch young and inexperienced teachers grow in their ability to do vital and pertinent teaching when they are thus getting their training "on the job."

Every minister, especially in the small or medium-sized church ought to know what is being taught and how it is being taught in every department of his church—at every age level. This is at least as important a part of his ministry to the total constituency of the church as is the sermon he preaches on Sunday morning to the adults. A great many ministers have deplored the fact that when the boys and girls arrive in their confirmation classes they know nothing about the Bible and very little about the Christian religion. They say, "We can't presuppose anything when we begin our confirmation instruction." The writer has often wanted to ask them what they are doing to remedy that state of affairs. How many hours per week they are spending with the teachers of these children who are dealing with children in their most pliable years and who are creating within them attitudes toward religion that will last a lifetime? Here's a young minister in our church who has six teachers in his small church school. He spends at least six hours per week helping those inexperienced teachers do the best possible teaching on Sunday morning with the children and youth and adults of that

church and community. Often he goes to the home of the teacher in order to give this help. Very often he has under his arm a book that will help this teacher with the particular problem or difficulty she is having. One hour a week with every one of his six teachers, every week! Is it possible for most ministers? Is it worth it? Would it be well to cut one's use of time at some other places in a busy weekly schedule in order to do just this kind of teacher-training? In the larger school the minister will have to keep in touch with the educational work at every age level through the various supervisors. But keep in touch he should and must or his job in the confirmation class will be one of helping children to unlearn things they have learned in his own church. One can earnestly hope that this more intimate kind of leadership training—which is akin to the method Jesus himself used with his disciples—will increasingly become a significant trend in Christian education.

Adult education has become almost a by-word in both secular and religious education circles by this time. We have begun to realize, in earnest, that to try to religiously educate the child without religiously educating the parent at the same time is almost futile procedure. Parental influences are more potent ones in most cases. The church school after all endeavors to supplement the home in the Christian growth of children and young people.

One of the trends worth noting in adult education is the kind of grading that is being used in a number of local churches. For years we have worked on the assumption that after the age of from twenty-one to twenty-four years, everyone should go into the adult class—as though adulthood from twenty-four to sixty years of age was in no need of grading but people of these ages could all be thrown together in one *big* class. The needs and interests of this widely diverse group of men and women are *not* the same.

In small churches the division of a parents' class for younger married couples and an adult Bible class for those over forty ought to be made wherever possible. In larger churches the Parents' Class, and a series of interest groups with a small number in each class rather than the mass-lecture type of class procedure, are here and there being experimented with. These interest groups might include the study of the Bible, Church History, Christianity and Social Problems, the modern family, Worship, and dozens of other elective units. To grade the adults in some sort of fashion rather than place them all together in one large class is almost imperative if any *real* Christian education is to go on.

We have chosen to present current bits of practice that are for the most part in their beginnings, when one visualizes the entire scene of Christian education in the American churches, as being

indicative of the important trends of thought in the movement. A great many others could be mentioned. The writer is of the opinion that within the next five years there will needs be some rather radical re-thinking of the philosophy of religious education to make it both more Christian and more educational.

SOME EFFECTS OF THE DEPRESSION UPON THE PERSONALITY OF THE PASTOR

BY TOM CLARE, M.A.

Actual physical suffering has engaged so much of our thought and attention throughout the present business depression that many of its equally serious effects tend to pass unnoticed, although their influences may be such as to long outlast the temporary physical suffering, and color the entire life of the individual.

One such influence of the present depression is that upon the personalities of professional men in all walks of life, and upon pastors especially. In the following pages I will attempt to briefly discuss the more important extra-physical effects of the depression upon pastoral personality as they reveal themselves to one outside of the profession.

At the outset it must be recognized that individuals differ greatly in quality of personality, and that such differences—expressed by such qualitative terms as “breadth,” “depth,” etc.—are conditioned by the range and scope of one’s activities, interests, and contacts, always assuming of course a certain physical and physiological basis. In a general way, the wider are one’s interests, activities, and contacts, the deeper is his personality. For this reason we ascribe a higher degree of personality integration to adults than to children; to the cultured than to the uncultured; to the globe-trotter than to the stay-at-home. This is the significance of the old adage that travel broadens one.

Now in modern social life these differences in quality of personality are frequently and openly recognized; such recognition being called “prestige.” A moment’s thought will show that the hierarchy of prestige is based largely upon quality of personality, which, in turn, is a reflection of the scope and quality of interests, contacts, and activities. This can possibly be illustrated by members of one’s own circle: The person who has traveled all over the world acquires a certain prestige in the group; the person who has traveled in Europe and Asia only, has less prestige; while both take precedence over the person who has never left his home town or his own country. While this is merely illustrative it does bring out the general truth that all forms of prestige rest upon the quality and quantity of our experiences.

In society as at present organized in Western countries, this evaluation of personality called “prestige,” is by no means a fixed and static thing. By widening his scope of experiences the individual is likely to raise his prestige—as did Charles Lindbergh, for example. So one can also lower his prestige by limiting his ex-

periences or by violating the confidence of the group in his personality. Ordinarily, loss of prestige has a number of socio-psychological effects upon the personality of the individual which issue in emotional and mental conflicts. Such conflicts, if not mediated, result in a more or less complete disintegration of the personality. Personality disintegration may be more real than apparent, but more likely than not, this is what lies back of such attitudes as despair, cynicism, pessimism, submission—all evidences of personality defeat.

Since quality of personality depends, then, upon variety of experiences, it can readily be seen that the broader or deeper the personality the greater the number of "fronts" upon which it is open to attack. To make this plain: The man whose contacts and interests lie solely in his job has one set of conditions to worry about, while the man whose interests lie partly in his job, partly in the educational activities of his church, and partly in his position as a leader in his community has at least three sets of conditions which need his attention. Now in any calamitous situation such as the present depression, both men will be affected economically to be sure, but the man with the greater number of interests will be affected in a greater number of ways. Since the attack comes first from the economic quarter it tends to obscure attacks from other quarters, mainly because its problems are more concrete and everpressing. In any time of stress, then, the effect upon personality will likely be proportional to the complexity of the interests and contacts of the individual with certain phases of the situation or with the situation as a whole.

In the general opinion our professional classes are organized in an ascending scale, and in this scale the pastor holds an envied position. He is considered by all groups a powerful influence in the community. In the smaller towns, especially, community groups are careful to solicit the pastor's views upon any matter that may vitally affect the welfare of the group. Civic and Luncheon clubs are glad to have the pastor as an honorary member, and even look to him to take an active part in the direction of their charitable undertakings. The enduring respect of all classes and groups for the ministry as a whole is in no small part a reflection of the consistent good sense the pastor has shown in his communal relations.

But if it is true that the Ministry is one of the most respected of the professional groups it is even more true that in any grave situation—one in which spiritual and moral values are attacked and shattered as at present—the community turns an indignant and, withal, an expectant look at these promoters of public welfare in its best phases. They are expected to diagnose the situation promptly and accurately, and, if they do not prove as omniscient as

their God, they suffer a fall in public esteem. The effects of such a situation upon the personality of the pastor have certain economic, social, psychological, and theological connotations.

I think it will be granted that the pastor has a greater variety of interests, contacts, and activities than most of the members of his church—though there may be certain individuals in the church whose variety of interests surpass that of the pastor. Since the pastor is a broader and deeper personality, in the sense that his range of interests is wider, it follows that the attacks upon his personality in any serious national situation will be more frequent and more varied.

Economic pressure is one of the first effects of a prolonged business depression. While it is first felt by the low-income groups, it is not long in reaching the middle class professional groups whose livelihood depends upon the services they are able to sell, mainly to those in the low-income groups. The pastor may not feel the pinch of the depression as quickly as some of the poorer members of his congregation, but its indirect effects face him almost at once. The likelihood is that his church is composed of people from the low-income groups largely, and these, when economic stress makes itself felt, seek to retrench by curtailing their cultural and spiritual interests first, and only lastly their recreational and social pursuits. If there is an "average man" we feel rather confident that he will cut down his church dues before he will dispense with tobacco or a game of pool. That is, those activities which reward us in tangible returns are given preference over those which represent intangible, eternal values only. So the pastor must smilingly suffer the chagrin of seeing the effectiveness of his program curtailed for lack of adequate support while other and socially less worth-while enterprises move merrily along, seemingly unaffected by the general situation. This implies that benevolences and budgetary needs must be cut to the bone, and, as a consequence, even though he is powerless to do anything about it, the pastor unconsciously assumes an apologetic attitude towards the situation in the presence of his ministerial colleagues and his denominational superiors—an attitude which not infrequently leads to attempted compensation in the form of larger and more frequent personal contributions to denominational causes.

If, as in the present situation, economic pressure persists long enough, the indirect economic effects mentioned above will be reinforced by direct and more serious effects. Curtailment of program will now seem of small importance, for there will arise the necessity of wholesale salary reductions, and even such salary as remains will become increasingly harder to raise, and perhaps, as has actually happened time and again, this economic situation becomes further complicated by loss of one's life's savings in defunct

banks, or by the necessity of supporting needy relatives, on a greatly reduced income. These effects reflect themselves in such physical extensions of personality as clothes, automobile, and the dress of one's family, and the reduction in quality of these is accompanied by a shrinkage of personality. Just picture to yourselves the mental and emotional reactions of the once well-to-do, who now has to wear threadbare clothes! But the effects do not end here. Those whose position in the community is that of a directive force become conscious of secondary and derivative effects which tend in time to increase in gravity from a psychological point of view. Perhaps the most serious of these is the ultimate deflation of the pastor's ego through his own and others' realization of the limitations of the Ministry as a group and of himself in particular in dealing with a situation as trying as the present. Ordinarily, like Goldsmith's Vicar, the pastor could aid the "vagrant train" to the extent of chiding their wanderings and relieving their pain. But here is a situation in which the vagrant train is increased a hundredfold and funds are limited. Gradually, the circle of those who sought cheer in the pastor's hopeful utterances becomes smaller and smaller as they realize day by day that his utterances were not founded on an understanding of the situation, but upon wishful thinking. Therefore the esteem and prestige, which was once accorded the pastor, is transferred to those his followers believe have a better understanding of the situation—bankers, politicians, and men of big business.

Now this realization of one's relative unimportance and impotence in the general scheme of things is by no means flattering to any personality—less to one dedicated to the service of God and man. The inevitable consequence is a conflict of emotions and ideals which must be mediated if the pastor's personality is to be saved from partial or complete disintegration. Here, then, is an unbearable situation. The pastor must either solve it or submit to it. With those who choose the latter course we have no concern here. Those who choose the former course fall naturally into two groups on the basis of a realistic or an idealistic approach to the problem—an approach which in either case may be determined by one's preconceptions and predispositions—or stereotypes.

Because of the far-reaching ramifications of the realistic approach it is possible that it is accepted less often than the idealistic or theological. It often involves a more or less thorough revision of one's economic, social, political, and even theological ideas—a revision that only few seem mentally and emotionally equipped to make. The few who do make this realistic approach are probably theological and economic liberals to begin with, and already predisposed to break with traditional, conventional, and habitual modes of thought, and to bring their thinking into alignment with the

clearest thinking of the times. The realist accepts the depression, not as an act of a capricious God, but as the result of economic forces over which individual and corporate greed have control. He does not attempt to shuffle responsibility for man's evil onto God; on the contrary, he thinks God has endowed man with limitless potentialities and placed him in a world of infinite possibilities. If man fails to use his potentialities and possibilities for socially useful ends, then disaster is inevitable. The realist's quarrel, then, is not with God, but with a system which negates every principle upon which a Christian order should be based. This attitude of the realist frees him from emotional and mental conflicts and leaves him free to attack his problems prophetically, and not apologetically—an attack which will restore confidence in his personality.

Probably the idealistic or theological approach is the more popular. It has much to commend it: It requires no revision of thought, no courage, counsels political and social quietism, and therefore will not involve one in the affairs of the world, it is in keeping with what is considered correct for a pastor, and since it is essentially an emotional rather than a rational approach, great enthusiasm can be recruited on behalf of it. By this method of approach the problems attendant upon any serious national situation can be mediated by the simple expedient of spiritualizing them—that is, taking them out of the realm of practical policies and reading into them spiritual meanings and messages. The problems incident to the depression, then, far from being a reflection of the enthronement of organized greed, are divinely ordained so that the poor may be taught thrift and moderation; charity and morality. Every single phase of the catastrophe has its spiritual connotations—which are the main reason for the depression in the first place.

Both these means of approach are equally effective in preserving the personality, but it is to be regretted that the theological approach is not more closely scrutinized, for it rests upon a barbaric conception of a God who starves, maims and tortures men, women, and children in order that they, or somebody, may learn thankfulness, thrift, and a host of other moral precepts. Such pedagogy is of doubtful value at best, since the reaction of the sufferers will hardly be conducive to learning. A philosophy of defeat inheres in such an approach: The world is bad, man and his institutions are evil and have failed to bring peace and happiness; the only solution is to rely upon inactive faith and prayer to exorcise the evil spirits of the depression.

The thesis of this paper may now be stated succinctly as follows: The quality of personality corresponds with the scope of activities, interests, and contacts, because it is in response to these that personality is integrated. Therefore the wider the scope of

one's experience the broader and deeper the personality. Recognition of personality is known as prestige, and prestige increases as personality deepens. Loss of prestige has a variety of socio-psychological effects upon the individual, which issue in mental and emotional conflicts. These must be mediated to preserve the personality from the disintegrative attitudes of pessimism, cynicism, etc. In any calamitous situation the effect upon personality will tend to be proportional to the quality of personality as measured by variety of interests. Since the pastor has wider interests than most members of his congregation his personality is open to attack from a greater variety of ways and to a greater degree. The emotional and mental conflicts attendant upon the situation will tend to be mediated either realistically or idealistically. Both methods are equally effective, but differ in their intellectual and social value.

SERMON SKETCHES FOR MAY AND JUNE

BY A. H. KNIPPING

Sunday — May 6

Topic: God and the Sky

Text: Psalm 19, verse 1.

Introduction:

The subject takes in a lot of territory. Sky is greatest expanse known to man. Throughout all ages men have speculated as to what lies beyond the sky. Refer to Dr. Piccard's recent ascent into the stratosphere.

I. The sky is the oldest of all creations. Genesis 1:1. What is the sky? As children we thought it was floor of heaven, and that somewhere on that floor God lived in beautiful palace, surrounded by angelic hosts. Sky nothing more than space, through which heavenly bodies move.

A. Only object in nature everybody has seen. Many have never seen an ocean, mountain, snowflake, all have seen the sky. No matter where we go, it is with us always. It is a ribbon that ties nations together.

B. The sky is most beautiful thing in nature. Never the same. No monotony. Changes produced by clouds. Speak of reproduction of objects in sky.

II. Sky by day. Suppose God had made sky red, what would be result? Blue is pleasing and restful.

A. One of most indispensable objects in nature is the sun. Eccentric old fellow. Right now he gets up earlier than did two months ago. Speak of sun worshippers. Also of great power of sun. Healing rays. Dependence of animal and vegetable kingdoms on sun's rays. Generosity of the sun. It knows no economy. For single blade of grass it sends down oceans of sun-light. So "the love of God is broader than measure of man's mind." Sun is impartial like God. Sends life-sustaining rays upon bad as well as good.

B. Rainbow is another of God's beautiful sky creations. Refer to Genesis story of origin of rainbow. Sign of God's friendliness. Always comes after storm. Is pledge of God's love and faithfulness. God is not so extravagant with rainbows. Seldom gives us more than half dozen a year.

C. Clouds have played important part in history of religion. Pillar of cloud and Israelites. Clouds darkened the sky while Jesus hung on the cross. In cloud He was taken away; in a cloud He will return to judge the world.

III. Sky by night. Which is more beautiful, sky by day or by night?

A. Allude to golden-tinted sunset. Have had sunsets for millions of years. None alike. Shows resourcefulness of God. God delights in variety. Every sunset is a new surprise. God loves the beautiful. He made so much of it.

B. Beauty of the night sky depends on heavenly bodies. How dark the night without them. Look at heavenly bodies tonight. Ought to make you very humble. "What is man that Thou are mindful of him?" Refer to Star of Bethlehem. Our fear of these heavenly bodies has been conquered through our mastery of science. It was not always thus. We know that God presides over them all. To think that such a marvelous Creator gave His only Son to die for us!

SUNDAY — MAY 14

Topic: True Mother Nature

Text: John 19, verse 25

(Mother's Day)

Introduction:

We do well to pause this day and honor her, who after Jesus, is God's greatest gift to man, mother. Refer to origin of Mother's Day. In Philadelphia in 1908 by Miss Anna Jarvis. Christ's concern for His own mother as He hung on cross.

I. What mother has done for you.

Shared her life with us when we were yet unformed. Went into valley of the shadow of death that we might have life. From her we received first food. In her arms we found first refuge. She who taught our baby-feet to go and lifted us over rough places. She who taught our baby lips say word Jesus and told us of His wonderful love. Was she who taught us obedience and thus helped us to become good citizens. She who kept her faith in us when all others had given us up as hopeless.

II. What we can do for mother.

"A little lower than the angels" ought to be our conception of mother. No matter what we try to do, cannot pay debt we owe her. We must respect her opinions, no matter how old we may be. She has traveled the way, and every silver hair that crowns her brow of knowledge, has cost a thought, every wrinkle has cost a pain. We should cater to her whims and wishes. We must remember her on outstanding days of her life, wedding anniversary, birthday, Christmas, etc. If she lacks the necessities of life, we should provide for her. If we are away from home, we should regularly write her. We must show our appreciation of her while she can enjoy it.

Post-mortem kindness does not cheer the troubled soul. Flowers placed high upon her grave, shed no fragrance back over life's dreary days.

III. The true Mother Nature.

A noted Jewish rabbi said "God could not be everywhere at the same time, so He gave us mothers." Even where God is unknown, where religion is not understood, the voice of God speaks through mothers and mother love. In the thought of childhood, next to God should be mother.

A. There is much bewailing of the modern mother. No matter what the external customs and usages of the modern mother might be, the mother nature always remains the same.

B. The mother nature is sympathetic. She has a kindly generous heart which loves us in spite of all our faults. Mother-love not dictated by reason, quite often she is unreasonable in her love.

C. Mother nature is compassionate and tender. There is one chapter in the Bible which adequately describes the true mother love, it is 1 Cor. 13. For of mother love it can be truly said that it is long-suffering, kind and tender-hearted. O the history of love, sacrifice and devotion that could be added to history of world's great men and women!" All that I am, or ever hope to be," said Abraham Lincoln, "I owe to my angel Mother."

SUNDAY — MAY 21

Topic: Unanswered Prayer

Text: James 4, verse 3.

Introduction:

There can be no doubt but what God answers prayer. The Bible speaks plain enough on this point. "Everyone that asketh, receiveth." "If ye shall ask anything in my name I will do it." Everything that is of interest to man is God's concern and ought therefore be a proper subject for prayer.

I. There is a difference between saying our prayers and praying.

A. A great many prayers are recited mechanically, such as the Lord's prayer, table prayers, bed-time prayers, the Creed and the Catholic Rosary. Most of these prayers lack sincerity and faith and it is obvious that they will not be heard. God judges the heart of the prayer. Refer to Christ's criticism of the long prayers by the Pharisees.

B. Prayer does not consist merely of petition. This phase of prayer has been over-emphasized. Too many people regard God as a sort of storehouse, hence they make prayer a substitute for work. "God feeds the birds but He does not throw it in the nest." In the same manner God provides for His children, but He must

have cooperation. The Christian who understands prayer, knows that there is a form of prayer in which no words are spoken, but which is merely the silent outpouring of a believer's heart to the God in whom he trusts.

II. All prayers not granted, but all are answered.

A. It is hard for us to believe that when a petition in prayer is refused, it is just as truly an answer to our prayer as when it is granted. Refusal may be the only answer possible to Love and Wisdom and Truth.

B. Biblical examples of negative answers to prayer. Moses' prayer to be allowed to finish his work. For forty years he had led Israelites. It was a great work which he had undertaken at God's command. He was a God-fearing man who had established a fine record, yet in spite of his pleading God said no, and he was not permitted to enter the promised land. Paul prayed ardently for relief from the thorn in the flesh. David wanted to build the temple. God praised him for wanting to do it, but also said no, and that was the answer to his prayer.

C. The writer has seen a distracted mother cling to the corpse of her dead child, refusing to believe that the child was dead. She had prayed and God had promised and she believed. There is hardly a death occurs but what someone prays that the dear one might live. God did not give us the gift of prayer that we might live forever, but that we might thereby be strengthened to carry our sorrows.

III. The true type of prayer culminates in resignation to the will of God.

Prayer of Christ in Gethsemane is the highest type of this form of prayer. Overpowered by the terrors of death, He broke into a passionate cry of prayer. Sweat became as drops of blood. He pleads that the decree of death might be escaped, but the thought of the Father mitigates the vehemence of the natural desire, and He has scarcely given utterance that the cup might pass from Him when He confidently says—"Not my will but Thine be done." Not easily does the natural impulse give way to the spirit of sacrifice, for three times must He utter this cry of distress. The cup was not removed, but an angel came and strengthened Him. So if God cannot answer the prayer's request He can at least answer the prayer. And in the eternal glory we shall find that our prayers have been interpreted according to the infinite wisdom and eternal love of God our Father who bids us to pray.

SUNDAY — MAY 27

Topic: Elements of Danger to our Republic

Text: Psalm 137, verse 5.

(Memorial Day)

Introduction:

It's a splendid thing to commemorate the great events which have elevated our national life. Love of country is a natural sentiment. It is also right in the sight of God. Jesus was a patriot. When He sent disciples into world to conquer world for His cause, told them to begin at Jerusalem, thereby showing that His first concern was for His own people. Wept over Jerusalem. So we dedicate this day to memory of our fallen heroes. We are grateful that there is a growing sentiment against war. Present woes must convince us that war must be outlawed once and for all time.

I. Our debt to our fallen heroes. This debt is an immortal one which we can never hope to pay. They fought not for themselves, but for others and us. They died for generations yet unborn. "Greater love hath no man, etc." We today are enjoying the fruits of their struggles and sacrifices. It is true that there is nothing uplifting in two mighty nations losing millions of lives, spending billions of dollars in order to win a point. War is stupid, war is futile. But war is not always hell, there may be a heavenly purpose back of it. Early wars of Israel and God. It is the motive that makes the difference. War justified in national defence.

II. Elements of Danger to our Republic.

A. Incompetency and corruption in government. Stubbornness of present legislative bodies. Party politics considered before welfare of nation. Spending fifty thousand dollars for political post which pays at the most ten thousand dollars.

B. Attitude of people in general toward the great social evils of our country. Questionable movies. Indecent books. Looseness in morals. Revolt of woman with its resultant loss of respect.

C. Perverted sense of values. Baseball player being paid seventy-thousand dollars for six months work of two hours a day, while the college professor, training and developing future leaders of country, must be content to earn four thousand. Prize fighter earning a million dollars for one contest of one hour, while the minister who is about only moral and religious force left in country, must struggle along on fifteen hundred a year.

C. Rebellion against law and government. Disrespect for law. If we cannot be governed by constitutional law, then that type of government must give way to something else.

III. Factors of Safety in National Life.

A. Must be a revival of the sense of responsibility for good government among that class of citizens, who by intellectual and economic preparedness, are fit to exercise individual and group leadership.

B. Christian people, who surely have the interest of government at heart, must unite for the good of the community. State and the nation. There is no agency among men so potent for the public as the church. There is too much indifference toward government today. We do not seem to care what happens. Many do not even vote. We must acknowledge the moral law to be the law of God. There must be a quickening of spiritual power in the nation.

SUNDAY — JUNE 4

Topic: Kingdom Vision and Prayer

Text: Luke 2: verse 1

Introduction:

All religions pray. It is a natural function. The universality of prayer is proof of this fact. It came into power in man's early life and has persisted through all ages, because it has proved to be essential to spiritual health and growth and life advancement.

I. Status of religious situation in world today.

A. None can deny, that the religious situation, generally speaking, is very unsatisfactory today. In the presence of widespread juvenile and adult moral delinquency this fact is evident. This state of affairs within the church can be traced directly to the fact that too much emphasis has been placed upon creed, ceremonialism and denominationalism. A still more definite source of our religious anemia is a lack of praying prophets in pulpit and pew. The need of today is for more spiritual adoration of God. This is the highest and truest form of worship.

II. False ideals have brought us nothing.

A. In America we expected great things from liberty, culture, wealth, education and science. They have turned out to be nothing but broken reeds. They have performed great things for us, but not the one essential thing. They have not kept the conscience alive and the soul awake to God.

B. Our sins in America today are as red as scarlet and our vices are red like crimson. We need prophets like Luther, Wesley, Whitefield and Spurgeon who will turn the nations again to God in prayer and He in turn will abundantly pardon.

III. Prayer is the center of Religion.

A. What food is to the body, prayer is to the soul. Prayer brings man in touch with God, into a personal relation with Him.

Without prayer, faith remains a theoretical conviction. Without prayer, worship is only an external and formal act and man remains at a distance from God. Luther said "We cannot come to God except through prayer, because He is too high above us." In prayer man rises to heaven, heaven sinks to earth. The veil between the visible and invisible is torn asunder and man can speak to God about His soul's welfare.

B. We can pray with dynamic effect only when we pray with living faith in someone more than ourselves. When prayer becomes only a one-way affair, a single-sided communication, it will not work creatively.

C. Prayer ought to be the first agency employed in the promotion of any spiritual undertaking. "Without me ye can do nothing" says Christ. Prayer calls forth laborers. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Prayer brings victory in the hour of crisis. This is illustrated in the life of Paul, David, Livingstone, Luther and others.

IV. Prayer-life of Christ. He spent night in prayer. Prayed before every crisis in His life. He prayed so ardently that His disciples went to Him and said "Lord teach us to pray." Christ's example of prayer convinces us that if we know God, if we would effectively serve Him in His Kingdom, we must unceasingly go to Him in prayer.

SUNDAY — JUNE 11

Topic: Preparedness

Text: Matthew 24, verse 44

(Children's Day Sermon.) To Children

Introduction:

Decided advantage in everything we undertake, if we are prepared. German army back in 1914-1918 would never have been able to withstand armies of almost entire civilized world for four years, had not been prepared. Everything in life, must be preceded by period of preparation. Farmer must prepare soil before he plants. Minister, doctor, lawyer prepare selves through years of study. Machinist must be a machinist-helper for number of years before he becomes a regular machinist.

I. Preparedness through education. Dictionary defines education as "A training of the mental powers, qualifying one's self for the business and duties of life." Difficult to secure positions today, but times will be better and business will demand services of trained leadership. In making application for position today, one must give history of his education. Tragedy to give up school to go to work for small wages. Never earn more without an education.

II. Preparedness through right habit formation. Time to begin forming habits is when we are young. Brain easily influenced, quick to receive impressions. Sunday School and Church-going habit—in most adults can be traced to their youth.

A. Cleanliness. Next to godliness. Effect of personal appearance on our success in life.

B. Preparedness through thrift. Not what one makes, but what one saves in life that counts. Much suffering in life today because men and women were not thrifty in prosperous days of few years ago. Penny saved is a penny earned. Need to lay aside something for rainy days. Squirrel laying up nuts for winter's use, farmer gathers fodder for winter's feeding, etc.

C. Preparedness through work. World has room in it today for anyone but idle person. If you study lives of world's great men, will see that they were men who toiled. Thomas Edison. If we want to succeed in life, be it in school, office, factory or farm-yard, must work. Laziness eats heart out of people as rust eats it out of iron. We are makers of our destiny.

D. Preparedness through Kindness. Boys and girls are not admired because they are wealthy, but because they are kind, courteous and respectful. "Cast your bread upon the waters, and it shall return to you after many days." Do a kindness to someone and some day you will be rewarded for it. Pays to be kind and courteous. Not only to people, but to animals also. Animals have feelings. Kindness of Jesus, especially to children. Took them in his arms, blessed them. He must ever be our example in our attitude toward others.

III. Preparedness through development of Christian personality. "Jesus advanced in wisdom and in stature and in favor with God and Man." This fourfold growth the ideal growth.

SUNDAY — JUNE 18

Topic: The Will to Win

Text: Micah 7: verse 8

(Baccalaureate Sermon)

Introduction:

This season in your school career is called Commencement and properly so. Although it brings to a close your happy school days as a class, it marks the beginning of a new period, when you go out into the world to determine your particular mission in it. I am sure you are very grateful to those who have made it possible for you to complete your course. If in this sermon I can strengthen you in your purpose to make service your ideal in life, I shall be doubly grateful for this opportunity to address you.

I. World is full of human Failures. Find them everywhere. College, high school, office, workshop, factory, farmyard, pulpit and parliament. We have heard their stories and have marveled that fate could treat them so ruthlessly. In most cases it was not the nature of their circumstances, but the circumstances of their nature which caused their failure.

A. Causes of failure. Not always due to laziness, sometimes due to round peg in square hole. Few people fail when get in right place. So many misfits.

A. Sometimes apparent failure is real success. Pages of history all agleam with the records of great and heroic failures. A multitude of splendid failures have never been known except to God. Moses, Paul, Savonarola, Dante, Columbus, Milton, Jesus Christ. These are splendid failures whose success is written large and with indelible ink in the books of God. To the man of will, failure is only a stepping stone to greater successes. Defeats and victories make up the records of the world's great men. Our greatest glory lies not in never failing, but in rising every time we fail.

II. Secret of success.

A. Success or failure lies in our own hands. We mold and shape our careers to a greater extent than we think we do. Our hands contain the magic wand, this life is what we make it. Our life is rope we are weaving. We place the strands ourselves. To succeed we must be in earnest. Must take life seriously.

B. Cultivate the will. When we find a thing worth doing, we must make up our mind to do it. If at first we do not succeed, we must keep on trying. "He who never flats, never sharps."

C. We must work. Perhaps the greatest cause for all failure is laziness. The world today has room in it for anyone but lazy person. If we study the lives of world's successful men, see that they were men who worked. Thomas Edison. Too many people adhere too closely to old proverb "Everything comes to him who waits." Too many have their wishbone where their backbone ought to be. A good morning prayer is "Now I get me up to work, I pray the Lord I may not shirk. If I should die before tonight, I pray the Lord my work's all right."

D. Be happy in your work. Dissatisfaction with one's job is the tap-root of the world's unhappiness. Better to wear out than rust out.

III. Power of character. No man can be counted successful who lacks character. Greatest worth any man can possess is soul-worth. "What shall it profit a man if gain whole world and lose his soul?" Far better a holy character, amidst extremest poverty

than world's success at the cost of the highest life. Character is gold, gold laid up in heaven for immortal use.

IV. There is but one failure that really counts. It is the failure of him who turns from God and the higher things of life.

SUNDAY — JUNE 25

Topic: God and the Birds

Text: Matthew 6, verse 26.

Introduction:

In the past sixty days a great migration took place in America. We expected it, looked forward to it. Our little feathery friends offer no housing or feeding problem. Right now they are thorough American citizens. They have come thousands of miles, and for one purpose only, to gladden our hearts with their song and to make life fuller and sweeter for us.

I. Birds of the Bible. Created day before God made man. Did God have a purpose in mind when he so arranged it? Birds' song first voice to greet man. About forty different species of birds mentioned in the Bible. As a student of nature Jesus had observed the birds. Drew many lessons from them. "Birds have nests, foxes have dens, etc." "Where carcass is, vultures gather" Jesus also tells us that God notes fall of every sparrow. Words of text.

II. Usefulness of birds. Refer to strenuous efforts made in last twenty-five years to conserve bird population. Not always so. One of first acts of early Colonies were bounty laws, not only offering rewards for heads of certain kind of birds, but imposing fines on farmers who did not kill full quota. Today we realize that there are very few destructive birds. Even dirty little sparrow is tolerated, because quite often he is only bird children of over-crowded cities see.

A. Birds are nature's housekeepers. Think of weed seed they consume. Think of winged pests one swallow will devour, or mosquitoes one bat will eradicate. Count, if can, number of insect eggs one single bird of warbler tribe will consume in year's time. Next time you hear woodpecker digging into dead limb, you will know he is looking for tree-boring insects or tree ants which destroy trees. Economic uses of birds are enough to warrant protection.

III. Birds reveal God as Master Creator. Touch upon their beauty of form, color and movement. From the delicate structure of the little humming bird, to majestic form of eagle they range. Coloring of birds is one of God's miracles of creation. Compare the silence of a bird in flight to that of a man-made aeroplane. Bird is God's flying machine. Never gets out of order and tumbles

down. How tiny the humming bird's wings with which it flies so swiftly over vast regions!

A. Although there are thousands of species of birds, each has a different song or call. Cooing of dove, twitter of sparrow, call of robin, bobwhite, etc.

IV. Lessons birds teach us. Lesson of cheerfulness. Refer to the difficult times of today. Distress, poverty, anxiety, etc. Birds sing during most difficult periods of lives. When building nest, feeding young, making long pilgrimage. Perhaps we could ease our difficult situations through song. Community singing during last war. Jesus and disciples sang hymn together in upper room before He went into Gethsemane.

"May God, by whom is seen and heard
Departing me and wandering bird
In mercy mark us for His own,
And guide us to the land unknown."

SUNDAY — JULY 2

Topic: A Piece of Nature

Text: Psalm 96, verse 12

(Suitable for Out-Door Service)

Introduction:

Jesus was a great lover of nature. Perhaps His chief pastime as a child in Nazareth consisted in roaming over the nearby hills. Refer to the frequency with which He alluded to nature in His ministry in later years, His sessions of prayer in the mountains and in Gethsemane. Happy is he who can see God in everything. When we listen to the voice of nature, we are listening to the voice of God. Area over which we have moved today is about ? acres. We do not know how much owner paid for it, but the owner got much more for his money than he expected.

I. What the owner got for his money. Beautiful landscapes. Every time turn head, a new view. Sky-scape. At night? acres of stars. For all this no extra charge. Eastern sky with its dawns, western sky with its sunsets. Owner is sort of king over these ? acres. Let us meet a few of his subjects. When he bought land, nothing said about inhabitants. Probably told nobody lived on land. But soon discovered it was populated. More densely than largest city. Can count people of largest city, but never population of living things on these acres.

A. Two kingdoms of life, animal and plant. Both represented here. Owner of acres has trees. Perhaps he never counted them. They were kind to us today. Shade, shelter from rain, hung swings from limbs, and from their cast off wood we built fires. But

there are more bushes than trees and oh the wild flowers to be found. Full assortment. Many colors, shapes and odors. Some large, some tiny, some timid, some proud, some humble some bold. Also plenty of weeds. Someone said, "A weed is a plant whose use has not been discovered." In short, the owner could spend a lifetime on these acres studying botany.

B. Think of animal life that roams these acres. Rabbits, squirrels, frogs, snakes, worms, bugs, caterpillars, etc. Many varieties of birds. If I were the owner, I would cultivate friendship of these living things. Be fun to come out here in early morning and watch them at play. Be interesting to watch them building nests, feeding young.

II. Lessons these acres teach us.

A. Nature is alive. Clod of dirt seems dead, but contains millions of life germs. God gives life to all. In Him we live, move and have our being. Nature is industrious. Always at work. No vacation, never loafs. Knows no eight hour day. No labor Unions. Nature provides. Looks after birds, plant life, etc.

B. Nature is kind. Give her slightest help and she will reward you liberally. She is generous. Put few seeds in ground and in few months she will return it to you a hundred-fold. Ear of corn comes from one grain. If nature is revelation of God, then God is kind, and generous. "He gave His only son, etc."

C. Nature is musical. No noise, no turmoil, no brass bands, no jazz. Concert by insects, song of birds. Nature is tender and gentle and so is God.

Die Betätigung des christlichen Charakters in der Wirtschaftsgemeinschaft: Arbeit, Beruf, Eigentum.

Von Prof. Dr. Grüzmacher.

Ist die Darstellung des wirtschaftlichen Lebens die Aufgabe einer besonderen Wissenschaft, der Nationalökonomie, so hat die Ethik es mit jenem nur unter dem Gesichtspunkt zu tun, wie sich in ihm die Sittlichkeit auswirkt und ihrerseits durch wirtschaftliche Verhältnisse beeinflusst wird. Dabei kann unterschieden werden zwischen den wesentlich stabilen Grundbegriffen der Wirtschaft, **Arbeit**, **Beruf**, **Eigentum**, und den besonderen Komplikationen der Gegenwart, die als „soziale Frage“ erscheinen.

Der Mensch ist durch eine Reihe leiblicher Bedürfnisse, wie besonders derjenigen nach Nahrung und Kleidung, genötigt auf ihre Befriedigung auszugehen. Den Stoff dafür bietet ihm die umgebende Natur. Der Mensch kann ihr seinen Bedarf in momentanen und direkten Handlungen entnehmen. Jedesmal werden nur so viel Früchte gesucht, wie zur Stillung des momentanen Hungers nötig sind, nur das Tier erlegt, dessen Fell für die augenblickliche Kleidung gebraucht wird. Solche Tätigkeiten kann wesentlich der einzelne Mensch für sich vollziehen. Diese primitive Form der Wirtschaft kommt gegenwärtig für die Menschheit kaum mehr in Betracht. Vielmehr wird die Natur in planmäßiger und weitgehender Weise zu menschlichen Bedarfsgütern umgestaltet und zwar durch Zusammenschluß und Austausch eines mehr oder minder großen Kreises. War ursprünglich wohl die Familie identisch mit der Wirtschaftsgruppe, so hat diese sich über Stämme und Völker in unsern Tagen zu Kontinenten, ja zur Welt erweitert.

Die grundlegende wirtschaftliche Tätigkeit ist die Arbeit. Sie kann in Kürze definiert werden als die zweckbewusste Assimilierung und Umgestaltung der in der Welt zur Verfügung stehenden Mittel zur Befriedigung der menschlichen Bedürfnisse. Die sittliche Bewertung der Arbeit ist in der Geistesgeschichte der Menschheit eine sehr verschiedene. Die klassische Antike hat vielfach die wirtschaftliche Arbeit als eine des freien Mannes unwürdige Betätigung angesehen und die höheren Schichten aus der sozialen Arbeitsgemeinschaft gelöst. In neuester Zeit finden sich Spuren dieser Nichtachtung der Handarbeit bei Nietzsche. Auch in gewissen Richtungen des Christentums, wie im orientalischen Mönchtum, fehlt es an einem positiven Verhältnis zur Arbeit, während im Abendland gerade auch eine Reihe von Mönchsorden wirtschaftlich intensiv gearbeitet haben. Die innere Ablehnung der Arbeit, die sich in der neueren

Zeit durch ein Uebermaß äußerer mechanischer Anforderungen nicht selten geltend machte, ist bei der jüngsten Generation — gerade durch das weitgehende Fehlen wirtschaftlicher Betätigung — von einer starken Sehnsucht und Hochschätzung der Arbeit abgelöst worden. Lese ich doch bei der Niederschrift dieser Zeilen im Septemberheft einer modernen Revue: „Die Arbeit selbst ist jetzt das Problem, sie ist die Schicksalsfrage jedes Einzelnen. Aus einem Zwang, über dessen soziale und moralische Berechtigung man sich ereiferte, ist fast ein Ideal geworden. Aus dem lastenden Joch wird ein selbstgewählter Zwang, aus starrer Pflicht eine lebendige Freude.“

Damit ist eine starke Annäherung an die Stellung des christlichen Charakters zur Arbeit erreicht. Denn es ist eine sehr einseitige Auffassung schon der alttestamentlichen Anschauung, wenn man die Arbeit entsprechend dem Wort: „Im Schweiß deines Angesichtes sollst du dein Brot essen“ nur als eine Folge des Sündenfalls ansah. Sollen doch nur die Unlustempfindungen bei harter Arbeit auf die Sünde zurückgehen, während der 90. Psalm, das Lied des Moses, den die Bibel einmal den mühseligsten Mann auf Erden nennt, in dem Preise ausklingt, das Leben war köstlich, wenn es Mühe und Arbeit gewesen ist. Jesus selbst schätzte die Arbeit als eine naturgemäße Erscheinung, er war nicht nur eines Zimmermanns Sohn, sondern selbst Zimmermann. In seinen Gleichnissen erscheinen die Arbeiter im Weinberg glücklich, bedauerndswert dagegen die müßig am Markt stehenden Arbeitslosen. In gleicher Weise hat Paulus neben seinem apostolischen Beruf den wirtschaftlichen eines Zeltmachers ausgeübt. Vor allem aber hat Paulus mit prinzipieller Klarheit den Versuch religiöser Enthusiasten im Hinblick auf das nahe Weltende, alle Arbeit niederzulegen, sehr entschieden abgelehnt. Heißt es im ersten Brief an Thessalonicher noch ruhig ermahmend: „Ringet danach, daß ihr stille seid und das Eure schafft und arbeitet mit euren eigenen Händen, wie wir euch geboten haben,“ so erklärt er im zweiten Brief schroff: „Wer nicht arbeitet, soll auch nicht essen.“ Die Reformation hat sich gegenüber der — nur teil- und zeitweise im Mittelalter zurückgedrängten — Arbeitschätzung, energisch für eine irdische Betätigung als gottgewollt eingesetzt. Sagt doch Luther: „Ist es nicht ein trefflich Ding, das zu wissen und zu sagen: wenn du deine tägliche Hausarbeit tust, das besser ist, denn aller Mönche Heiligkeit und strenges Leben.“ Nicht nur die ideelle Wertschätzung, sondern auch die tatsächliche Vermehrung der Arbeit in der neueren Zeit in Europa, wie Amerika hat eins ihrer Hauptmotive in dem protestantischen Ethos, wie das besonders der verstorbene große Heidelberger Nationalökonom Max Weber in seiner: „Wirtschaftsethik der Weltreligionen“ nachgewiesen hat.

Die Stellung des christlichen Charakters zur Arbeit kann nur eine durchaus bejahende sein; sie dient der Stärkung seines sittlichen Wesens. In der Arbeit erlebt der Mensch die Herrschaft des Geistes über die Natur, wird zum Vollstrecker des göttlichen Schöpfungsbefehles: Macht euch die Erde untertan. In der Arbeit verbindet sich der Mensch mit seinen Mitmenschen und fördert nicht nur sich, sondern auch andre durch seiner Hände Arbeit. Recht verstanden und recht getan ist die Arbeit eine Form der Nächstenliebe.

Steht es aber so, daß eine bestimmte zweckmäßige Tätigkeit Pflicht jedes Menschen ist, so darf sich niemand von einer Arbeitsleistung dispensieren, wenn diese auch nicht immer im engeren Sinn wirtschaftlichen Charakter, sondern auch den des kulturellen Dienstes in Kunst und Wissenschaft oder im staatlich-politischen oder kirchlichen Leben tragen kann. Auch wer durch besonderes Geschick, wie durch ein ihm zugefallenes Erbe, nicht um der materiellen Existenz willen arbeiten muß, ist doch um der Erhaltung seiner sittlichen Persönlichkeit, wie um der menschlichen Gemeinschaft willen dazu verpflichtet. Ein neuerer protestantischer Ethiker, W. Herrmann, hat sich in dieser Richtung besonders drastisch geäußert: „Durch eigene Schuld ohne Beruf sind aber auch Rentiers, die nur sich selbst leben und genießen wollen. Sie unterscheiden sich nur durch ihren Besitz von Vagabunden. An kindischer Gesinnung sind sie ihnen gleich. Sie sind schädliche Bestandteile der Gesellschaft, denn sie vergiften die Atmosphäre des öffentlichen Lebens.“

Wesentlich aktueller ist heute allerdings die andre Frage, wie die wider Willen Arbeitslosen Arbeit erhalten. Denn der Pflicht zur Arbeit entspricht das Recht auf Arbeit. Die Gesellschaft hat die sittliche Aufgabe Arbeit zu schaffen. Das hat schon Bismarck anerkannt, wenn er in einer Reichstagsrede äußerte: „Wenn Notstände eintreten, so ist der Staat verpflichtet, den Leuten Arbeit zu schaffen. Er kann Arbeiten ausführen lassen, die sonst vielleicht aus finanziellen Gründen nicht ausgeführt werden.“ Das christliche Ethos hat in dieser Richtung den Staat und andre in Betracht kommende Organe in Willen und Tat der Arbeitsbeschaffung zu stärken, und die Kirche hat hier ihr ganzes moralisches Gewicht in die Waagschale zu werfen. In welchen näheren Formen die Bekämpfung der Arbeitslosigkeit erfolgt, das zu bestimmen ist Sache der Wirtschaftswissenschaft und der Praxis. Die christliche Ethik muß sich hüten, sich hier mit einzelnen Maßnahmen zu identifizieren. Sie kann von sich aus weder entscheiden, ob Arbeitslosenversicherung oder Arbeitsbeschaffung, ob Zwang oder freiwilliger Aufruf den rechten Weg darstellen; das wird nach Land und Lage verschieden zu entscheiden sein. Gegenüber einer tatsächlich eingeführten Maßregel bleibt für christliche Charaktere genug Spielraum für sittliche Betätigung, indem sie etwa jeden Mißbrauch

öffentlicher Hilfe vermeiden, oder ihrerseits andern Arbeit beschaffen, oder Arbeitslosen seelisch über ihre Nöte hinweghelfen. **Bewährt das Christentum in der Gegenwart seine Kräfte nicht in der Sphäre der Arbeit und bei der Lösung der hier brennenden Probleme, so darf es sich nicht wundern, wenn sein Einfluß in weiteren Schichten sinkt.**

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Die regelmäßig und dauernd auf einem bestimmten Gebiet vollzogene Arbeitsleistung schafft dem Menschen seinen Beruf, der in der Regel in der modernen abendländischen Gesellschaft auch den Stand des Menschen, das heißt seine Eingliederung in die soziale Gemeinschaft bestimmt. Die christlich-reformatorische Ethik läßt den Menschen in seinem Beruf den ihm speziell geltenden Ruf Gottes erkennen. Darum wird seine treue, nicht nur äußerlich korrekte, sondern auch innere gesinnungsmäßige, letztlich auf Gott bezogene, Erfüllung verlangt. Je mehr in der Gegenwart Mechanismus und Langeweile viele wirtschaftliche Berufe den Menschen zur Qual machen, um so wertvoller ist die Gewißheit, daß der Beruf nicht nur eine notwendige Funktion im menschlichen Wirtschaftsorganismus ausfüllt, sondern auch eine Gottesordnung darstellt. Das hat Luther in charakteristischen Beispielen zum Ausdruck gebracht: „Wo nun die Kinder ihren Vater und Mutter ehren, mit demselben dienen sie Gott. Denn da stehet Gottes Befehl, daß sie es tun sollen. Also Knechte und Mägde im Haus, wenn sie mit Fleiß tun, was ihnen befohlen ist, dienen sie nicht allein ihrer Herrschaft, sondern Gott im Himmel. Wenn eine arme Dienstmagd das Haus kehret und tut solches im Glauben am Christum, so tut sie ein besseres Werk und größeren Gottesdienst, denn Antonius in der Wüste getan hat. Denn es geschieht, daß vor Gott ein Adersmann besser tut, denn eine Nonne mit ihrer Keuschheit.“ Diese Anerkennung der Gleichwertigkeit, ja Höchstwertigkeit aller Berufe in ihrem gegebenen Bestand schließt die Gefahr eines gewissen Quietismus in sich, wie das tatsächlich im alten Luthertum der Fall war. Das Höherstreben des Einzelnen, wie die Reform der Berufsarten scheint gleichgültig zu werden. Allein die Einwirkung des Christentums auf die Sklaverei bringt prinzipielle Klärung. Hat Paulus auch Sklaven- und Christenstand durchaus für vereinbar erklärt, so hat er doch im Philemonbrief dem christlichen Herrn den Wink gegeben, wie er seinen Sklaven nicht nur innerlich, sondern auch äußerlich als Bruder behandeln soll — doch wohl eine indirekte Aufforderung zur Freilassung. Tatsächlich hat im Lauf der Geschichte bis ins 19. Jahrhundert das Christentum auch an der wirtschaftlichen Abschaffung des Sklavenstandes gearbeitet. Dementsprechend hat auch der christliche Charakter analoge Verhältnisse im heutigen Wirtschaftsleben, die zwar für einen religiösen Menschen erträglich sind,

in dieser Welt zu ändern, auf daß es dem Menschen auch wohl gehe auf Erden. Das Evangelium enthält zwar kein nationalökonomisches Programm, wohl aber ethische Motive, die auch das konkrete Leben reinigen und fördern.

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Aus dem Begriff der Arbeit und des Berufes erwächst derjenige des **Eigentums**. Die Arbeit richtete sich auf die Natur und setzt damit voraus, daß der Mensch über diese frei verfügen kann. Durch berufliche Arbeit entstehen wirtschaftliche Güter, die der Bewertung durch den Menschen unterliegen. **Dasjenige Stück Natur und dasjenige wirtschaftliche Gut, über welches ein Mensch frei und dauernd verfügen kann, ist sein Eigentum.** Ein Unterschied in das Eigentum kommt einmal hinein durch die Art seines Erwerbes, ob es durch eigene Arbeit oder durch Uebernahme von andern besonders in der Form des Erbes erlangt wurde. Bedeutamer ist noch die Differenzierung, welche dadurch entsteht, daß Eigentum einem Einzelnen oder einer Gemeinschaft gehört, das heißt Privateigentum oder soziales Eigentum ist. In der Geschichte begegnet man wechselnd bald dem Vorwiegen der einen oder der andern Eigentumsform. Noch im Mittelalter bestand in Deutschland neben Privateigentum weitgehendes Gemeineigentum, so besaßen die Dörfer eine allen gehörende Allmende, Gemeinweide. Das Eindringen des römischen Rechtes im Ausgang des Mittelalters gab dem Privateigentum in der alten wie in der neuen Welt das stärkste Uebergewicht, während seit dem 19. Jahrhundert wieder in weitgehendem Maß gemeinschaftliches Eigentum durch Verstaatlichung wirtschaftlicher Güter und Betriebe geschaffen und im 20. Jahrhundert in Rußland der Versuch einer radikalen Aufhebung des Privateigentums durch den Kommunismus gemacht wurde.

Die sittliche Stellung zum Eigentum überhaupt ist durch die sittliche Wertung der Persönlichkeit und ihrer Arbeit bedingt. In der Arbeit sucht der Mensch die Natur zu bemeistern, im Eigentum hat er es erfolgreich getan. Er ist dadurch freier geworden und besitzt eine über den Augenblick erweiterte Machtsphäre. Die dadurch erreichte geistige Unabhängigkeit und die gewonnenen wirtschaftlichen Güter können nicht nur zum Besten der eigenen Persönlichkeit, sondern auch der ganzen Gemeinschaft in den verschiedensten Richtungen verwandt werden. Auf der andern Seite kann aber das Eigentum, besonders wenn es in großer Fülle und in scheinbarer Unverlierbarkeit besessen wird, eine vollkommen gegenteilige Wirkung haben. Der Mensch wird von seinem Besitz beherrscht, dessen Mehrung und Erhaltung sein einziges Ziel wird; seine Interessen werden rein materielle. Dieser Vorgang kann nicht nur den einzelnen Menschen, sondern auch größere Gemeinschaften, ja ganze Völker in ihrem sittlichen und religiösen Stand herabwürdi-

gen. Diese Gefahr hat mit besondrer Klarheit Jesus erkannt und zum Gegenstand seiner sittlich-religiösen Bekämpfung gemacht. **Die rein wirtschaftliche Tatsächlichkeit und Notwendigkeit des Eigentums hat Jesus in keiner Weise in Frage gestellt.** In seinen Gleichnissen setzt er es als selbstverständlich voraus, daß ein Weinberg in einem festen Besitz ist oder der Vater des verlorenen Sohnes ein reicher Gutsbesitzer ist und bleibt. Jesus interessieren nur die psychologischen Rückwirkungen des Eigentums auf die menschliche Seele. Hier sieht er allerdings wesentlich die schädlichen. Eigentum macht den Menschen selbstsüchtiger und bannt ihn ganz in die diesseitige Welt. Nach einer überreichlichen Ernte läßt er den Bauern sprechen: „Das will ich tun, ich will meine Schauern abbrechen und größere bauen und will dazu sammeln alles, was mir gewachsen ist. Und will sagen zu meiner Seele: du hast einen großen Vorrat auf viele Jahre, habe nun Ruhe, is und trink und habe guten Mut.“ Bei einer solchen Einstellung übernimmt der Besitz die Funktion Gottes; er soll dem Menschen vollkommene Sicherheit und restlose Befriedigung in Gegenwart und Zukunft geben. Dagegen wendet sich Jesus und bezeichnet den Mammon geradezu als Antigott und stellt die scharfe Alternative: „Ihr könnt nicht Gott dienen und dem Mammon.“ Jesus verlangt von einem christlichen Charakter, daß die Wahl zu Gunsten Gottes ausfällt. Diese kann verschiedene Formen gewinnen. Beim reichen Jüngling erwartete der Herr die vollkommene Preisgabe allen Besitzes, weil er sah, daß hier nur dieser radikale Weg zur inneren Lösung von dem Mammon führen würde. Bei Zachäus ist Jesus schon damit zufrieden, daß dieser verspricht, sofort die Hälfte seiner Güter den Armen zu geben, weil er in dieser Bereitwilligkeit einen vollkommenen seelischen Umschwung sich offenbaren sieht. Wieder in andern Fällen, ist Jesus damit zufrieden, daß Menschen ihren Besitz formell behalten, aber durch seine Verwendung sich Freunde machen, oder daß sie mit dem ihnen verliehenen Pfund äußerlich und innerlich zum eigenen Besten wie zu dem der Brüder wuchern.

Jesus hat mit vollkommener Klarheit seine Stellung auf die religiös-sittliche Sphäre begrenzt und in keine volkswirtschaftlichen, ja nicht einmal in rein private Fragen der Eigentumsgestaltung eingegriffen. Als ihm die Bitte vorgetragen wurde, einen Erbschaftsstreit zu entscheiden, antwortet er mit entschiedener Stellungnahme, die sowohl jede wirtschaftliche Entscheidung ablehnt, wie eine ethische Mahnung ausspricht: „Mensch, wer hat mich zum Richter oder Erbschlichter über euch gesetzt? Sehet zu, hütet euch vor dem Geiz, denn niemand lebt davon, daß er viele Güter hat.“ Bei dieser Sachlage hat auch heute keine wirtschaftliche Partei das Recht, Jesus zu ihrem Schutzherrn anzurufen, wohl aber jede Ursache, sich von ihm auf die religiösen Gefahren des Besitzes aufmerksam ma-

chen zu lassen. Ihnen unterliegen nicht nur die Reichen, die ihren Besitz mißbrauchen, sondern ebenso die Armen, die nach Besitz als höchstem allen seelischen Bedarf erfüllenden Gut streben.

Die **erste christliche Gemeinde** scheint auch eine wirtschaftliche Reform vorgenommen zu haben, indem sie das Privateigentum zu Gunsten des Kommunismus abschaffte, entsprechend den Berichten in den ersten Kapiteln der Apostelgeschichte. Allein auch hier handelt es sich um eine religiös-sittliche Erscheinung. Das Motiv war ausschließlich Nächstenliebe, die Hingabe geschah ganz freiwillig. Als sich ergab, daß ein Ehepaar zwar behauptet hatte, alles gegeben zu haben, tatsächlich aber einen Betrag zurückbehielt, tadelt Petrus nur die Unwahrhaftigkeit, nicht aber das Behalten von Privateigentum. Dieser freiwillige Liebeskommunismus der ersten Gemeinde, der durch die enthusiastische Erwartung des nahen Endes vorbereitet war, hatte eine wirtschaftlich keineswegs erfreuliche Folge für die Urgemeinde. Sie verarmte bald und mußte durch Kollekten der übrigen Gemeinden erhalten werden. **Infolgedessen blieb das Privateigentum in der übrigen Christenheit in der apostolischen Zeit erhalten und gab die Möglichkeit zu weitgehender Liebestätigkeit.** In der weiteren Geschichte der Kirche hat sich bei den Kirchenvätern und erst Recht bei den Mönchsorden, aber auch bei mancherlei Sekten eine starke Vorliebe für eine kommunistische Gestaltung der Eigentumsverhältnisse erhalten. Umgekehrt ist besonders innerhalb des Protestantismus das Privateigentum die normale wirtschaftliche Besitzform geblieben.

Der christliche Charakter wird sich in der Gegenwart im Sinn Jesu zum Eigentum persönlich zu verhalten haben, ohne sich mit einer bestimmten wirtschaftlichen Gestaltung des Eigentums zu identifizieren. Dabei kann er durchaus auch wirtschaftliche Maßregeln begrüßen, welche die christlich sittliche Einstellung erleichtern. In neuerer Zeit hat besonders die Bodenreform mit Recht eine außerordentliche Bereicherung bekämpft, die ohne jede persönliche Leistung nur durch eine zufällig günstige Lage gewonnen wurde. Nicht minder liegt eine Beschränkung des Erbrechtes, die besonders Fernerstehenden einen Eigentumserwerb ohne jede Leistung beschränken will, in der Linie des Christentums. Besondere Notzeiten sind erst recht berechtigt, den Besitzenden stärkere Abgaben zu Gunsten der Gemeinschaft aufzuerlegen. Auf der andern Seite aber wird der Christ auch Bedenken haben gegen vollkommene Entziehung jedes Privateigentums. Denn die freie sittliche Persönlichkeit würde dadurch auf dem bedeutsamen Gebiet irdischen Eigentums jeder Verantwortlichkeit und damit der Möglichkeit auch mit jenem Nächstenliebe zu üben, beraubt.

Optimismus und Pessimismus.

Von Dr. C. Schieler.

Dies sind zwei entgegengesetzte Lebensanschauungen: **Optimismus und Pessimismus**. Eine Zeit, wie die ist, in der wir gegenwärtig leben, eine Zeit, wo Not viele Millionen bedrückt und andre nötigt, auf mancherlei Dinge zu verzichten, die vorher ihnen zur Verschönerung ihres Lebens dienten, wo auch noch keine sicheren Aussichten auf Besserung der Verhältnisse sich zeigen, wo Erdbeben, vulkanische Ausbrüche, Tornados, Krieg und Kriegsgefahr trotz aller Versicherung, der letzte Krieg mit seinen unsäglichen Leiden habe allem und jedem Krieg ein Ende gemacht, eine solche Zeitlage ist recht geeignet, eine pessimistische Lebensanschauung zu erzeugen. Und doch ist sie nicht allgemein; es gibt auch in unsern Tagen **Optimisten**. Darunter sind aber nicht jene leichtsinnigen Menschenkinder gemeint, die gemeinem Materialismus huldigend sorglos und unbekümmert in den Tag hineinleben. Der gesunde, wahre, das Leben beeinflussende, leitende Optimismus ist gegründet auf religiösem Glauben. Es sind die Wahrheiten unsers Glaubens, daß nicht Menschen, sondern Gott, ein liebender, allmächtiger und allweiser Vater, die Geschicke der Menschenkinder lenkt zu seiner Ehre und zum Besten der Menschen. Auch die Leiden, die er über uns kommen läßt, selbst wenn sie die Folge unsrer Sünden, Verfehlungen und Irrtümer sein sollten, sollen zu unserm Heil gereichen, wenn wir sie in Geduld und Ergebung in seinen Willen ertragen. Die Leiden dieser Zeit sind nicht zu vergleichen mit der Herrlichkeit und Seligkeit im jenseitigen Leben. Der Tod ist keine ewige Vernichtung, sondern der Ueber- und Durchgang zu einem besseren, ewigen Leben. Christus hat durch seinen Tod und seine Auferstehung dem Tod seinen Stachel genommen. Der Gute, der Gerechte, wenn Leid, Verluste, Unglück, Ungerechtigkeit der Menschen ihn verfolgt, ist doch nicht wahrhaft unglücklich. Er schaut vorwärts in die von seinem Glauben beleuchtete bessere Welt. Das Gute trägt doch den endgültigen Sieg im Leben, mag auch das Böse, das Laster, die Sinnlichkeit überhandnehmen. Der Optimist glaubt zuversichtlich an den Sieg des Guten, der Wahrheit und Gerechtigkeit über das Böse, die Lüge, den Irrtum und die Ungerechtigkeit. Für den Optimisten ist und bleibt das Leben immer lebenswert trotz Schmerz und Leid und Tod; der Optimist denkt nicht an Selbstmord (oder wie man jetzt beschönigend es nennt: „Freitod“). Darum sage ich: ein gläubiger Christ kann nicht ein Pessimist werden, er ist ein Optimist.

War nicht unser Herr und Meister selber Optimist? Er glaubte, vom Standpunkt seiner menschlichen Natur aus betrachtet, an den endlichen Erfolg des großen ihm aufgetragenen Werkes der Erlö-

fung, glaubte an das Bestehen und erfolgreiche Wirken seines Reiches: „Die Pforten der Hölle werden es nicht überwältigen,“ auch als damals die Menge und viele seiner Jünger sich von ihm abwandten, weil sie nicht seiner Verheißung glauben wollten. „Ich bin nicht allein; denn der Vater ist bei mir,“ sagte er ruhig, da er den Jüngern gesagt hatte, daß sie ihn verlassen würden, fliehen gleich einer Herde, deren Hirte erschlagen ist; „ich habe die Welt überwunden,“ erklärte er in der Stunde, da er in sein Leiden und in den Tod ging. Und selbst noch da er am Kreuz hing, verließ ihn nicht sein Optimismus; versucht konnte er werden, aber nicht überwunden.

So waren auch **seine Apostel wahre Optimisten**, nachdem einmal sie mit der Kraft aus der Höhe ausgerüstet worden waren und den glorreich auferstandenen Sieger über Tod, Hölle und Sünde geschaut hatten. Sie hatten mit mehr und größeren Schwierigkeiten zu kämpfen als wir, sie hatten mehr und größere Leiden zu ertragen als wir, und doch glaubten sie an den endgültigen Sieg ihrer Sache, der Sache Gottes. In all seinen Arbeiten, Mühen, Leiden, Verfolgungen, Ungerechtigkeiten, die er zu erleiden hatte, während seiner Gefangenschaft, während des Schiffbruchs, niemals verließ den **Apostel Paulus** sein fest auf des Herrn Wort gegründeter Optimismus, der ihn noch beseelte, da er sein Haupt auf den Block legte, wo der Henker es vom Leib trennte.

Ein gläubiger Christ wird kein Pessimist werden, wird angesichts der Lehren unsers Glaubens dem Optimismus huldigen und ihm treu bleiben trotz allem und jedem. Der Pastor, der in seinem Amt mit großen Schwierigkeiten zu kämpfen hat, dabei keinen Erfolg sieht trotz aller Mühe, allem Fleiß und aller Gewissenhaftigkeit, wird, beseelt von Optimismus, nicht mutlos davon laufen, wird vertrauend ausharren, da er glaubt, seine Mühen und Arbeiten seien doch nicht vergebens. Des Herrn treues Wort ist ihm Bürgschaft. Wenn wir optimistisch gesinnt sind, werden wir an der Zukunft unsrer Kirche nicht zweifeln, wenn wir auch erfahren, daß sie schwere Kämpfe zu bestehen und unter den schlimmen Zeitverhältnissen zu leiden hat. Wissen wir doch, daß es Christi Sache ist, an welcher die Kirche arbeitet. Freilich hört man auch zuweilen andre Urteile. Es gibt auch solche Pastoren, welche schlimme Bedenken hegen hinsichtlich der Kirche. Sie sind unzufrieden, da es nicht nach ihren Erwartungen und Wünschen geht. Um dies zu erklären, müssen wir einen Faktor nicht übersehen und dieser ist die **natürliche Beanlagung, das Temperament, der Charakter**. Es gibt Menschen in allen Lebenslagen und Berufen, welche von Natur aus schwermütig, allzu ernst und bedenklich veranlagt sind. Sie sehen alles durch eine schwarze Brille, sehen und bedenken immer nur die ersten, schlimmen Folgen, das Schlechte und Ueble. Ihr Leben gleicht

einem sonnenlosen, feuchten, kalten Tag, an welchem nichts gedeihen kann. Dagegen der Optimismus erfüllt den Menschen mit Mut, Begeisterung, Tatkraft, bringt die Kräfte des Menschen zur Entfaltung, macht den Menschen liebenswürdig, freundlich und gefällig; er sucht in allem was im Leben vorkommt, eine gute Seite zu finden, die sein Interesse wiederum wachruft, er sucht auch für das Böse, das er Mitmenschen tun sieht, noch eine Entschuldigung zu ihren Gunsten. Und gerade die Wahrheiten der christlichen Religion begünstigen diese Stimmung. Das Christentum ist von dem Elend der Welt tief durchdrungen, und es ist nicht bloß das zufällige Uebelbegehen des einzelnen Subjektes, noch auch bloß das Mitgefühl mit fremdem Leid, was pessimistischen Aeußerungen zu grunde liegt, sondern die Ueberzeugung, daß in der Sünde das größte Uebel zu erkennen ist, und daß dieses Uebel ein allgemeines Weltübel geworden ist. **Aber das Christentum überwindet als Religion der Erlösung den Pessimismus;** es findet in der Gnade Gottes und im Reich Gottes ein höchstes Gut. Das Christentum ist der reinst, absolute Optimismus. Wenn der in Schopenhauer und Hartmann und deren Gefolgschaft vertretene philosophische Pessimismus das heutige Christentum des Abfalls von seiner ursprünglichen pessimistischen Haltung anklagt, so ist dies Unkenntnis und Mißverständnis.

Nach diesen mehr allgemeinen Erörterungen wollen wir den Pessimismus, wie ihn der **Philosoph Schopenhauer** in der Neuzeit lehrt, näher betrachten. Aus der Unhaltbarkeit und geradezu Unsinnigkeit seiner Lehren, tritt die Berechtigung des Optimismus um so deutlicher hervor.

Schopenhauers, des Vaters des modernen Pessimismus, Lehren.

Der Pessimismus lehrt, resp. will lehren, daß das Leben gar keinen Wert habe; oder wenn wertvolle Elemente darin seien, so seien doch die negativ-wertigen so überwiegend, daß der Gesamtwert unter Null sinke; demnach sei nicht Leben besser als Leben. Schopenhauer will nicht bloß dem Gefühl Ausdruck geben, daß für ihn das Leben nicht lebenswert sei, sondern er will beweisen, daß am Leben nichts sei, und daß, wer etwas daran findet, sich täusche. Er führt seinen Beweis durch Gründe, und Gründe kann man prüfen, und wenn sie falsch sind, widerlegen, nicht zwar mit der Wirkung, daß sie die persönliche Stimmung des Pessimisten verändern, aber mit der Wirkung daß sie die Gültigkeit der Theorie aufheben.

Schopenhauer begründet den Pessimismus durch den Hinweis auf die **Natur des Willens**. Er meint: an und für sich intellektlos, sei er **zielloses Streben**. Da er nicht ursprünglich durch die Vorstellung eines Zieles bewogen werde, sondern als blinder Wille zum Leben ins Dasein trete, so könne es auch nicht irgend einen Zustand,

irgend ein Gut geben, worin er definitive Befriedigung fände. Hiermit sei das Gefühlsleben gegeben: Schmerz und Not, Enttäuschung und Langeweile müßten seinen Inhalt ausmachen. Der Schmerz, welchen das Bedürfnis verursache, treibe zur Betätigung; erreiche sie ihr Ziel nicht, so werde der Schmerz zu peinvoller und tödlicher Not. Erreiche sie ihr Ziel, so werde einen Augenblick die Befreiung als Lust empfunden; aber bald sei diese dahin, der Besitz, der in der Ferne dauernde Befriedigung vorpiegelte, erweise sich bald als unfähig, Lustgefühle zu erregen, und so sei das Ende aller Lust die Enttäuschung. Versuche der Wille, diesem Umgetriebenwerden sich zu entziehen, so stachle ihn alsbald die Langeweile, lieber Not und Plage zu suchen, als in Ruhe zu bleiben. Das seien die Gefühle, zwischen denen der Wille hin- und herpendele. — Man könne hienach den Lebensweg einem Fußsteig vergleichen, der zwischen zwei stacheligen Dornhecken hinläuft, so schmal, daß der Wanderer, wenn er der einen Hecke auszuweichen sich bemüht, allemal an der andern sich blutig reißt.

Gegen diese Darstellung lassen sich leicht aus dem Leben so starke Einwendungen geltend machen, daß sie als falsch sich erweist. Wohl wird es kein Leben geben, dem die beiden Gefühle der Not und Langeweile fremd bleiben, aber manches wird sie manchen Tag so gut wie ganz vermeiden. Der Fußsteig zwischen jenen stacheligen Dornhecken ist nicht so schmal, daß nicht ein Mensch, der sich zum Leben nicht allzu ungeschickt anstellt, lediglich ungeschunden darauf einherzugehen vermöchte. Ein gesundes Kind, das in einfachen, gesunden Verhältnissen aufwächst, wird nach dem Verlassen des Elternhauses von Not und Langeweile noch nicht viel zu sagen wissen; und wenn die Lebensbedingungen weiter leidliche bleiben, so mag noch manches Jahr vergehen, ehe es sie ernstlich kennenlernt. Der Farmer wartet die Not nicht ab, um dadurch zur Arbeit sich treiben zu lassen, er freut sich am Tag seines Werkes und am Abend der Ruhe; daß sein Werk Schmerz und seine Arbeit Langeweile sei, würde man ihm vergeblich einzureden sich Mühe geben. Und so mögen lange Jahre Werktag und Feiertag, Sommer und Winter wechseln, ohne große Not zu bringen und ohne für Langeweile viel Raum zu lassen. Es wird ohne Leid nicht abgehen, aber auch die Erfahrung wird gemacht, daß auch das Leid eine Quelle des Segens wird. So könnte man auf ein solches Leben das Wort des Psalmisten mit etwas veränderter Wendung anwenden: des Menschen Leben währet siebenzig Jahre und wenn es hoch kommt, achtzig, und wenn es gleich Mühe und Arbeit gewesen ist, so ist es doch köstlich gewesen. Obschon es nun keine Statistik der glücklichen und unglücklichen, der wohlgeratenen und verfehlten Leben gibt, so ist der Philosoph Paulsen geneigt (und mit Recht) dem Urtheil eines einfachen Mannes ebenso viel als der

Beredsamkeit eines pessimistischen Philosophen zu glauben; vielmehr würde dies Urteil etwa dahin gehen: Wenn nicht rechtschaffenes und gesundes Leben Ausnahme sei, so sei auch glückliches Leben nicht vereinzelte Ausnahme. Der Wille freilich, wie ihn der Pessimismusphilosoph beschreibe, sei nicht der Wille eines gesunden Menschen, sondern der eines launischen und verzogenen Kindes, und dem möge es wohl auch so ergehen.

Schopenhauer erwidert hierauf, es möge wohl vorkommen, daß manches Leben einzelnen Anstößen mit leidlichem Glück ausweiche, dadurch werde nichts geändert, daß das Leben als Ganzes ein **ziellofes Streben ins Leere** sei. Er meint, man könne das Leben mit dem Ringen eines Schiffbrüchigen vergleichen, der mit Anstrengung aller Kräfte von einem Augenblick zum andern das Untersinken abwehrt, um schließlich ihm gewiß zu verfallen. So sei das Leben ein stetes Ringen, den Tod abzuwehren, dem doch jeder Tag uns näher führe. Und zu der Trostlosigkeit dies vergeblichen Geschäfts füge die Natur dann noch den grausamen Hohn der stets wachsenden Illusion, morgen werde es besser gehen. Wenn ich nur erst groß wäre, denkt der Knabe, der in der Schule seufzt; wenn ich nur erst Prüfungen und Lehrlingszeit hinter mir hätte und im Besitz einer selbständigen Stellung und eines eignen Vermögens wäre, denkt der Züngling, den die Abhängigkeit drückt; wenn ich nur erst Millionär oder Geheimrat wäre, denkt der Mann, den das Leben plagt, dann wollte ich das Leben genießen. Und alle diese Dinge kommen mit der Zeit, nur die Befriedigung kommt nie. Und dennoch schwinden die Illusionen nicht, bis der Greis die letzten mit ins Grab genommen; aber längst hat in Kindern und Enkeln der Kreislauf von vorne begonnen. Ist es nicht ein unwürdiges Spiel, das der Wille zum Leben mit uns treibt? fragt Schopenhauer. Jene Plagen, von denen die griechische Mythologie weiß: der Stein, den Sisyphus wälzt, das Faß der Danaiden, das Rad des Tychon, sie bedeuten das Leben selbst, nicht das ausnahmsweis unglückliche, sondern das gewöhnliche Leben aller Sterblichen in seiner absoluten Erfolgslosigkeit, die täglich erfahren wird und doch täglich neu ist.

Daran ist wohl manches wahr. Der Wille zum Leben ist wohl zielloß in dem Sinn, daß er (auf Erden wenigstens) nie einen Zustand erreicht, in welchem er definitive Befriedigung findet; wahr ist auch, daß er an jedem Tag nach dem nächsten sich streckt, von diesem erwartend, was das Heute nicht brachte. Wahr ist auch, daß das Ende der Tod ist, daß das Leben nicht als Ertrag seiner Mühen ein absolut dauerhaftes Gut hervorbringt, das von ihm selbst nun zu beständigem Genuß besessen oder andern hinterlassen wird. Doch ist damit nicht das Urteil über den Wert des Lebens in philosophischen und ganz besonders nicht in theologischem Sinn gesprochen. Unser Leben ist ein sehr hohes Gut, und mit Recht sind

wir darauf bedacht, es mit allen Mitteln, welche die Natur und Heilfunde uns bieten, uns zu erhalten. Unsre Natur sträubt sich gegen den Tod. Auch Freund Schopenhauer suchte sich sein Leben zu erhalten trotz seines Pessimismus. Ja wir sehnen uns nach einem Fortleben nach dem leiblichen Tod, nach dem ewigen Leben, das uns verheißen und zugesichert ist. In und durch das irdische Leben sollen wir uns des ewigen Lebens würdig machen. Es ist demnach das Leben nicht Selbstzweck, sondern Mittel zum Zweck, den nicht wir, sondern der Urheber des Lebens uns gegeben. Das Leben fast eines jeden Menschen ist allerdings reich an Mühe und Arbeit, an Sorgen und Kämpfen; es bringt aber auch Freude, Erholung, und Befriedigung. Und am Ende mag die Erinnerung mit Freude den ganzen Weg durchs Leben noch einmal durchlaufen und nicht am wenigsten gern wird sie bei den gefährlichen und stürmischen, den mühevollen und kampfreichen Momenten des zurückgelegten Lebensweges verweilen. „Der Wille hat hierin eben das erreicht, worauf er gerichtet war: ein rechtschaffenes Menschenleben mit allen Erlebnissen eines solchen.“

Alte Leute erzählen gern aus ihrem Leben, sei es mündlich im Kreis der Thrigen, sei es in gedruckten Autobiographien. Würden sie dazu geneigt sein, wenn sein Inhalt eine Sisyphusarbeit, vergebliches Mühen, gewesen wäre? Schopenhauer meint, wenn man die Toten in den Gräbern fragen könnte, ob sie noch einmal zu Leben wünschten, sie würden mit den Köpfen schütteln. Vielleicht hat er Recht: „Wer möchte,“ fragt Paulsen, „wenn er eben ein Schauspiel hat aufführen sehen, gleich einer Wiederholung beiwohnen? Aber offenbar ist damit nichts gegen den Wert des Dramas bewiesen.“

Aus allen geht hervor, daß die Behauptung des Pessimismus: das Leben bringe regelmäßig mehr Schmerz als Lust, mehr Enttäuschung als Befriedigung, es werde also gleichsam durch subjektive Stimme des Gefühls für unwert erklärt, durch solche Reflexionen der pessimistischen Philosophie nicht bewiesen ist.

Zur **moralistischen Beweisführung** seines Systems klagt der Pessimismus über die Schlechtigkeit, Verworfenheit und Dummheit der Menschen. Natürlich bilden die Pessimisten von dieser allgemeinen Regel eine Ausnahme! Tugend und Weisheit seien Ausnahme, behaupten sie, und nehmen dieselben für sich in Anspruch; Schlechtigkeit und Torheit seien die Regel. Schopenhauer wird nicht milde, die Menschen in dieser Weise zu beschimpfen: wie wertlose Fabrikware würden sie von der Natur massenhaft erzeugt und massenhaft weggeworfen, nach der Maxime der Massenproduktion, billig und schlecht. Bosheit und Dummheit seien die beiden charakteristischen Grundzüge des Durchschnittsmenschen. Bei der großen Masse trete die letztere, die Dummheit, am meisten hervor; die

Vielen seien armselige Hungerleider, ohne höheres geistiges Leben, allein darauf erpicht, ihr kümmerliches Dasein, dessen einziger Inhalt die Sorge um die Nahrung, so lange als möglich fortzuschleppen, und etwa noch darauf, Nachkommen zu gleichem Glück ins Dasein zu rufen. Das Angesicht zur Erde gebeugt, lebten sie dahin, und wenn sie starben, sei auch die Spur ihres Daseins schon verweht. Eine Beimischung der Bosheit fehle dabei nicht; mit Neid und Haß blickten sie auf diejenigen, welche durch leibliche und geistige Vorzüge oder durch Reichtum und Stellung etwas vor ihnen voraus haben. Nur mit Mühe würden sie durch die Polizei abgehalten, gegenseitig sich anzufallen. Wie wilde Bestien durch Käfige auseinander gehalten werden müßten, so müßten die Menschen durch Strafgesetze, als durch Käfige, deren Drahtgeflecht aus Furcht gewoben, gegen einander geschützt werden. Biete sich einmal Gelegenheit, straflos einen Leidensgenossen zu pressen oder gar einem Beneideten ein Bein zu stellen, so seien sie gleich dazu bereit. Was sie als Tugenden sich anrechneten, sei bei Licht besehen von ähnlicher Art: sie seien gesellig aus Eitelkeit, mitleidig aus Eigenliebe, ehrlich aus Furcht, friedliebend aus Feigheit, wohlthätig aus Aberglauben. — Bei einer Minderzahl habe die Bosheit das Ubergewicht über die Dummheit, und da mit stärkerem Willen zugleich größere Intelligenz verbunden zu sein pflege, so seien die Gesetze regelmäßig unvernünftig, sie abzuhalten, als Raubtiere sich auf die übrigen zu stürzen. Seien die Vielen wie Schafe voll Furcht, Eigensinn und Beschränktheit, so seien die Wenigen wie Wölfe und Füchse voll Gewalttat und Lüge. — Weisheit und Tugend dagegen seien seltene Früchte. Ein Genie hervorzubringen gelinge der Natur kaum zwei- oder dreimal in einem Jahrhundert, und die Heiligen seien nicht minder spärlich gesät.

In dieser Weise schildert Schopenhauer, als ein Verächter und Ankläger der Menschheit, mit leidenschaftlicher Beredsamkeit ihre moralische und intellektuelle Nichtswürdigkeit.

Besser als Schopenhauers Rat, stets auf die Nichtswürdigkeiten der Menschen zu achten, um sie als „Nahrung des Menschenhasses“ zu verwenden, dürfte der folgende sein: Rechne nicht darauf, daß die Menschen dir Freundschaft erweisen, ohne etwas dafür zu wollen, aber freue dich um so mehr, wenn es dir doch begegnet, und glaube fest, es gibt wirklich auch heute Menschen, die ihrem Nebenmenschen nicht nur kein Bein stellen, auch wo sie es ohne Furcht tun können, sondern sogar solche, die sich freuen, wenn sie ihnen unaufgefordert einen Stein aus dem Weg wälzen können.

Es wird immer Pessimisten geben; existieren ja doch neben den Optimisten auch Pessimistenklubs, und unsre Zeit allgemeiner „Weltdepression“ scheint ja besonders fruchtbar für Pessimismus

zu sein. Aber die Lehren des christlichen Glaubens sind das wirksamste Heilmittel gegen die Krankheit des Pessimismus, durch welche die Welt nimmer gebessert werden kann. Mit einem gesunden Optimismus, trotz allem und jedem, laßt uns in die Zukunft schauen und nach Kräften mitarbeiten, eine bessere Welt zu schaffen. Der alte Gott lebt ja noch!

Neue „Soziale Ideale.“

Von Dr. G. Fr. Schueke.

Mein Aufsatz über das „gute Recht des sozialen Evangeliums“ war eben in der Januar-Nummer unsers Magazins erschienen, als ich von befreundeter Seite auf die am 18. Dezember 1932 angenommenen revidierten „Sozialen Ideale“ des „Federal Council of the Churches of Christ“ aufmerksam gemacht und um eine Äußerung zu diesen neuen sozialen Zielen ersucht wurde. Indem ich hiermit diesem Wunsch nachkomme, bin ich mir wohl bewußt, daß ich auf mancherlei Widerspruch treffen werde, wiederhole aber den im Januar ausgesprochenen Grundsatz, daß Maßstab aller sozialen Ideale und Tätigkeiten nur das Wort des Heilandes und die Lehre der Apostel sein kann.

Das von dem Föderalkonzil angenommene Dokument hat Gültigkeit für das Konzil selber, für die einzelnen, dem Konzil angeschlossenen, Kirchenkörper aber nur in so weit, als diese es durch besondere Beschlüsse annehmen und zu ihren eigenen Idealen erheben werden. Es besteht aus vier Abteilungen: 1. einem historischen Ueberblick über die 24 Jahre, seit dem das erste gesellschaftliche Glaubensbekenntnis (wir werden der Kürze halber den englischen Ausdruck „social creed“ beibehalten) ausgegeben wurde; 2. einer Analyse der „gesellschaftlichen Ordnung und des guten Lebens“; 3. den neuen Idealen selber, in 17 kurze Artikel zusammengedrängt; und 4. einem Aufruf zu einem „Neuen Zeitalter des Glaubens.“ Zu dieser Einteilung möchten wir bemerken, daß ein Zeitraum von 24 Jahren allzukurz erscheint, als daß sich darin die gesellschaftlichen Ideale so verändern könnten, daß eine Neuformulierung notwendig werden müßte. Aber, da in diese Zeitspanne der große Weltkrieg fiel, der neben so vielen andern Umwälzungen auch die gesellschaftliche Weltordnung vor so manche neue Fragen gestellt hat, können wir diesen Punkt gelten lassen. Der vierte Abschnitt dagegen dünkt mich nicht in das „social creed“ zu gehören. Ein neues Zeitalter des Glaubens, eine geistliche Erweckung, ist wohl freilich eins der allerdringendsten Bedürfnisse der ganzen Welt, aber nicht in besonderm Maß für die soziale Tätigkeit der Kirche.

Ghe wir nun auf die Besprechung der dritten Abteilung, des Themas unsrer Abhandlung, eingehen, müssen wir uns doch fragen, was ist denn eigentlich ein „Ideal“? Ist es gleichbedeutend mit einem „pium desiderium“, einem wünschenswerten und zu erstrebenden Zustand, der aber außerhalb unsrer Interessen und Machtsphäre liegt? Oder ist ein Ideal das fest normierte und bestimmt umrissene Ziel, dem unsre Tätigkeit zustrebt? Ich befürchte, im „social creed“ des Föderalkonzils ist es nur zu oft im ersteren Sinn gebraucht. Aber dann sind solche Ideale völlig überflüssig,

und ihre Aufstellung ist eine Vergeudung von Zeit und Druckschwärze. Fassen wir aber Ideale im zweiten, engeren Sinn, so sollte allerdings jeder Kirchenkörper solche Ideale haben. Sehen wir nun zu, in wie weit wir die Ideale des Konzils zu den unsrigen machen können?

Aber noch eins, ehe wir an unser Thema gehen: Selbst in der engeren Fassung des Wortes Ideale sind noch drei Klassen von Idealen zu unterscheiden: 1. falsche und verkehrte, die vor dem aufgestellten Maßstab des Wortes Gottes nicht Stich halten; 2. utopische, die ihrer Natur nach nie verwirklicht werden können; und 3. rechte und gute Ideale, die von der Kirche verwirklicht werden können und auch sollen.

Versuchen wir also nunmehr an der Hand des Neuen Testaments festzustellen, wie weit diese 17 neuen „sozialen Ideale“ geeignet sind, zu Idealen unsrer Kirche zu werden. Allerdings können wir wegen Mangels an Platz hier unmöglich alle 17 Punkte einzeln der Kritik unterziehen. Es muß genügen, daß wir die einzelnen Hauptgesichtspunkte herausziehen und dazu unsere Zustimmung oder Bedenken äußern.

Die Macht nun, die heutzutage die ganze Welt regiert und daher auch die gesellschaftliche Wohlfahrt aller Länder entscheidend beeinflusst, ist das Geld. Ihm sind daher auch die ersten drei Punkte des „social creed“ gewidmet. „The churches should stand for,“ was heißt das? Soll sie nur im allgemeinen ihr platonisches „Placet“ geben, also in der weiteren Fassung des Ideals? Oder soll sie „eine gerechtere Verteilung des Geldes,“ „die Anwendung des christlichen Grundsatzes der gesellschaftlichen Wohlfahrt auf den Erwerb und den Gebrauch des Geldes“ und „Kontrolle des Geld- und Kredit-systems“ als eigene Tätigkeit unternehmen? In letzterem Fall liegt die Gefahr sehr nahe, daß die Kirche anstatt sozial sozialistisch wird oder sich in Klassengesetzgebung hineinziehen läßt, je nachdem sie auf die Seite der Geldmacht oder des Proletariats, der „misera contribuens plebs“ tritt. Ueberdies, wo steht der angeblich christliche Grundsatz von der gesellschaftlichen Wohlfahrt in Christi Worten? Oder in der Apostel Lehren? Vielmehr sieht ja Paulus in der gesellschaftlichen Weltordnung ein Uebel, das das Kommen des Antichrists und somit auch die Parusie verzögert. Läßt sich die Kirche nicht von der hohen Warte der Ueberweltlichkeit herabziehen in den Schmutz und das Getümmel des Marktes, wenn sie in volkswirtschaftlichen Fragen Partei ergreift? Es fehlte nur noch, daß sich die Kirche auf Schutzoll oder Freihandel festlegte. Wie sagt der Herr? „Mensch, wer hat mich zum Richter oder Erbschlichter über euch gesetzt?“ (Luk. 12, 14.) „Gebet dem Kaiser, was des Kaisers ist, und Gott, was Gottes ist.“ In diesen beiden Worten hat der Herr die Undereinbarkeit der Kirche, des Reiches Gottes,

und des Geldwesens festgestellt. Gewiß, einer gerechteren Verteilung des Geldes, sowie einer Kontrolle des Geld- und Kreditwesens könnte man sich ja freuen; aber „mein Haus ist ein Bethaus,“ keine Mördergrube und auch kein Finanzinstitut, in dem Normen und Regulative „für das wirtschaftliche Geschehen“ aufgestellt werden. Ein soziales **kirchliches** Ideal sind die Geldfragen nicht.

Ein weiteres soziales Problem bietet die Arbeiterfrage. Wie steht der Herr Jesus dazu? Abgesehen von dem ganz und gar nicht sozial gedachten Gleichnis von den Arbeitern im Weinberg finden wir aus Jesu Mund nur den Grundsatz aufgestellt, daß ein Arbeiter seines Lohnes, seiner Speise wert ist. Aber bei dieser Gelegenheit verbietet es der Herr seinen Aposteln, sich irgendwie versichern zu lassen. Ihre Versicherung soll sein das Vertrauen auf Gott und die christliche Nächstenliebe. Wohl sagen die Apostel, daß, wer das Evangelium predigt, sich auch davon nähren soll, und daß der den Arbeitern abgebrochene Lohn zum Himmel schreit, aber von Schutz und Versicherung der Arbeiter vernehmen wir kein Wort. Gewiß, die Versicherung des Arbeiters und sein Schutz gegen Krankheit, Alter, Arbeitslosigkeit sind mit Freuden zu begrüßen. Aber alle diese Dinge waren schon im kaiserlichen Deutschland durch das „Altebengesetz“ eingeführt, ohne daß die Kirche irgendwie Anteil daran gehabt hätte. Soll aber in diesen Punkt das Wort Ideal in unserm engeren Sinn genommen werden, so möchte ich meine ganze freudige Zustimmung bekunden. Gestützt auf das Prinzip der christlichen Nächstenliebe, kann die Kirche viel, sehr viel tun, dem Arbeiter sein Los hier auf Erden erträglich zu machen. Man hat nicht mit Unrecht gesagt, daß die vielen „geheimen Gesellschaften“ eben so viele laute Anklagen gegen die Kirche sind, die ihre Pflicht versäumt hat, für die Notleidenden in ihrem Bereich Fürsorge zu tragen. „Gegenseitige Unterstützungsvereine,“ wie sie ja in vielen Gemeinden bestehen, sind ein Beweis, daß die Kirche anfängt, sich auf ihre soziale Pflicht zu besinnen. Sollen also Punkt 4 und 5 des „social creed“ als Bekenntnisse gefaßt werden zur Verpflichtung der sozialen Mitarbeit auf Grund des christlichen Gebots der Nächstenliebe, dann nur immer vorwärts, das ist ein Ziel, des Schweißes der Edlen wert.

Der Sabbat (Artikel 6) ist sicherlich ein berechtigtes soziales Ideal der Kirche. Mit vollem Recht fordert daher das „social creed“ „Arbeitsruhe wenigstens an einem Tag von sieben.“ Darüber ist kein Wort weiter zu verlieren. Bedenklich wird das Ideal aber, wenn der Artikel 6 fortfährt „mit der Aussicht auf eine kürzere Arbeitswoche.“ Wie ist das zu verstehen? Soll darunter eine Verkürzung der Arbeitsstunden an jedem Tag gemeint sein, so finden wir keine stichhaltigen Einwendungen dagegen. Ist dagegen eine kürzere Arbeitswoche von, sagen wir, 5 Tagen angedeutet, so

geht das gegen Gottes Wort: „Sechs Tage sollst du arbeiten und alle deine Dinge beschicken.“ Praktische Erfahrung hat nebenbei gelehrt, daß eine kürzere Arbeitswoche sich als untunlich erweist. Man hat ja den Versuch gemacht mit einer fünftägigen Woche und hat sie wieder aufgeben müssen. Oder ist etwa Sowjet-Rußland ein sozial ideales Land gewesen, als es die fünftägige Woche hatte? Dieser Punkt bedarf also einer näheren Bestimmung, ehe wir eine definitive Zustimmung geben können. Aber auch, wenn ein Fortbestehen der bisherigen Woche, nur mit zwei Ruhetagen, in Aussicht genommen worden ist, so ist die Weisheit eines solchen Ideals mir mehr als zweifelhaft. Einen Tag der Woche hindurch wäre der Arbeiter zum Müßiggang verdammt, aus dem nichts Gutes herauskommen kann.

Daß die Familie mit all ihren Unterabteilungen (Ehe, Kinder, Eltern) eine gottgewollte Einrichtung ist, bedarf keiner Beweisführung. Deshalb können wir den sozialen Idealen der Artikel 7, 9, 10 freudig zustimmen; fraglich ist nur, was die Kirche dazu tun kann, daß diese Ideale in die Wirklichkeit umgesetzt werden.

Artikel 7 fordert mit vollem Recht „solche besonderen Regulationen der Bedingungen der Frauenarbeit, daß sie die Wohlfahrt ihrer selbst, der Familie und der Ortschaft beschützen.“ Was kann aber die Kirche dazu tun? Sie kann nur ihre Stimme erheben und immer wieder darauf hinweisen: Du tust nicht recht. Wenn sie das tut, wird sie sicher zur Verwirklichung dieses Ideals ihren gerechten Anteil beitragen. Wirklich tätig aber kann die Kirche auftreten in Artikel 10, der fordert „Schutz der Familie durch den ‚single standard‘ der Reinheit; erzieherische Vorbereitung auf die Heirat, Haushaltung, Elternschaft.“ Es freut mich aufrichtig, daß das Konzil den Mut gefunden hat, den Finger auf den offenen Krebschaden der doppelten Moral zu legen. Das gefallene Mädchen ist der allgemeinen Verachtung ausgesetzt, der gefallene junge Mann aber geht seine Wege ohne weitere Folgen seiner Sünde. Hier kann und soll die Kirche eingreifen. Sie kann und sollte ihre Mitwirkung bei Eheschließungen versagen, wo einer der beiden Teile, der Mann sowohl wie das Mädchen, sich irgendwie einen sittlichen Flecken aufgeladen haben, oder wenigstens in der gottesdienstlichen Form es zum Ausdruck bringen, daß der Mann eben so schuldig ist wie das Weib. Adam soll nicht mehr schreien: Das Weib, das Weib, sondern er soll die Last seiner Sünde genau so tragen wie die Eva. Auch die weiteren Forderungen des 10. Artikels nach vorbereitendem Unterricht auf Ehe und Elternschaft sind eigentlich keine ganz neuen Ideale mehr. Die Zahl der Kirchen mehrt sich beständig, in denen die Frauenunion oder der Brüderbund solche Studienklassen abhält. Sicher, ein Schritt in der rechten Richtung zur Verwirklichung der Ideale. Gerne hätte ich in diesem Artikel

noch gesehen eine Verwerfung der „companionate marriage.“ Die ist aber aus mir unbekannten Gründen ausgeblieben, ebenso wie die Verurteilung einer „trial marriage.“ Der Artikel 9 ist dem Kind gewidmet. Als der natürlichen Frucht der Ehe ist diesem Punkt der Platz unter der Ehe einzuräumen. Abschaffung der Kinderarbeit ist wieder ein Ideal der Kirche nur im weiteren Sinn des Wortes; dagegen sind die andern Forderungen nach Maßnahmen für den Schutz, die Erziehung, geistige Pflege und gesunde Erholung jedes Kindes wohl erfüllbare Aufgaben der Kirche. Nicht umsonst hat sie das Wort des Heilandes erhalten: Weide meine Lämmer, und Lasset die Kindlein zu mir kommen. In den Ferienbibelschulen, in den Sommerlagern, in den Vereinen der Boy Scouts, den Camp Fire Girls, Girl Scouts und dergleichen mehr verrichtet die Kirche einen Teil ihrer sozialen Verpflichtung gegen das kommende Geschlecht.

Eng verbunden mit der sozialen Verpflichtung der Familie ist das berechtigte Ideal, das sich mit dem Handel mit berauschenden Getränken und zur Gewohnheit werdenden Drogen befaßt (13. Artikel). Gewiß soll und muß die Kirche ihre warnende und mahnende Stimme erheben gegen den Mißbrauch des Alkohols und den Gebrauch der Rauschgifte, wie Cocain, Morphin, Heroin. Aber es ist nicht ihre Sache dem Staat Handlangerdienste zu leisten in der Auffuchung und Bestrafung dieser Gesetzesübertreter. So ist dieser Punkt ein kirchliches Ideal nur im weiteren Sinn des Wortes.

Es freut mich aber nun weiter, daß das Föderalkonzil in sein „social creed“ einen Passus gegen den Krieg aufgenommen hat. Der Krieg (Art. 16) ist unbedingt zu verwerfen als der Zerstörer aller sozialen Ordnung. Wir haben zwar kein Heilandswort, das sich ausdrücklich gegen den Krieg wendet; vielmehr stellt Jesus Krieg und Kriegsgeschrei als ein bleibendes Nebel hin, das bis in die letzten Tage währen wird; aber wir dürfen nicht vergessen, daß das sechste Gebot alles Töten verbietet und daß der Herr in der Bergpredigt sich scharf gegen jede Gewalt wendet. Und hier haben wir nicht ein Ideal im weiten Sinn des Wortes, sondern vielmehr eine ganz konkrete, bestimmte Aufgabe der Kirche. Wie der Hofprediger Büchsel einmal. Bismarck das heilige Abendmahl verweigerte, ehe er in ein Duell ging, so soll die Kirche auch dem Krieg jede Mitwirkung versagen, in der Erziehung der Jugend auf das Abscheuliche des Krieges hinweisen und auch ihre Macht anwenden, den Krieg unmöglich zu machen. Wir alle erinnern uns nur zu wohl, wie im letzten Krieg die Massen in eine Kriegshysterie hinein gepredigt wurden, wie von den englischen Kanzeln der Landesfeind in gleiche Linie mit dem bösen Feind gestellt wurde. Hätte da die Kirche sich ihrer sozialen Ideale besonnen

und Liebe statt Haß von den Kanzeln gepredigt, es wäre viel besser gewesen.

Zwei weitere Punkte müssen wir noch kurz berühren (Art. 11—12), die sich besonders mit der Farmbevölkerung unsers Landes befassen. Der Art. 11, der die finanzielle Besserung und Hebung des Farmerstandes befürwortet, fällt unter das, was wir eingangs über das Geldideal der Kirche gesagt haben. Art. 12 hingegen, der eine „extension of the primary cultural opportunities“ für den Farmer so gut wie die städtische Bevölkerung fordert, trägt deutlich das Gepräge des grünen Tisches an sich. Er ist von Herren verfaßt, die von dem modernen Farmleben keine blasse Ahnung haben. Was sind denn solche primäre Kulturgelegenheiten und sozialen Dienste, die der Farmer entbehrt? Wer als Seelsorger unter der Landbevölkerung arbeitet, weiß es, daß auf der modernen Farm alle Dinge zu finden sind, die der Städter hat, und mit Telephon, Automobil und Radio entbehrt der Farmer nichts von den Kulturgelegenheiten der Stadt. Ist damit aber die soziale achtstündige Arbeitszeit gemeint, so weiß ein jeder, der mit dem Farmwesen vertraut ist, daß das einfach ein Ding der Unmöglichkeit ist. Im Sommer, während der Ernte ist eine achtstündige Arbeit absolut unmöglich, 14 bis 16 Stunden ist des Arbeiters Tag auf der Farm, wofür er im Winter vielleicht nur 2 bis 3 Stunden Arbeit hat. Zudem was geht die Kirche der einzelne Stand an? Warum ist denn nicht in das „social creed“ ein Artikel über die Bergleute aufgenommen, die den Schutz der sozialen Einrichtungen vielleicht noch viel dringender gebrauchen als der Landmann? Ueberhaupt soll sich die Kirche von Klassenidealen frei halten. Wir sind Botschafter an Gottes statt nicht an die Farmer, die Bergleute, die Eisenbahner, die Börseleute, sondern an die ganze sündige Menschheit, und unser sozialer Dienst ist nur Hilfsmittel, um unsrer Botschaft Eingang und Nachdruck zu schaffen: Lasset euch versöhnen mit Gott!

Die noch übrigen Artikel (8, 14, 15, 17) können wir kurz abtun, um Platz zu gewinnen für positive Vorschläge, indem wir sie charakterisieren als Ideale im weiteren Sinn, als schöne und erstrebenswerte Dinge, die aber nicht im unmittelbarem Bereich der Kirche liegen.

Wenden wir uns nun in aller Kürze zu den (meiner Ansicht nach) sozialen Idealen, denen im „social creed“ leider kein Raum eingeräumt ist, so vermiße ich in allererster Linie die **Rekrutierung der Kirchenglieder zu sozialer Arbeit**. In unserm Brüderbund, wie in der Frauenunion wird durch die Abteilungen für „christliche Bürgerschaft“ und „soziale Wohlfahrt“ ein tüchtiges Stück sozialer Arbeit geleistet. Warum ist diese Arbeit nicht unter die kirchlichen Ideale aufgenommen? Lessing sagt, es ist leichter andächtig zu schwärmen, als gut zu handeln. Es ist leichter Ideale aufzustellen,

als für ihre Verwirklichung zu arbeiten. „Sie Rhodus, hic salta.“ Als ein fehlendes, aber unbedingt notwendiges, soziales Ideal möchte ich also hinstellen die **Ausbildung, Anleitung und Indienststellung aller Mitglieder der Kirche zu bestimmter sozialer Arbeit**, beginnend mit der Jugend, die zum Bewußtsein der sozialen Verpflichtung des Individuums gegenüber der Gesamtheit erzogen werden muß. Unter diese bestimmten sozialen Ziele rechne ich in erster Linie die **Evangelisation**. Ist sie auch hauptsächlich religiös, so trägt sie doch in sich den sozialen Nebeninhalt der Idee, daß die Weltordnung nur durch den Geist des Christentums erhalten werden kann. Als weiteres soziales Ziel der Kirche sehe ich an den in Artikel 3 gestreiften, aber nicht durchgeführten Satz: Ersatz der Armenpflege durch **Verschaffung von Arbeit** für Arbeitswillige, die außer Arbeit sind. Mit vollem Bewußtsein streiche ich Armenhäuser aus der Liste der Ziele der christlichen Kirche. Die Kirche, in der der Geist der tätigen Nächstenliebe lebendig ist, wird für die Armen auf andre Weise Fürsorge treffen, die sie nicht der kalten, geschäftsmäßigen Mildtätigkeit des County aussetzt. Die Kirche kann und soll **Arbeitsnachweisstellen** unterhalten, und nicht nur das; sie kann auch selbst durch ihre Mitglieder Arbeitsgelegenheiten schaffen. Wir dürfen dies Ziel wohl in dem Motto zusammenfassen: „**No dole, but work.**“ Weiter ist ein soziales Ziel der Kirche, das sie verwirklichen kann, die Mitarbeit an allen sozialen **Wohlfahrtsagenturen**, wie das Rote Kreuz, Rettungstationen („rescue missions“), Heilsarmee. Man mag über die dogmatische Einstellung der Heilsarmee denken, wie man will; daß sie eine wunderbare Leistung in sozialer Hinsicht vollbringt, ist unleugbar. Hierher rechne ich auch die **Innere Mission** im deutschen Sinn, die Innere Mission eines Wichern, Bodelschwingh, Stoecker, also alle Bestrebungen, die durch den Dienst an dem Einzelnen der allgemeinen Wohlfahrt dienen, z. B. die **Bahnhofmission** in den Großstädten, durch welche zureisende Mädchen vor der Gefahr der Verschleppung in die Lasterhöhlen der Prostitution geschützt werden. Im Anschluß an sie und in Verbindung damit sind **christliche Hospize** zu nennen, sowohl für junge Männer, wie für Mädchen, in denen diese in der fremden Großstadt gesunde Unterkunft und christlichen Anschluß finden. Auch möchte ich in Verbindung mit „**Social Centers**“ **alkoholfreie** Erholungsstätten und Klubräumen das Wort reden. Man hat den „Saloon“ nicht mit Unrecht den Klub des armen Mannes genannt. Das Ideal der Kirche ist, dem Arbeiter eine solche Erholungsstätte zu bieten, die alle Vorteile desselben gewährt, ohne ihn den landkundigen Schäden der Schankstätten auszusetzen.

Für die im Lebenskampf verbrauchten und zu Schaden gekommenen Männer und Frauen soll die Kirche **Hospitäler, Dia-**

Konigshäuser, Siedheime, Altersheime, Epileptischenheime und dergleichen als ihre Ziele aufstellen — von dem selbstverständlichen Ziel der **Waisenheime** nicht zu reden.

Man mag mir einwenden, daß alle diese von mir als Ideale angeführten Einrichtungen keine Ideale, sondern zum Teil schon verwirklichte Ziele der Kirche sind. Darauf habe ich zu erwidern, daß nach meinem Dafürhalten diese Ziele eben die Ideale der Kirche bilden. Man beachte bitte, daß ich in dem positiven Teil dieser Arbeit immer von Zielen geredet habe. Ein Ideal, das nicht zu gleicher Zeit ein erfüllbares Ziel ist, ist nur ein Traumbild. Ebenso ist ein Ideal, dessen Verwirklichung ich andern überlassen muß und soll, eben nicht mein, sondern ein fremdes Ideal. Vielmehr sind die Ideale der Kirche solche Einrichtungen, in denen die Kirche die vom Neuen Testament aufgestellten Richtlinien der christlichen Nächstenliebe in die Wirklichkeit des täglichen Lebens umsetzt.

EDITORIALS

PERFECT SURRENDER

More than thirty years ago the writer was a student in the Senior Class of McCormick Seminary, Chicago. Towards the end of the second term we were invited to a meeting in the Seminary chapel to hear an address by the then famous evangelist, Dr. Chapman. His theme was "perfect surrender." Dr. Chapman was an impressive speaker, characterized by an extraordinary seriousness of mien and manner. He would relate striking stories but he never lapsed into the questionable humor of some professional evangelists. He told us that, of course, a man had to be converted and that especially a minister without the second birth would be wholly unable to be a witness for Christ. But, he said, the ordinary conception of conversion was not adequate. There were many Christians and Christian ministers who were supposed to be converted and, perhaps, in a certain sense really converted—but they were not leading the "victorious life," a life showing the power of character-changing faith and giving the "peace of God" of which the apostle speaks in such glowing terms.

What was, then, the trouble and where did the remedy lie? The only cure for it was "perfect surrender." The conversion of the individual must culminate in this. The change that had come with the "conventional" conversion had not been complete enough. Only in part had the old life been given up. What must follow now, must be another catastrophic experience, involving the whole of a man's sins, striving, aspiration and self-dedication. If only we were sincere and whole-hearted in our faith in God's willingness to give, God would accept our surrender and grant us that great boon: the baptism of the spirit bringing fulness of faith and love.

The speaker had made a deep impression, and when finally he invited all those who were willing to make the act of complete surrender, to rise to their feet, the whole of the student body responded. They all stood up. All? Yes, all—with *one* exception. The president of the Senior Class was the exception. He was the most honored, loved and spiritual of them all—and he kept his seat. They asked him later why he acted so strangely. He said, he had been through one of these experiences before. He had made perfect surrender then, and had been unable to live up to it. He could not conscientiously try that method again.

Some time before that, when I was minister in Boonville, Mo., a Methodist brother had invited the local ministry to listen to another Methodist clergyman (from Fayette, Mo., across the Missouri River), who had, he said, a great message. His subject was also the "perfect surrender." He told us that up to forty years of age he had been a "converted" minister of the ordinary type, faithful and tolerably successful. But then came the time when he made the great surrender and received the baptism of the spirit. And since then everything was changed. He was a different man and so was his work. There was life, and joy and power. The man appealed to us very strongly and there was in us a wistful desire to have a similar experience. But a little later I went to visit the president of Fayette College, Mo., where this man was the local pastor. I told the president and one of the professors, who was present, of the address and its effect on us. I was surprised that they seemed so little impressed and told them so. Well, said one of them, if one hears such a thing for the first time, no doubt he would greatly wonder; but if it was dished up fifty-two times a year to the same congregation, the reaction would not be so satisfactory.

These impressions and experiences of the past were vividly brought to my remembrance when I attended this year's "Pastors' Convention" at Columbus. Two representations of the "Oxford Group" (or of Buchmanism) addressed the 500-600 pastors there. One was a Dr. Watts, an Episcopal minister of Edinburgh, Scotland, and the other a young student of Aberdeen University. The rector bore eloquent and forceful testimony to the change that had come over his life through his contact with the Oxford group. He had been an ordinary minister, with all kinds of faults. Had been "dishonest" (not in money matters, but in withholding—he called it "stealing"—the praise that was due to others), had read poisonous novels, etc. But when it pleased God to bring him under the influence of this blessed movement everything was changed. He didn't condense it all into the old term of "perfect surrender," but it was essentially the same. Characteristic features were the emphasis on the confession of sin to others, in public or semi-public gatherings. Such confession breaks the ban of old indulgences (somewhat after the way of the psycho-analysis people). Then they share their experiences with others, with the group, the experience of the sin and the forgiveness. Then they are at once used as witnesses and life-changers. In their daily life they rely greatly on divine guidance. Devotional periods and prayers are strongly stressed. The answer God gives them for their guidance seems sometimes to border on the ridiculous. It reminded me of one of our brothers, who said to me, years ago, that he had once lost a collar button; he told the Lord about it and the Lord helped him find it. It seems that with

these people God's providence takes the place of ordinary human intelligence.

After the rector the young student spoke. It was an earnest account of what God, through the Oxford group, had done for him and his family. They were all converted and lead a life of guidance and testimony now. His eighteen-year-old brother is converting bankers and other people of affairs over in Los Angeles, he said.

Buchmanism is not at all a surprising phenomenon to people of pietistic heritage. Some of the terms are new and peculiar. On the whole, it is a revival movement, with its blessings and its shortcomings. It has done a great deal of good, stressing personal, real religion, prayer and witness-bearing. Its leaders seem to think that self-dedication can be attained in one great cataclysmic experience. It sometimes can; but as a rule this is the product of a maturing Christian life; and many who, in the stress of emotional outbursts, expect too much will be disappointed. Who would not wish that, as a result of this new revival in different lands, there might be a great stirring in the tree tops. Still, with what we know of the past, it would be unwise of us to give up the slow work of Christian training and take to revival methods as a substitute.

IS THERE A GOD?

Some of us remember the discussion carried on, last year, in the "Christian Century," between three professors, Wieman, MacIntosh and Otto, on the question of the existence of God. These have now been put in book form and come out recently; and in the "Christian Century" of February 8, a review of the book has appeared by the well-known professor John Dewey of Columbia University.

Wieman and MacIntosh took the theistic attitude, Otto was a convinced unbeliever in the existence of a personal cosmic being. MacIntosh based his faith in God somewhat on the Kantian position. To Kant the categorical imperative, the duty of man to lead a moral life, admitted of no compromise and needed no argument. It was to him as wondrous and sublime a fact as the starry heavens. To guarantee the ultimate victory of the moral demands and the reward of moral action he postulated a God. God made the universe a moral universe.

To this Kantian argument MacIntosh added the proof from the individual and general spiritual experience.

Wieman proposed to find and give a minimum conception of the deity. It was not to contain all of the elements of the Christian God; but what it did contain was to be absolutely sure. He found

this minimum in "that behavior of the universe which was favorable to the integration (unification) of human personality." There must be forces, he said, which promote man's struggle for the highest good; and man finds in himself the spontaneous urge to love and adore such forces. These forces, this behavior of the universe, he called God.

Now comes Dewey and, as a fellow-unbeliever with Otto, he shows up the weakness of the position of MacIntosh as well as of Wieman. In the first place, he says, Kant's categorical imperative does not prove the existence of a personal God. This is, of course, very evident. Kant didn't claim anything of the kind. He only "postulated" the existence of God from it. It seems reasonable to believe, he meant, that, moral idealism being such a great fact in human life, the universe itself might be moral, i.e., might point to a moral potentate. Kant was not so much interested in God. The "Categorical Imperative" was his God. His God was at best the God of the rationalist. Kant was not a devout man. He said e.g., that he never prayed; he couldn't pray because "he wouldn't pretend." Dewey also objects to MacIntosh's second argument, his reference to spiritual experience, on the ground that this experience would necessarily be conditioned by the facts that he was a Christian, a Westerner and a Protestant. The experience of other religious persons might lead to other results. True, but they all would agree on the fact of divine reality; and as to Jesus Christ being God's chief revelation, that also one could be sure of without serious challenge.

Mr. Wieman's God-idea and his method to find a solid base for its validity, fares no better at Mr. Dewey's hands than MacIntosh's. Wieman had started from the natural need of man for something to love, to adore. He loves persons, he loves ideals, he loves causes. Higher and higher mounts this love until it feels it needs some objective reality, at once the support and guarantee of all lower values. He finds this in the forces operative in the universe which help us to realize our highest ideals and to meet our noblest needs. These forces Wieman calls God. Dewey reminds him that there may be, and no doubt are, such forces but that it is an unwarranted leap to give these forces a theistic explanation. He thinks that in this case the pull of his Christian past and preconceptions accounts for Wieman's shift to a more conventional attitude.

Dewey says that for himself he does not need the personalizing of those helpful forces. He "finds within the normal processes of living and human relationships all the goods which the theist, no matter how liberal, is still striving to confine to special types of experience." He says in another connection that the good that religion is supposed to have done to the race has been greatly exaggerated.

We see, then, that the attempt of the Liberal as well as the Conservative to find compelling logical reason for their faith in God has been unsuccessful. One calls to mind the fact that Jesus, the man of greatest God-consciousness, never tried to demonstrate the existence of God; also that Paul when he sought to meet his pagan hearers on rational grounds, failed to convince them. God is found only by means of spiritual intercourse. The person with a religious heritage takes him for granted because he is part of his traditional world of feeling and thought. When he matures sufficiently he makes personal and individual connection with him. This is mediated to him through the person and teaching of Jesus. Jesus becomes to him the bringer and guarantor of his "salvation." The Word and the church feed his spiritual life. When the shock of doubt, the negations of rationalism and the blows of fate fall upon him, they find him fortified by personal religious experience. It is hard for a man of such antecedents to fall away entirely and permanently. The peace and plenty of "the fathers' house" will exert a powerful pressure. He may have to revise his theology, he may look around him for "reasons for the hope that is in him." But he will not concede that the scientist has the only approach to reality or that the supernatural is an antiquated conception.

„Nicht viel Weise nach dem Fleisch.“

(1. Kor. 1, 26.)

Paulus hatte eine große Gemeinde in Korinth, aber sie bestand nicht aus „prominenten“ Leuten. Nicht viel „Weise, Gewaltige, Edle“ befanden sich unter ihnen. Wir würden sagen, er predigte zu der arbeitenden Klasse; ohne Zweifel bestand ein gut Teil der Mitgliedschaft aus Sklaven. Man muß sich wundern, daß er als „Pastor“ einer solch einflußlosen Herde in einer reichen, stolzen Handelsstadt so gewiß war, auf der Höhe der Zeit zu stehen (siehe Vers 27).

Ähnlich so stand es mit den Christengemeinden an andern Stellen. Sie rekrutierten sich aus den untern Schichten der Bevölkerung. Diejenigen, die an weltlichen Gütern wenig hatten, nahmen das Evangelium mit Freuden auf. Erst später, als das Christentum schon Fuß gefaßt hatte, fingen auch Männer der Intelligenz an, sich mit ihm abzufinden. Man denke an Justin, einen der ersten Apologeten des Christenglaubens: Ein gewöhnlicher Mann des Volkes, der nicht Gelehrsamkeit, aber Seelenfrieden hatte, führte ihn der Gemeinde zu.

Auch in den Missionsbestrebungen späterer Zeit ist es so geblieben. Die Armen, Unterdrückten, Rassenlosen, Chamars waren

das hoffnungsvollste Feld missionarischer Tätigkeit. Die gebildete Klasse war schwerer zu gewinnen. Sie verlangt Philosophie, Argumentation, „Toleranz,“ und die Missionare müssen erst schwere Mühe anlegen, ehe sie hier einen Eindruck machen.

In der Geschichte unsrer eigenen Synode hat sich die Erfahrung des Paulus wiederholt. Unse Gründer hatten es mit der untern Schicht zu tun. Die einfachen Leute pietistischen Charakters sind das Gründergeschlecht unsers Kirchenkörpers gewesen. Die Acht- und vierziger, die „lateinischen“ Farmer, die Vereinsdeutschen waren selten zu gewinnen. Sie waren in der Politik nicht ohne merkwürdigen Einfluß; der Kirche blieben sie verschlossen. Noch heute stehen sie abseits. Unse Synode — andre natürlich gleichermaßen — hat nicht vermocht, die deutsch-amerikanische Intelligenz wesentlich zu beeinflussen.

Kürzlich hatte Schreiber dieses eine tiefergehende Unterredung mit einer älteren Dame, die aus diesen Kreisen stammt. Ihre Verwandten waren zum Teil Leute, die politisch nicht ohne Einfluß gewesen sind (einer war Vizegouverneur von Ohio). Sie selbst ist von Chicago, war nicht ohne kirchliche Verührung gewesen. Mit der St. Pauls-Gemeinde wohl bekannt. Die mehr oder weniger berühmten Pastoren derselben, Hartmann, John, Pister ließ sie alle Revue passieren. Sie charakterisierte sie nach Fähigkeit und Eigenart. Es wäre interessant, ihre Einschätzung hier wiederzugeben. Nicht unfreundlich, aber doch zu vertraulich, um öffentliches Eigentum zu werden.

Diese Dame schien mir „nicht fern vom Reich Gottes“ zu sein. Aber sie hatte so viel intellektuelle Schwierigkeiten. Die Gottheit Christi, war sie so zu verstehen, wie das Glaubensbekenntnis es auslegt: „Empfangen vom Heiligen Geist, geboren von der Jungfrau Maria“? Oder heißt es nur, daß nach Lehre und Leben Christus seinesgleichen nicht hat? Die Dreieinigkeit Gottes, ist sie nicht eine Lehre, daran sich der Verstand umsonst zernagt? Die Wunder Christi, was helfen sie uns, wenn sie doch heute nicht mehr geschehen? Was hilft es den Hungernden heute, daß Christus einmal 500 mit 5 Broten speiste? Und die Grundfrage: Gibt es einen Gott? wer kann sie zufriedenstellend beantworten? Dann führte sie das Beispiel ihrer Schwägerin an, die so selbstlos und hilfreich lebt, mit offener Hand und Tasche und fragte: Wann einer ein solch edles Leben führt, ist das nicht Religion auch ohne den Kirchenglauben?

Im lebendigen Glauben zu leben und zu sterben, sagte sie, wäre etwas Großes, wer es nur könnte!

Allen diesen Einwendungen versuchte ich natürlich zu begegnen nach bestem Verstand. Aber, fragte ich mich, tun wir genug nach

dieser Seite? Und wenn gewisse Kreise sich von uns fern halten, ist es vielleicht zum Teil unsre Schuld? Könnten wir nicht vielleicht mehr tun in religiöser und christlicher Apologetik? Auf der Kanzel von Zeit zu Zeit zu zeigen, daß der Christenglaube nicht ohne verständige Begründung ist, dürfte manchem helfen. Bei Zeichenreden statt Lobhudeleien die Herrlichkeit christlicher Lebensphilosophie und Unsterblichkeitshoffnung zu preisen, scheint uns sehr empfehlungswert zu sein.

Auch unsre jungen Leute, wenn sie erst aufwachen, stellen manch überraschende Fragen. Solche Gelegenheiten sollte man eifrig und mit Weisheit benutzen. Sie werden dann den Pastor als einen guten Berater um so mehr schätzen.

Und wenn an öffentlicher Stelle man mehr zeugen als beweisen soll, wenn man Zweifel besser mit festem Glaubenswort als mit Argumenten bekämpft, so bietet sich doch oft Gelegenheit, im persönlichen Verkehr dem Suchenden entgegenzukommen, einem zögernden Nikodemus gegenüber die frohe Bote anzuschlagen: „Wir reden, was wir wissen, und zeugen, was wir gesehen haben,“ oder wenn nicht ganz das, so doch einen „Grund anzugeben für die Hoffnung, die in uns ist.“ Solche Gelegenheiten sollte man weitgehend und zuversichtlich benützen. Es mag sein daß auch in Zukunft nicht viel Weise und Edle sich zu uns halten, aber dann liegt der Grund nicht an uns.

The Christian World

Re-Thinking Missions*

L. J. SHAFER

We will now take up a few of the points raised. In general, to paraphrase the statement drawn up by the fourteen missionaries mentioned above, one is profoundly stirred by its sincerity, its courage and its vision. In the report the Christian mission has been lifted to a very high level, and we are glad that the enterprise and its personnel have been sympathetically but relentlessly measured against the highest ideal.

Taking up some of the conclusions in detail, there is much in the suggested attitude toward other religions with which we can agree. It has been some time since the missionary in Japan has been attacking the other religions. He has considered it his business to set forth Christianity as he sees it positively and, where possible, as a fulfilment of the religions of the East. Surely whatever is true in these other religions is true for all. Christianity must look upon this truth as an ally and not an enemy. It must build on this as it built originally upon the great truths of Judaism. It is true also that the beliefs of these religions are expressions of the same religious longing that is in the heart of the Christian—the longing for an answer to the deepest queries of the human soul. It is true also, as the Commission says, that, as against materialism and a denial of all religious values in our modern civilization, these religions, to the extent that they exalt the spiritual, may be regarded as allies of Christianity in interpreting life as of spiritual value.

We do not agree with the Commission in its apparent view that Christianity and the other religions are after all only variant aspects of the same truth, that over here somewhere there is a great body of truth—an absolute religion—of which each religion has obtained a glimpse, the difference between Christianity and the other religions being that in Christianity this glimpse of truth is clearer and more distinct than in other religions. The Commission fails to point out the fundamental differences that set Christianity off as something distinct from these other religions with a quite different and sometimes contradictory view of the meaning of the universe. It is our opinion that only as this is clearly understood can there be any real drive in presenting Christianity to people of other faiths.

When it comes to co-operation, we agree that Christians should

*Through the kindness of Miss Georgene Bowen of Tokyo, we are permitted to present a criticism of "Re-thinking Missions," by D. L. J. Shafer, written after conference with fourteen of the leading missionaries of Japan, and delivered at Yokohama Union Church, January 22, 1933.

co-operate with men of other religions or of no religion in the furthering of proper moral and social reforms—this, of course, is already being widely done in Japan—but that Christianity should co-operate with Buddhism, for example, as a religious system is to be seriously questioned. Christianity has enough useless baggage as it is without in any way becoming entangled with all the superstitious paraphernalia of practical Buddhism. A large number of people in Japan, under the influence of world culture, have already left Buddhism far behind, and we can be of more service to this group if we keep clear of complications with the old religions.

As for sharing with other religions, I believe we should take every opportunity of fellowship with members of other religions. If there is good in their thinking or practice, we should make use of it. We should look upon believers in other religions as our brothers and not in any sense as opponents. But we must and *can not compromise our own beliefs*. We must rather sharpen up the distinct message of Christianity—lest the salt shall have lost its savor and be thrown out as useless. Our service to the Orient can come only through the invigorating influence of an entirely fresh view of religious values.

The Commission thinks the church in Japan is too preoccupied with doctrinal preaching. We feel the force of this criticism, but if we or the commissioners had fought our way up out of other great religious systems to an acceptance of Christianity we too would probably be very much interested in clearly defining just what this new faith meant to us. A clear, reasoned statement of religious faith is necessary. If it were not there would be no philosophy, and Professor Hocking, the chairman of this Commission, would have to join the ranks of the unemployed. It is more necessary here even than in the home countries. Any one who lives in the midst of the, to us, strange, exotic ideas that motivate action in Japan today, realizes how necessary it is to keep his thinking clear on questions of fundamental values. In fact, the Commission seems rather hard on preachers anyhow. Perhaps they heard too many dull sermons in America before they came. They seem to think that somehow Christianity will spread without much preaching, but I wonder where Communism, for example, would be today if it had not had some eloquent advocates. Can any one imagine that the religion of Jesus would ever have left Palestine if it had not had a Paul to proclaim it? Preaching without life is, of course, worthless. If the report means to say that the preaching of Christianity should follow spontaneously from a life which is experiencing the truth of what is said, that preaching must not be theoretical and detached, we can heartily agree, but we can not agree that we should be less persistent than we are in giving expression to the faith that is in us.

We agree with the Commission when it says, in effect, that education must not be made subservient to any narrow evangelistic aim. Education should not be subordinated to evangelism. This has too often resulted in neither good evangelism nor good education. If we are going to carry on education, we must carry it on as education on

the most ideal educational plane. However, this Commission nowhere gives any evidence of an understanding of Christian education, which as education is a distinct type of education. In their statement of the aims of education they give as the final aim "to seek to discover and release the inner springs of personality." But they do not seem to realize that if this is to be done in a country like Japan, there must be some demonstration of what is meant by personality education. The commission on Christian education that came to Japan in 1931-1932 clearly recognizes this point when it says: "The churches are in this field because they believe that education given in a Christian atmosphere rather than in the materialistic atmosphere of the public schools is one of the greatest contributions they can make to the future welfare of Japan." We believe that these Christian schools are necessary because they give a type of education which, as education, is quite different from the education of the state and non-Christian private schools in Japan. Take one simple teaching of Christianity as expressed by Paul, "Love thinketh no evil," and apply that principle to your whole teaching program. The school will not then be a super-policeman regimenting its students in military formation, mentally in the class room as well as physically on the parade ground, but it will have faith in the personality and goodness of the student; it will see virtues, not faults; instead of suppressing and regimenting him it will encourage him and *set him free*. Can anybody who knows Japan at all say that Japan does not need this kind of education? If there is to be a mission of good will from the West will it not wish to co-operate in making this sort of education possible.

That we are really making our education distinctively Christian I can not say. I agree that the condition of continuing co-operation on the part of the American Church should be that our education be brought in line with this ideal. But I can not agree that because Japan has a well-developed secular educational system we should abandon the young people of Japan entirely to that system, especially if we are interested in building up here a Christian view of life.

The most chimerical recommendation of the report is the final one to which the whole leads, and that is the recommendation for a single organization to administer all the missionary work. We on the field would find such a change very acceptable in almost every way, but we do not see how it can possibly be brought about at home. The proposal may act as a spur to further discussion of church union, but I do not have the faintest hope that this suggestion can be put into practice at the present time or in the immediate future. Our group that studied the report has suggested that, as an intermediate step, a unitary organization be set up where several missions are working for the same Japanese church or in the same institution.

Just a word in general: We now know that in order to get this report accepted by the whole commission, a paragraph was added to the introduction. It says: "To some of our members the enduring motive of Christian Missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and

the only way by which men can reach a satisfying experience of Him. To others, this motive could best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life." The first motive may include the other two, but it is quite obvious that the only reason for stating the first is because the second and third groups can not share that view.

The report is written *almost entirely* from the *third viewpoint*, thus *leaving out the unique character* of Christianity as the only way by which man can adequately know God. This quite clearly makes this report an attempt on the part of the religion of the modern man, as it is called in the book, or scientific religion, to take over a vital part of the activity of the Christian Church. The Commission regards the missionary movement as the finest expression of the religious spirit. It now seeks to take this movement and make it conform to the new view of Christianity. The Commission says: "We feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint; they seem prepared to correct, but seldom to inspire; they are better able to transmit the letter of doctrine than to understand and fulfil the religious life of the Orient." The missionary movement for good or ill has now been brought into the arena of the contending views in the home church of what Christianity means. As this report makes quite clear, heretofore the missionary movement has been inspired by the older view. Its supporters have been largely from this group. This report, therefore, presents a distinct challenge to those who hold this new viewpoint. It will be most interesting to see this newer interpretation of Christianity try its hand at making its contribution to these Oriental cultures. Will this newer view of Christianity be able to replace the older one in the organizations and personnel of the Mission? Will it be compelled to set up its own organization and its own personnel? Will the existing movement be gradually modified to a point where the two streams can be united in the one movement? It is difficult to say what the answers to these questions will be. It is likely, however, whatever the final issue may be, that gradually profound changes will be made in the movement as at present organized as a result of this report.

I can not refrain from pointing out that the view of Christianity presented in this report is rather definitely *an American view of religion*. The philosophy of pragmatism begun by James and carried on by Dewey as an interpretation of the scientific movement has profoundly influenced religion in America. In this view religion is a *human quest*, the answer to which is to be found very much as we find the answer to our questions about the physical universe. It leaves out the whole idea of the "given" in religion, of a body of religious truth revealed by God who is all truth. It looks upon the teaching of Christ as a way of life, his contribution to the universal human search that is still going on. Conceivably, in this view, contributions may be continually

made from other religions, and our attitude toward them should be one of co-operation in a common search for truth. The distinctiveness of Christianity comes most sharply from the view that something happens when a man come in contact with Christ that could not happen in any other way. That in him God *did* something for the world what was not *done* anywhere else or in any other way. In this view, as well, religion is the result of a quest. God could never have revealed Himself to men who were not actively seeking to discover Him. The failure to find anything vital in this view of Christianity is one of the reasons why in the chapter on Christianity and other religions the differences between Christianity and the other religions are not more clearly emphasized.

There is a very important movement in Christian interpretation away from the purely scientific approach to religion to an emphasis on the absolute character of truth, to a clear sense of the "given" in our religion. This movement has appealed to a large section of the Japanese Church. The thesis of this laymen's report will leave this influential Japanese group absolutely cold. It is interesting to imagine that as a result of the process of sharing advocated by this report American Christianity may through its contact with Oriental Christianity come again to a more fully rounded conception of the fundamental meaning of Christianity. While the view of the laymen's report is very appealing and offers thrilling possibilities, I myself feel a *distinct sense of its inadequacy* just at this point. The view expressed in this report is undoubtedly one aspect of Christianity, but to me it is wholly inadequate and unsatisfactory.—*Christian Leader (Universalist)*.

What Constitutes an "Anglo-Catholic Parish"?

BY JARED S. MOORE, PH.D.

Professor of Philosophy, Western Reserve University

In this centenary year, which means so much to all Catholics of our communion, the question that stands at the head of this paper presses itself upon us. We find in the Anglican world today thousands of churches which have entered into the heritage of the great Oxford leaders, and which glory in that heritage; and yet there is still much diversity of teaching and practice among them. This diversity may be, and probably is, a good thing; but it does present certain problems. It is altogether too common for a parish that prides itself on being "advanced" to hurl the charge of mere "High Churchism" against another parish whose services are not quite so elaborate, or which hesitates to accept certain doctrines or customs because it regards them as too distinctively Roman; or for one of more moderate character to accuse its neighbor of being "extreme", or of placing admiration of Rome above loyalty to Anglican traditions. It seems desirable, then, that we should put the question of our title quite seriously to ourselves, and try to formulate some fairly definite answer.

In endeavoring to answer this question, I shall not attempt to establish any formal definition of Catholicity, but merely to run over the

various customs and teachings that we find observed or proclaimed in those parishes which call themselves Catholic, and that are likely *not* to be found in those parishes that rejoice in their Protestant Episcopalianism; and to group these under three heads—Essentials, Commendable Practices, and Questionable Practices. And in making our classification, let us be entirely humble, and avoid any taint of dogmatism in stating our convictions on this matter, or of intolerance in criticising that which we regard as of "questionable" value. No *ex cathedra* authority lies behind what any individual may say in this connection.

I. ESSENTIALS

First, is it possible to set forth a list of teachings and practices without which no parish can fairly be called "Catholic"? In all modesty, I think it *is* possible, and venture to suggest:

1. The doctrine, and practical recognition, of the *Real Presence* of our Lord in the Blessed Sacrament. This is one of the two foci, as it were, of the entire Catholic idea, the other being—

2. The offering of the *Mass* (by whatever name) as the central service *on the Lord's Day*: whether preceded by choral matins or not is immaterial.

3. *Proper Vestments* are the natural accomplishments of the second item above, in view of the truth of the first. It makes no vital difference whether these are of linen or of any other special material; but for a priest to appear at the altar to celebrate Holy Communion in a surplice and stole is as inappropriate as for a guest to appear at the White House for dinner in a sack coat.

4. *Weekday Masses*—at least one weekday Mass, and *at an early hour* when men and women engaged in business and children in school can attend. A "celebration" at 10 o'clock on a weekday is absurd, and deprives a large number of persons of a great spiritual privilege. This, of course, applies also to such important holy days of obligation as Epiphany, Ash Wednesday, Ascension Day.

5. *Requiem Masses*—and prayers for the departed emphasized at funerals, rather than consolatory prayers for the bereaved. Naturally this does not mean the exclusion of the latter.

6. *Reservation for the Sick* is certainly a vital need, to meet the frequent emergencies when a Mass is impracticable or impossible.

7. *The Sacrament of Penance* is of course of the essence of Catholicity; and among the Seven Sacraments, that of *Unction of the Sick*, though less important than the others, should always be available for those who need or desire it.

Where these matters are observed, it would seem that we have all the necessary characteristics of a "Catholic parish"; but there are a number of other things which may be regarded as desirable, or at least highly commendable, even if not essential.

II. COMMENDABLE PRACTICES

1. *Daily Mass*, though doubtless quite impracticable in many cases, is nevertheless an idea to be aimed at in every Catholic parish.

2. Public *reservation* of the Blessed Sacrament *for worship* is now widely accepted, even in quarters where a few years ago it would not be. It is a natural, not to say inevitable, consequent of the doctrine of the Real Presence.

3. The Office of *Benediction of the Blessed Sacrament*, though of Roman origin, is now also widely accepted among Anglo-Catholics. It is hard to conceive of any more appropriate way of honoring our Lord in His Eucharistic Presence than by this type of service. But it is certainly *not essential* to Catholicity.

4. The use of *incense* on the traditional occasions naturally finds a place on this list.

5. Public *honor to our Lady*, the Mother of our Lord, and *Prayers to the Saints*, are also commonly recognized as proper Catholic practices, as *expressions* of the essential doctrines of the Catholic faith.

6. Various *traditional observances* on certain of the greater *Holy Days* may be mentioned as desiderata. These include, for example, the use of ashes on Ash Wednesday, the blessing of palms on Palm Sunday, Tenebrae in Holy Week, the Mass of the Pre-Sanctified on Good Friday, and the blessing of candles on Candlemas. It is hard to see why we should continue to use such *names* as Ash Wednesday, Palm Sunday, and Candlemas, unless we are to give them reality; and this is now almost universally recognized, even among Protestants, so far as Palm Sunday is concerned. The service of Tenebrae, in the humble judgment of the writer, could be improved in many ways, but nevertheless remains one of peculiar impressiveness. Similarly, the Mass of the Pre-Sanctified is doubtless open to criticism in some of its details as it is usually enacted, but in *idea* and general plan the service is precisely suited to the day.

7. Certain *additional festivals and commemorations*, some of ancient and some of more or less recent origin, or worthy of observance on general Catholic grounds, quite apart from the question of when, where, or why they were established. Among these might be included *All Soul's Day*, carefully distinguished from the Feast of All Saints; *Corpus Christi*, in honor of the Most Holy Sacrament, observed at a time that is free from the sorrowful associations of Holy Week; the Feast of the *Sacred Heart*, in thankful acknowledgment of the human love of our Lord; and, most recent, but at the same time in many ways most acceptable of all, the Feast of *Christ the King*—a festival in which all Christians, Protestant as well as Catholic, ought to be willing and glad to unite.—*Living Church*.

Buchmanism and Methodism

What should be the attitude of earnest Christians toward the new movement for the cultivation of the higher life popularly known as "Buchmanism," the "Oxford Group Movement," and the "First-Century Christian Fellowship?" Just because Buchmanism—which, by the way, originated not in England's great seat of learning, as some might be led to suppose, but right here in America—has spread so rapidly

throughout the world, and is everywhere exercising such a profound influence not only upon "sinners" but also upon professing Christians, there is great need for careful discrimination and balanced judgment in seeking any sound appraisal of the movement.

There is much of value in it. It is also loaded with dangers. We Methodists particularly should be interested in studying this new type of revival, since it has been compared again and again with the great awakening of the eighteenth century under John Wesley's leadership. Buchmanism in its strong emphasis upon experimental religion, its meetings for testimony, its insistence upon confession and forgiveness of sins, and the possibility of assurance within the soul that we are accepted of God, is strikingly similar to early Methodism. But the stalwart intellectual background of the earlier Oxford movement is missing in this twentieth-century development. Its thinking is rather superficial. There is wanting also that earnest effort to get under the everyday burdens of human beings and to "see them through" which characterized Wesley's contacts with the poor, the ignorant, and the sinful men and women of the industrial revolution in England. Wesley traveled much from place to place, but he always stayed long enough to organize, and return again and again to help build up his groups into a steadfast faith that they might render the highest service to the kingdom. He also had the "social vision" and expressed his convictions upon the economic and industrial evils of his day in unmistakable terms. Moreover, he inaugurated and supervised practical undertakings to relieve poverty, minister to the sick, and educate the ignorant.

Coming more directly to some of the distinguishing features of the Oxford Groups, a close observer must be inclined to feel that the whole thing is a little "too easy." There is not enough cross in the movement to give it an emphatic note of reality. Buchmanism seems to specialize in a ministry to two privileged classes, the intelligentsia and the rich. And it centers its attention so much upon the individual and his personal sins as to overlook the colossal iniquities of the acquisitive society. As to confession, the Bible certainly enjoins it, particularly confession to God Himself, but there are some sins that ought not to be confessed to one's fellow men. The unusual emphasis in the Oxford Groups upon the confession of sexual transgressions seems to encourage a certain morbidity and to cater to an illegitimate curiosity. The Holy Club of the Wesleys is cited as good precedent for this "house party" procedure, but we must not forget that even the Holy Club was not entirely free from erroneous teachings and practices. It is alleged, for example, that excessive fasting caused the death of one of its members.

One of the gravest dangers in Buchmanism is its doctrine of "guidance." The idea as set forth and put into practice by the groups is most alluring, but let us remember that as godly a man as John Wesley feared a false mysticism and a shallow subjectivism at this point. Read again those penetrating questions in his discussion of "A Call to Preach." He wants to know about "gifts," "understanding," "right judgment," and about the fruits of the preaching of those who profess

to be "guided" into the work of the ministry. Henry Drummond likewise used a series of practical checks on guidance. "To Find Out God's Will," he set down eight rules for himself. They included not only "Pray" and "Think" but "Talk to wise people" and "Beware of the bias of your own will." Certainly we believe God can and does guide us, but we need to be very sure in every situation that it is He who is doing the guiding, and not ourselves.

Notwithstanding its shortcomings, there are possibilities of great good in the new movement. It once more calls the attention of a distracted world to the reality of spiritual things; it emphasizes the value of prayer; it stresses the importance of Christian fellowship; it stimulates faith in God; it proclaims the forgiveness of sins. As to the future of Buchmanism, much depends upon the attitude of its leaders. It may develop into a fanatical "higher life" sect and take its place with the multitude of "isms" which through the ages have marked the distortions of true Christianity. We hope, however, that those who are guiding the destinies of the "Fellowship," forsaking all self-centered dogmatism, will with great humility make room in the movement for a larger emphasis upon Bible study and sound, scholarly interpretations of Scriptural truths, as well as for the wider application of the gospel to all ranges of human life. We trust also that these leaders will be willing to "talk to wise people" about certain dangerous tendencies in their evangelistic efforts. Certainly we need a revival of religion powerful enough to redeem individuals and shake our corrupt society to its very foundations.—*Zion's Herald*.

The Menace of Hitlerism

BY EVERETT R. CLINCHY

Director, National Conference of Jews and Christians

What effect has the Hitler dictatorship in Germany on the religious world? Everett Clinchy, whose work in promoting mutual understanding among Catholics, Protestants, and Jews is widely and favorably known, points out in this article some thought-provoking features of the Nazi leader's political doctrines.

Hitler Wins Vote, Sweeps Election, Rules Reichstag, ran headlines throughout the country a week or two ago. Over 17 million Nazi votes have swelled the rising tide of nationalism in that land. For it is a rising tide! In 1919 Hitler had six associates in a Bavarian coffee house. By 1930 hundreds were spellbound by his militant chauvinism. Last spring he commanded 11.5 million ballots; on July 31, 1932, 13.7 millions went nationalistic. Now 17.2 millions are enlisted, and the tide is washing higher. This means mounting power for arrogant race feeling; second, jingoistic nation-hood; and third, un-Christlike religious separatism.

The situation takes my thoughts back to last July when I sat at a table in the Kaiserhof Hotel with Hanfstaengel in Berlin. Hanfstaengel is a Harvard man. He is now personal advisor to Adolf Hitler. One night eight years ago Ernest Frantz Sedgwick Hanfstaengel was in a

Munich beer garden. An American companion pointed to a person across the room, saying: "See that man over there with a black moustache? He is the man of the future in Germany. If you want to go a long way forward, hitch your wagon to him."

The "man with a future" was Adolf Hitler. Hanfstaengel, who had rowed on the Harvard varsity crew, became a sort of public relations counsel in the Nazi party. Hanfstaengel, who had written music for the Hasty Pudding shows in Harvard, now composes marches for Hitler's brass bands. Through Theodore Roosevelt's sons, Hanfstaengel became an acquaintance and devoted admirer of the Rough Rider, and the German youth who studied that American's ways with the "big stick" now finds the qualities of Theodore Roosevelt in Hitler.

That day in July, Hanfstaengel stretched his six foot four frame full length, shook his black hair slowly, and said, "There is no doubt! Hitler *will* come to power. Germany *will* assert itself. Our ideas *will* become effective." I should like to sketch what this involves from a Christian point of view. It is a consideration appropriate in this Lenten season, because Hitlerism *per se* blasts to bits the second supreme command reiterated by Jesus: "Thou shalt love thy neighbor as thyself."

We went into Germany through Sweden and Poland. Parenthetically it is noteworthy that travel via the Swedish-American Line brings about Scandinavian contacts which aid materially in understanding by contrast the German psychology. Moreover, the train and ferry trip along the Swedish coast and through the heart of Denmark provided gratis by the Swedish company, is glorious as an end in itself. Poland, on the other hand, supplies a psychological study of an "out-group." If anyone questions the threat to armament reduction moves which Nazi jingoism raises, let him inform himself what went on in Polish minds and hearts, the fourth of March when night-before-election bonfires burned along the Polish corridor and panicky reports of Hitler's last speech in East Prussia went from mouth to mouth. Nothing could strengthen the arm of militarism in Poland (and that involves France too) more effectively than Hitlerism is doing just now. "Love thy neighbor" is meaningless.

This is written with no ill-will for Germany. One can appreciate the bitter post-war experiences through which these grand people have passed. Defeat, deflation, depression, dejection, and now comes a glorious, heroic will-to-live asserting itself. Psychologically and emotionally the German people are due for a surge of courageous nationalism. Our criticism is that Hitler is accentuating this normal group-drive beyond the Golden Mean of patriotism. His nationalism is nationalistic.

Even if we forgive this superassertiveness in the patriotic behavior of the Germans, a greater difficulty remains in facing the racial chauvinism of anti-Semitism. That is, every thoughtful person realizes that the Germans have cause to be completely disillusioned about the sincerity of the Allies to disarm as we intended when Versailles forced police limitation of arms on her. The war expenditures of the world, for example, have been the reverse of reduction. They have risen

every year since the war. Germany has watched the curve of rising costs of armaments in other nations mount from 3.4 billions in 1925, year by year to 3.5 billions, 3.8 billions, 3.9 billions, and to 4.1 billions of dollars in 1930. Naturally German children want to have gas, guns, and bayonets if they see neighbors playing with such toys. Of course it is not too late. The nations of the world can cut the nerve of jingoistic militarism in Germany by immediate bold reductions in their own armaments. The German racial megalomania, however, is not so easy to understand.

To be sure, every human being lives rather close to the borderland of racial arrogance. Certainly it intrudes itself into human relationships in the United States from time to time, and Elmer Davis says that cultural bigotry is not yet perished from our own land.

"If Roosevelt fails," he writes in the March *Harper's*, the nation in 1936 "may want a Messiah and may be ready to take a false prophet if he only makes enough noise. A demagogue of 1936 might be reactionary as well as radical, a Hitler as well as a Bryan. The passions played on by the Ku Klux Klan are not dead yet, and a fanatical religious nationalism . . . might thrive in this country even better than it has thriven in Germany."

Hitler employed his "pure" Germanism, first, as political *finesse*. Fourteen years ago he planned his campaign to capture the loyalty of twenty million distressed voters, and he concluded to intensify their devotion to a German cause by uniting a party on intense hatred of somebody or other. He picked on the Jews. Moreover, he wanted a scapegoat for all the German troubles. "Get rid of the Jews," he whispered in effect to the peasants, "and you won't have so much business competition. Happy days will come again." And the numbers of naïve folk who believed such nonsense grew steadily. Slogans like "Perish the Jews" took their fancy. Like children playing a game they printed make-believe railroad tickets derisively reading "Free ride for a Jew! One way ticket to Jerusalem," and gave them out on the streets. Not all Germans appreciated the wit of anti-Semitism. Dr. Adolph Deissmann, assistant president of Berlin University, scored this racial chauvinism as "the chief article in any case against Hitlerism."

One subtle aspect of this temporary anti-Semitic mood is the psychological harm it is doing to the German nation. Over half a million Germans who are Jews are being made abnormally self-conscious. Agitation is heightening the sense of Jewishness in Jews at the same time that it inflames anti-Semitism among non-Jews, and *extreme* Jewishness is pathological. So, too, the fanatical, twisted "Christian" (so-called) is mentally sick in his persecution of the Jews. This situation is not good for the Jews, and it certainly is bad for Germany. It was all very true for Nazi spokesmen to talk to us about corruption in Berlin politics led by a Jew named Sklarak, and for them to repeat the lack of ethics in certain immigrant Jews, and the unconscionable grasping of some Jewish *entrepreneurs*.

"But my goodness!" we retorted, "Would you dump all Swedes

into the sea because of Kreuger and give all Catholics one-way tickets to Rome because of Jimmy Walker?" . . .

Well, to make a long answer short, we went over a modest list of church-member-types from which, they agreed, it would be inelegant to generalize about Christianity. (That was before the revelations of National City Bank financing.) The Nazi leaders reveal an ignorance of the principles of social behavior. By their exclusions and persecutions they are insulating Jews and Christians from each other, prohibiting the community-building processes essential to an integrated nation. I, for one, do not want to see "assimilated Jews"; and "isolated" Jews would be equally undesirable. The Golden Mean of a thriving minority continuously adjusting itself to non-Jews, and being adjusted to by other German groups, is the happiest development possible for the German commonweal.

It is through spiritual comradeship that religious values radiate. We spent our last day in Germany with Herr Max Warburg, Germany's outstanding banking genius. This splendid Warburg family has been in Germany for 500 years—German culture to the core, and of the highest degree. It set our minds to thinking of other Jewish families in Germany: composers like Mendelssohn-Bartholdy and Meyerbeer who through Germany have enriched the whole world's music; Germans like Heine, Freud, Einstein. The simple mention of such names makes social ostracism of Jews ridiculous.

Saving ourselves from thanking God that we are not as Nazis are, we see Hitler's fanatical, extravagant hatreds only to pity him, and we seek our closets to confess our own sins.—*Living Church*.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Difficulties in Religious Thinking, by *Frank Glenn Lankard*.
The Abingdon Press, 1933. 271 pages, \$1.00.

That our age is one of great confusion is felt by nearly everybody. This confusion applies to the religious sphere also. There was a time—in this country at least—when the church spoke with a voice of authority. No one claimed perfection for her, but she was a divine institution and in the realm of the personal life she reigned supreme. Today this faith is sadly shaken in many. Her imperfections are more obvious than her divine qualities. The laboring people have lost faith in her, seeing in her a tool of the classes and the status quo. The Bible itself has suffered from the attacks of science. The miraculous element in it seems an anachronism in a world conceived as subject to natural law everywhere and at all times. Jesus himself is not immune to critical treatment. He is admitted to be a noble character but, at the same time, he has the limitations of race and age. His gospel seems to give little light on the problems of an intricate social and economic system.

The writer takes up the task of pointing the way out of these difficulties. On the basis of questionnaires and answers thereto he has tried to find out the mentality of the younger people especially. Their difficulties are only in part caused by intellectual considerations, they are mainly of the practical sort. How does the gospel the church preaches carry over into the personal life of the people? What does the church contribute to the solution of the social problems? Can the church give any light, can it speak effectively on the great religious convictions of men, such as the existence of God, the person of Jesus, immortality?

It is gratifying to note that great scientists are coming to reject materialism as a tenable world view and that philosophers, with Kant, are inclined to believe that moral principles are an integral part of the universe; that we are living in a cosmos and not in a chaos. It will always be impossible to prove by logical demonstration that there is a God, just as it is impossible to prove the opposite. Faith in God can only be won by a religious fellowship with him. Is God a person? is a question much mooted again in these days. One who believes that human personality is the highest stage of biological development will find it natural to believe in "personality-producing forces," in a God of intelligence and love. Jesus calls him a "father". Certainly the God who laid a cross on his Son cannot be a sentimental father. There is much in the world which we can't harmonize with the idea of a loving God but, still, as Jesus died on a cross with triumphant faith

in the very father who let him die, so his followers have found it possible to call him "father" in the anguish of their soul.

In the chapter on "prayer" the writer gives good advice on the right kind of prayer attitude. One is not to pray so much for the granting of outward gifts or the removal of trouble itself, but for poise, confidence and control. In praying for others he seems to think that the help does not come in a mysterious divine influence on them but from their knowing they are being prayed for. In and by our prayers we must learn to adjust ourselves to God's will, to cooperate with him in the upbuilding of personal and social righteousness.

The author has a very full chapter on Jesus. What do we mean when we call him divine? He doesn't base his divinity on his prenatal relation to God; on his being "conceived of the Spirit, born of the virgin Mary"; but on his personal development. He lived so with God in prayer, faith and fellowship that "in him the consciousness of God shone most brightly and the fires of divine love burned most warmly." If we understand the writer correctly, then Jesus wasn't God but *became* God. If this is the thought of the author we could not, of course, agree with him. In Jesus, he says, we see our own possibility of becoming divine.

The Bible, what does a modern man think of it? is the subject of another chapter. His answer that the Bible is the product of a divine self-revelation showing a gradual progress, morally and spiritually, from cruder ideas to the most sublime, is in general so much the view under which we grew up and were trained, that it is not necessary here to enlarge upon it. A very interesting chapter is devoted to the all-absorbing question of Immortality. Then follows one on the Understanding of Pain, on the Meaning of Life, Facing of the Future, etc.

The book is a popular but well-supported discussion of many of the important religious problems of the time. The style is clear and non-technical. The reader will not find an uninteresting page in the whole book. We commend it warmly and hope it will get into the hands of many who are seeking more light.

At the Cross. Three groups of Lenten Sermons and Addresses by *James W. Schillinger*, *Roy D. Linhart* and *Harold L. Yochum*. The Lutheran Book Concern, Columbus, Ohio, 1933. 163 pages, 90 cents.

For the Lenten Season this little book offers us meditations on the sufferings and death of the Savior. The first group of addresses pictures the love of Christ as the source of his self-sacrifice. The second holds before us the value of the cross for our lives by the light of the best known "Songs of the Cross." The third tries to show the royal dignity of the dying Lord, "Behold your King!"

In reverent, loving tones the three writers sing the praises of the Lamb of God that bore the sins of the world. They make no attempt to modernize the old truth. The Christ of the Bible, of the creeds, of the Lutheran Church is presented. The authors feel and express their gratitude that, unlike others, the Lutheran Church has never wavered from Paul's policy to know nothing but Christ and him crucified.

The Shadow of the Cross. Lenten Addresses based on Old Testament Types by *L. H. Burry*. The Lutheran Book Concern, Columbus, Ohio, 1933. 64 pages, 75 cents.

Another little volume of Lenten thought. To avoid walking in the beaten track the meditations are based on Old Testament types, such as Abraham offering up Isaac; Moses' uplifted serpent; Joseph being sold into Egypt; Aaron entering the Holy of Holies; even Samson delivered to the Philistines. Sometimes the analogies are a little far-fetched; but if we are to find nothing but Christ in the Scriptures and his atoning death, we find traces of him where the eyes of others are holden.

Interpretation of St. Matthew's Gospel, by *Dr. R. C. H. Lenski*. Lutheran Book Concern, 1932. 1161 pages, \$4.50.

There is no church in America that still holds so tenaciously to the principle inherited from the Reformers, "The Word, the whole Word, and nothing but the Word," as do the Lutherans. It is true that the different branches of Lutherans are still keeping aloof from each other, but at least it can be said that there has been a tendency towards consolidation, so that now we have only three main bodies, the Lutherans of the General Conference (Missourians), the United Lutheran Church and the American Lutherans (combination of Ohio, Iowa and other Synods, effected in 1932). All these churches, with little difference in emphasis, stress the belief in the verbal inspiration of the Scriptures. They are staunch defenders of the creeds as contained and interpreted in the confessional standards. They hold to the preaching of the gospel of individual salvation. Only in the United Lutheran Church do we find a greater receptivity for the recognition of the social gospel.

What concerns us here is the unique interest of the Lutheran Church in the Bible word. In what other church could e. g. a book like the one under discussion have been produced, a commentary on the gospel according to Matthew, numbering 1161 pages?! Or another one, by the same author, on John's gospel, of equal length? Or the volumes on the old pericopes, and on the Eisenach pericopes, also by the same author? When we discussed these former books, a number of years ago, we expressed our admiration and even awe, at the sight of a man who in the course of a few years, in addition to his regular work, puts out volume after volume of exegetical analysis running into many thousands of pages. His commentaries are thorough, from the original text and they give the opinions of other exegetes due consideration.

It must be admitted that modern viewpoints are never adopted. The "wrath of God" is a very real wrath to him, including terrible consequences in this life and an everlasting hell for the wicked. The temptation of Jesus is not a mental battle going on within him between opposing views of the course that he might choose to take. The transfer of Jesus to the temple is a physical one. The devil was permitted to take Jesus where he desired to take him for the purpose of

the temptation. And "when on the high mountain, the prince of this world, by his occult power, flashed out all in an instant a view of the mighty realm he ruled".

It is well to know these limitations—so we should call them—when we set out to study this book.

But they should not keep us from enjoying the great merits of this commentary. We do not believe that very many pastors would read the whole book through, although this conjecture may hurt the fond hopes of the author. When, however, the busy pastor seeks meat for the nourishment of his Sunday audience, where could he find it better than in studying the professor's exegesis of his text? Or if he wants to get new light, let us say on the Sermon on the Mount, or on conversion, or the Sacraments, or the faith once delivered to the Saints, or the atonement, or the resurrection, would he not do well to hear from the lips of this teacher, what the church, in its conservative past, has said on these matters? He may not always agree with the writer, but a man of such erudition, piety, experience would certainly be an authority duly to be considered. We wish the indefatigable expounder of the sacred text God's blessing and many readers.

Kaiser and Chancellor. The Opening Years of the Reign of Kaiser Wilhelm II by *Karl Friedrich Nowak*, translated by E. W. Dickes, New York, The Macmillan Co. 1930, 290 pages.

This is no book on theology or religion but one of great historic interest. It throws light on the breach between the young Kaiser and his great Chancellor. It may be said to be the Kaiser's side on this unfortunate development. The author had frequent interviews with William II, and documents and other material were put at his disposal which without the Kaiser's cooperation he would have had no access to. Still, the writer does not seem to be biased. His analysis of the Kaiser's temperament and personality does not fail to point out weaknesses.

The general impression concerning the dismissal of the Chancellor at the time, was decidedly unfavorable to the Emperor. The public was inclined to see in it the outgrowth of autocratic tendencies in William II. Much later, when the great War found Germany alone in a world of enemies, many felt again that if Bismarck's policies had been observed Germany would not have been compelled to fight on the east front as well as on the west.

The reader of this book, however, will probably revise his opinion as to who had the greater fault in bringing about the break. The Emperor had taken very careful notes of what was said and done during those critical days. Of course, in these notes he gives his side, but it seems to this reviewer that a cooperation between the two for any length of time was impossible. The Chancellor, owing to his long exercise of power, his achievements and his imperious temperament, was unable to subordinate himself to the Emperor. Wilhelm II tried very hard to bring about harmonious relations. Bismarck's unwillingness to give in even a little bit made all efforts futile.

The Chancellor's character suffers from the disclosures here made for the first time. According to Novak, Bismarck was absolutely unscrupulous in his methods. When Germany's safety (or his own power—which was to Bismarck the same) required it any means were adopted that seemed to serve. He brought his own ministers under his complete control by giving them money, or paying their debts'(!). He lied like a genuine diplomat. When crossed he lost all self-mastery, bursting out in maniacal fury. Besides, the Emperor claims that he had always taken Bismarck's side before his father and mother, thereby incurring "his own mother's inextinguishable hatred". (By the way, the description of the Emperor's youth under his mother's cruel regime presents many tragic features.)

The chief reason of the final disruption between Emperor and Chancellor, was the former's desire to give the workers a greater share of economic justice. Bismarck was wholly averse to this. He saw in the troubles of the working world the sinister influence of the Social Democrats, whom he hated with unmeasured intensity. He wanted to use "blood and iron" against them. The Kaiser had caught the spirit of the times in this and wanted to show that he had a fatherly heart for the downtrodden as well as for the industrialists. So, then, finally the inevitable had to come.

As said before, to read this book means to be convinced that the young Emperor had the best of the argument. But, naturally, today we are not interested so much in the question of who was to blame in 1889 and 1890. We are facing the fact that the Empire that Bismarck handed over to the Emperor was one of power and glory and that the former Emperor is now an exile at Doorn and the Empire only a memory.

The Emperor has, at various occasions, tried to shift the blame on to his ministers. But how did it come that he never had any one big enough and wise enough to steer a safe political course? Did the Emperor's desire to be his own chancellor prevent his ministers from developing to their best? Just as had been the case in Bismarck's time? And when the War broke out how was it possible for the Allies to point to the Emperor as the criminal of the ages and have the world believe it?

The Germans in general had been proud of their Emperor, his versatility, his magnetism, his success; and it was said that the English sometimes wished to exchange their Edward for him. But Edward, the libertine, was largely successful in helping to "encircle" Germany, and William, the good family-man, the brilliant, and religious, came to see fate break his dynasty, his empire, himself. One reason that contributed to this fateful development was the Emperor's absolutism. He was modern in some respects, but medieval in others. He had an impossible idea of his exalted rank. He considered himself as a viceroy of God for his people. This comes out in the book (especially in the chapter, "The Young Master") very clearly. Democratic views and manners seem more important in rulers than good morals mixed with Byzantine absolutism.

Taking it all in all, fate seems to have been unusually ruthless to the Emperor and his country. He and his land had their share of guilt, but so had others. But why the world's hatred and revenge had to be visited on him and his country most of all, seems a hard problem to solve; hard, too, to comprehend that he not only survived it but that he, quite recently, was given to observe his seventy-fourth birthday, in the best of health!

A History of Christian Thought, by *Arthur Cushman McGiffert*. Vol. II. The West—From Tertullian to Erasmus. Charles Scribner's Sons, New York, 1933. 420 pages, \$3.00.

This is the second volume of the work planned by the former professor of Union Theological Seminary on the history of Christian thought. The first one dealt largely with the East and its early Christian thinkers. The present volume gives a more or less extensive account of the development in the West. As the title indicates, this is not a church history in general but rather what in German we call a "Geschichte der Theologie". This history of theology is presented in a discussion of the thought of the leading thinkers of the church. Since only the most important theologians are treated it is possible to give a rather full account of many of them. The first part of the book deals with Tertullian, Cyprian, Augustine, Pelagius and Gregory the Great.

The second part covers the Christian thought of what we call the Middle Ages. This seems to attribute to that era the character of a transition only, from the classical time of the early centuries to the great time of the Protestant Reformation. McGiffert thinks that this judgment is altogether mistaken and unjust. The thinkers of this period compare well, he claims, with the thought system of Protestantism. Their common and uniform effort was to find a synthesis between the Christian faith and philosophy. The non plus ultra of Greek philosophy they found in Aristotle. So the task before them appeared to be to find an agreement between the Bible or the faith of the church and the great thinker of Greek antiquity. They all wrestled with this great problem and there are many names of resplendent fame in the history of that period that posterity has done well to remember.

The greatest of these doctors of the church is *Thomas Aquinas*. With Aristotle he believed that all our knowledge comes from sense experience. But there is other knowledge which we can only get by revelation, such as that of the nature of God, the Trinity, the miraculous element in the Bible and in the life of Christ. Such revelation was given to the prophets and apostles in the first place and found its embodiment in the faith of the Christian church. The members of the church accept it on the authority of the church, which is the keeper and the guarantor of its reliability.

Mr. McGiffert has the greatest admiration for Thomas Aquinas and discusses the "Summae", the compendia of his theological thinking, with great fulness. Since the theology of this great teacher has by Leo XIII been made the official standard of the faith of the Catholic church, such abundance of treatment seems well justified. But not

only the dogmaticians of the church are considered. A chapter is given to Eckhart and the Mystics. These people, while tacitly accepting the authoritative faith of the church, gave their attention to the cultivation of real piety by prayer and contemplation. They often were united in groups like "the Brethren of the Common Life", but their strength lay in the development of the spiritual life of the individual.

The book closes with a chapter on *Erasmus* and the Humanists. McGiffert disagrees with most Protestants in his estimation of the character of the great Humanist. He defends him against the charge of cowardice and time-serving. He says, if he had thought it a matter of conscience to line up with Luther he could have done so without danger to himself since he lived most of the time in the city of Basle, which was a centre of Protestant influence. But he was not interested in dogma; he was interested in the culture of the intellectual life and of morality. McGiffert goes as far as to say that if it had not been for Luther and his fellow-reformers the break might never have come. The ethical type of Catholicism, such as represented by Erasmus, might have become victorious in the Catholic church. However, Luther put the dogma in the centre, did it in such a strong and violent way that, by way of reaction, the Catholic church found itself compelled to do the same and took, in the Council of Trent, just as hard and fast a dogmatic stand as Luther and the other Reformers had done in their creeds.

So McGiffert blames Luther for the break of the sixteenth century, siding in that respect with the Anglo-Catholics of the present time. We reply that Luther indeed put the Bible truth of the justification by faith in the centre and refused to budge from that even as much as one inch. It was to him—and the other Reformers—the *articulus stantis et cadentis ecclesiae*, the article with which the church stands or falls. Is it to McGiffert no longer such an article? Is it only a dogma or is it a fact? To Luther it was a fact and he stood by it heroically. The Church cast him out; was it his fault that the break came?

To speculate what might have come if Luther had not been so "dogmatic", is altogether idle. But we believe that the development would not have been ethical, along the lines of Erasmus. The papacy had long held the supreme power in the church. It had resisted reform for centuries and punished the Reformers. It never conceded the emancipation of the individual from the authority of the church, or that salvation could be had outside the organized church. If Luther had not insisted on the freedom of conscience in matters of religious experience, somebody else would have done so. The break had to come sooner or later. We honor Luther for being the one who risked it. We make no apology for Worms. We know the millennium didn't come with the Reformation. But we know the modern era was made possible by it, and the Liberals of Protestantism ought to be the last ones to criticize Luther for his stand.

So we disagree with McGiffert most decidedly on this point, but we commend his book to all those who want to get better acquainted

with the great doctors of the church of the middle ages. All that was done in those times was in the field of theology and of the arts, and both was done for the glory of the church. The church was the mother of all. Not to believe in the church or its teachings was doubting the very fundamentals of existence. It was a foregone conclusion that the church was always right. Still these doctors did their best to show that such faith was reasonable; and are our efforts today any more pretentious?!

His Life and Ours. The Significance for Us of the Life of Jesus by *Leslie D. Weatherhead*. The Abingdon Press, New York, 1933. 361 pages, \$2.00.

The author, minister of a large Wesleyan church at Leeds, England, wants to give, in this book, not only another life of Christ. It is his hope that he may so picture Christ to his readers that the discouraged may be inspired with a new confidence in Him who is the Life and the Way and the Truth.

In the first chapter, on the incarnation, he says that looking at it from the manward angle, Jesus must be called a religious genius, who *achieved* divinity. The "nisus towards divinity", so he puts it, "has culminated in the one man, Jesus". The dream of the centuries that men should be like the gods found in him fulfilment. Looking at it from the Godward side, he sees in Jesus, the entering of the second person of the Godhead into human flesh. Jesus' moral achievement of complete faith in God and obedience to him made it possible for him to appropriate the divinity that was his gift from the beginning. The author believes in the Trinity. He can't understand it but he can't conceive of any other way that would do justice to the facts of the Christian faith. In the baptism of Christ he sees no confession of sin but an act of self-dedication. Reviewer would here say that Christ bearing the sins of the world and receiving baptism, assures us of the forgiveness of the sin of the world in and through him. Christ's message according to the writer, is the good news of the father's love and of the brotherhood of man. In place of this, we should rather say, his gospel is that life and salvation comes to us through his life and death. On the miracles of Christ the author seeks to guard his statements with extreme care. He sees in them no violation of nature's laws. At the same time he believes that some of the reports were colored by the idealizing tendency of later periods. Christ doubtless, by his faith and personality, achieved miracles out of all proportion to what is possible to the ordinary believer. But he did not perform miracles as evidence of his mission (?).

The author has considerable faith in mental healing; still, in sickness he would call a physician. He sees no future for spiritual healing apart from scientific methods.

Christ's death was not only the death of a man who died for his convictions, or the inspiring end of a faithful life. It had cosmic significance. The author can't fully explain what it did, how it atoned for our sin. But he believes that God in it suffered and endured with

us and for us. His resurrection is well attested although it is hard to harmonize conflicting features. The main thing is that he lives and is available for us. His ascension tells the same story: he is at the right hand of God, his divine power is working for us. His coming again in person and visible manifestation receives no special attention.

The author is perfectly honest. He tells us what he believes and what he doesn't. Even if it seems to involve him in difficulties and contradictions, he tries to be fair all around. When he can't explain the mysteries of the faith he tells us right out. His position is that of the mediator, the middle-of-the-road man: a good book to warm the heart and to guide the perplexed. On the social gospel he hasn't anything special to say, as far as we see. Perhaps it wasn't in his subject; at any rate, he had provided a rich fare already.

Religion and the Good Life, by William Clayton Bower, Professor of Religious Education in the University of Chicago. The Abingdon Press, 1933. 231 pages, \$2.00.

In the almost total collapse of our economic structure, on a world scale, we feel that we have made fundamental mistakes in the direction and conduct of our life. It is borne in upon us that man cannot live by things and practical efficiency only. We need a new affirmation of personal ideals, social attitudes and spiritual ends of living. In this connection it is heartening, says the author, to see the growing emphasis laid on character education. This is so far a secular movement, having nothing to do with religion. In a country where state and church are separated, it has been impossible in the past to carry religious education into the secular schools. But is it conceivable that religion might be given a place here if the dogmatic and traditional elements of religion were eliminated and religion were only treated as an intrinsic motivation of conduct.

At any rate, that is the viewpoint the author takes in trying to show what religion could do in influencing character and conduct, or, as he calls it in the title, in making possible for us the "good life", that is the life abundant, the life where personality finds integration, where the purposes that are highest in life in general become dominant in the life of the individual. Since the "core of religion", according to the writer, is "the reference of every activity and concern to the total meaning and worth of life", it can easily be seen that religion so considered would play a natural and important function in building up character, i. e. the ethical quality of personality.

In passing, we call attention to the very abstract language used in describing this "core of religion", and will add that the style of the writer is highly technical throughout (with the exception perhaps of the chapter on prayer and similar subjects). This characteristic makes the book not altogether easy reading at times, although the ease with which thought and terminology are handled plainly shows the expert.

In a number of chapters, the author beautifully describes the important services religion renders in the integration of personality. It gives man the feeling of at-homeness in the universe; it delivers him

from fear, even fear of death; it gives internal peace and joy and enables him to look for survival after death. But all this is, in our opinion, vitiated by lack of certitude regarding the very reality of the divine existence. Whether our highest values are operative in the universe, says the writer, is a doubtful question. It is an assumption, and "definite proof of this assumption is beyond the present capacity of the human mind". There are personality-producing forces in the universe, he says with Shailer Mathews, and to that extent there must be personal elements in it. But no one can dogmatize on it and we must rely in and hope for more light from further experimentation.

We think it will be forever beyond the capacity of man to demonstrate the existence of God by logical and compelling proof; God's reality and approachableness must be found by spiritual communion, and furthermore, we cannot get along without the authority of Christ and the experience of the church. "Jesus", so the book says in conclusion, "still dominates the Western scene, evoking the admiration and the devotion of those who are drawn by the values and ideals that are lifted up in his person". In other words, he is the inspiring example and personality. The apostles say, he is the Savior from sin. Sin is never once mentioned in the book.

The Growth of the Gospels, by *Frederick C. Grant*. The Abingdon Press, New York, 1933. 226 pages, \$1.50.

The author of this book, since 1927 the dean of the Western Theological Seminary, Evanston, Ill., is of the opinion that studies in the origin, date and purpose of the Gospels should not only be the concern of the specialist but should also engage the attention of any clergyman who has kept his Greek in good shape and his mind intellectually vigorous and interested. He is glad that we have passed the stage whose slogan it was that it is "for the church to preach and for the Bible to prove". He occupies the modern standpoint of those who believe that the historical criticism of the New Testament has helped us to understand the gospel message better and, far from being destructive, has made it easier for us to understand more fully the human side of the story.

Of course, we don't think that many ministers, engaged in the practical work of the church, will find time or inclination to use his suggestions for testing the source theories, personally, in their own New Testaments; to see whether e. g. there is a Proto-Luke before the Luke we have in the third gospel; or to reconstruct, if possible, the Q (Quelle) passages in Matthew and Luke. The author does that for us in the book. The present writer does not feel competent to judge if Dr. Grant's conclusions are valid in every detail. But he accepts the general characterization of the three synoptic writers.

Dr. Grant says of Mark: "His ethical and religious outlook is almost entirely overcast by the thought of martyrdom; it lacks the ascetic element found in Matthew, and the full note of hope and assurance that went with the transcendent eschatology of Quelle, heightened as it no doubt was by the experience of persecution. It is an austere

gospel like the faces that look down from the old Roman frescoes of the apostles; not sad, but unsmiling; not grim, but yet not unaware of the desperate issues confronting the faithful in a hard and cruel world which counted their faith but a novel kind of folly; not cast down in defeat, yet firm in a conviction that even death itself may have to be endured and that on the further side of death Christ's final victory is assured".

Of Luke the author says: "Luke is not a new edition of Mark but an independent work, based upon earlier sources, with which has been incorporated the substance of the gospel of Mark, that in the process of its growth has passed through a number of stages". "In its final form it justifies the verdict of Renan, that it is the most beautiful book in the world. It is also the most interesting book, from a historical viewpoint and the most valuable of our four. It is Luke who brings us closest to the Jesus of history who is also the Lord of the church's faith."

Matthew the writer calls an ecclesiastical gospel, saying: "Christ is here the Lord of the church's cult, the head of the church, present at its services of worship, the heavenly possessor of all authority, as well as the final Judge of all mankind. The apocalyptic Messianism, found in this gospel, was an important stage in the development leading up to the very frontiers of the later Catholic doctrines of Christ and the Church".

The author of the gospel of John Dr. Grant calls a second century mystic and he has some things to say about him from which we strongly dissent. "He is in large measure responsible for bringing into the church a one-sided and self-centered mysticism, for setting up an academic and superficial criterion of orthodoxy, for legitimising a type of emotional piety diametrically opposed to that enjoined by our Lord—who had no patience with those who 'said but did not'. For it is perfectly evident that John, despite his glowing paragraphs about love, in the abstract, nevertheless hates 'the Jews' with all his heart." Such violent charges against John's gospel the author in part offsets by conceding on the other hand that the writer of this gospel had before him all the future Catholicism, the Great Church of East and West, of Orient and Occident, uniting Palestine and Greece and fusing Hebraism and Hellenism in one compact and indissoluble spiritual unity and that this mighty and manysided development was largely influenced by the one who put pen to paper to draw the picture of the glorified Christ of the Hellenists.

So it can be seen that the writer of the book is possessed of a wealth of information that enables him to guide our study of the gospels into useful channels. Even if we leave some of the materials for the study of the professional scholar, and even if in some respects we cannot follow the rather radical conclusions of Dr. Grant, enough is left that can be gratefully employed by the ordinary minister for the deeper and richer understanding of the characteristic features of the gospels and for a new appraisal of the particular viewpoint and contribution of each one of them.





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BARTHIANISM AND THE CHURCH IN AMERICA

BY MANFRED MANRODT, TH. M.

When Dr. Keller published his remarkable book on "Der Weg der dialektischen Theologie durch die kirchliche Welt"* he offered us something which only a man with the training and the position like Dr. Keller's could produce. The writing of this book required not only a thorough knowledge of the theologies of the countries discussed, but also that broad and sympathetic understanding which is only afforded the man who is in vital touch with all of these churches. Only thus can one pass a clear judgment on the influence of a movement upon the churches of the world. Although Dr. Keller himself protests that the American condition changes continually and renders impossible a permanently valid characterization, his work will in all probability remain the standard reference book on the critical evaluation of the various ecclesiastical positions and also on the peculiar attack of Barthianism in each particular field.

Dr. Keller possesses the rare gift of rendering a difficult problem in lucid and readable form, but the proposition itself is by no means simple. Barthianism is not really a movement; it is primarily a theology even though its tremendous spread has given it the appearance of a movement. A movement usually presents one or several definite propositions the acceptance of which results in some equally definite action. Thus the present Oxford Group Movement talks about "Quiet Time" and "Guidance," about "Confession" and

* Chr. Kaiser Verlag, Muenchen, 1931. English translation to be published by MacMillans this fall.

"Restitution," all of which are practised in concrete fashion by its adherents. A theology, on the other hand, is a scientific exposition and offers an understanding, an intellectual grasp of certain religious facts. It is a remarkable testimony to the penetrating power of Barthianism that it has also been called a movement, and of its remarkable depth and richness that it is able, as Dr. Keller presents in graphic detail, to attack every church on its own ground.

When we discuss the influence of Barthianism upon the Church in America as a whole we should think of it primarily as a theology. Dr. Keller, like most other critics, therefore lays the groundwork and describes the meeting of our current theological views with this new theology. But this is by no means identical with the influence of dialectical theology upon American church life and thought. Dr. Keller takes the position of the theologian—possibly also of the European churchman—and according to that a reaction is to be expected from and observable in every quarter of professional Christian work. When a startling message in their own field strikes people, it seems fair enough to assume that they will listen to it, reflect on it, and then decide for or against it, or find a compromise. This must be true with men who are theologically interested, but it is not true with the Church in America as a whole. Whether we say that the interest in theology has wilfully been undermined for the sake of supposedly superior life-problems, or whether we say with Zerbe:* "The American mind having little use for the recondite questions of philosophy unless they have a practical twist, is unable to evaluate the 'crisis,' 'dialectic,' 'transcendental,' or whatever best characterizes the new theology," the simple fact is that theology itself does not "take" and the fate of Barthianism only furnishes another illustration.

After an excellent preliminary discussion of the theological situation in America, Dr. Keller then turns to a number of outstanding leaders and discusses their reactions. He does this in the apparent belief that through them American church-life becomes articulate; perhaps there also attaches to it the silent expectation that eventually their reactions will become the reactions of the multitude. The writings and addresses of men are, of course, the only tangible expression of a nation's belief and position anywhere, but in our country these men seem to be less representative than elsewhere. The principal sphere of influence of most American churchmen lies within their denomination, and no one denomination controls the mind of the country. One may point to such interdenominational institutions as Union Theological Seminary, New York,

* *The Karl Barth Theology or the New Transcendentalism*, by Alvin Sylvester Zerbe, Ph.D., D.D., Central Publishing House, 1930, p. 19.

but the number of their students is insignificant in proportion to the mass of men studying for the Christian ministry. A larger number of her graduates may occupy outstanding pulpits and engage in literary activity, but in these very instances they will cater to an intellectual upper crust and never penetrate to the masses of Christian preachers. Excepting Harry Emmerson Fosdick, I doubt very seriously that the average American pastor knows even the name of but one of the men at this school, which is as outstanding as any, except perhaps the representative of their own denomination. It would be different if America had its own Barthian scholar who, in the course of his life, would contribute a Barthian deepening to our church life in the same way as Rauschenbusch has done it for the Social Gospel. But the reactions of these leaders are no more than the waves on the surface of the ocean. They disturb the traveller, but the vast ocean underneath remains calm with the exception of its own steady currents. Naturally every outstanding individual has his followers, especially if he is engaged in the teaching profession. In an ever widening circle his students will diffuse his position and message. But it takes more than a leader to exert an abiding influence. With the lengthening distance of time and space from the seminary the influence of a man becomes ever more attenuated. By its very nature the influence of the "leader" is ephemeral; he struggles with "Zeitfragen;" it takes the scholar and theologian who appreciates the profounder problems of man as such, of sin and salvation in the eternal and cosmic sense, who will exert an abiding and living influence. I certainly do not mean to question our leaders' right to the title of theologians, some of them are scholars, but not even once in every century does God send a man who is able to combine effective leadership and profound scholarship as they were for instance given to Protestantism in Luther and in Calvin. And those who would be leaders in their own day usually pay the price for whatever success they may be able to command. I therefore insist that Barthianism will influence the church in America only to the extent that it is able to influence the broad mass of Christian ministers and the interested laity, and it is here where it fails to take a gripping hold.

One could therefore quickly dispose of this whole matter with the bare statement that the American clergyman is not theologically minded. This statement has been offered as a critical exposition of our situation, but more often it is shouted with a show of bravado that reminds one of the boy whistling in the dark, and sometimes there lurks from underneath a faint confession of inferiority. Neither the bravado nor the sense of inferiority are justified and are due largely because the situation is not gener-

ally understood. I am sure also that the average European churchman does not understand our situation and that only men of rare sympathy like Dr. Keller (as I have learned from later, personal contacts), or men like our own Dr. Petersmann (who has grappled with the problems of a struggling mission church), appreciate our peculiar task.*

Our situation is first of all due to what I would describe as our theological "melting pot." The situation is further aggravated by the fact that the average American clergyman possesses but a moderate theological training. He understands and appreciates theological problems if they are presented to him in a clear way, but he has not been schooled enough to be really interested or to possess that keen sense of criticism, which enables one to judge independently, or even only to observe outstanding characteristics. It is significant in this connection that a writer of the theological insight and interest like Dr. McCasland, after clearly defining the contrary positions of the American psychologist and Karl Barth in these words: "The two approaches are utterly hostile to one another. They arise out of different social and cultural backgrounds" finds it advisable to emasculate his fine presentation by saying: "But they have the great element in common that each in its own way is set to the enrichment of human life."** Dr. McCasland is evidently aware that our lack of criticism has driven us so far that we resent an honest critical exposition as though it were given at the expense of Christian brotherliness. A kindly word of compromise must be added to make it acceptable to the American reader.

The "melting pot" simply means that many denominations are thrown one upon another in close proximity. They will work together in many ways, there will be intermarrying between churchmembers and also the clergy, and the resulting "mixed marriages." Even though there may remain an indefinable feeling that one is more at home in one's own church one will gain an appreciation of the other's good will and honest endeavor. While most of this fraternizing and intermingling is commendable, we have paid for it by a loss of theological appreciation and insights. We have buried critical judgment and have reaped confusion. Many people hail this theological indifference as desirable "broadmindedness" and "pure Christian religion" as over against "mere theology" but the error lies in the fact that these by themselves never represent

*I may mention in this connection that Dr. Keller's latest book "Vom Unbekannten Gott," which I reviewed in the *Friedensbote* of March 5, 1933, is partly an endeavor to meet a situation such as ours and is one step in the direction which I would offer as a solution in the last paragraph of this article.

** Selby Vernon McCasland in *The Christian Union Quarterly* of April, 1932, p. 373.

opposites! Confusion does not make better Christians. Blindness or indifference to my neighbor's strength or weakness does not make me a better neighbor. It is no more than an easy and morbid sentimentality, which is neither worthy of the great cause of our Lord's Gospel nor of the worthy cause of interdenominational appreciation and cooperation.

The "melting pot" itself is a given fact and we have succumbed to its subtle temptations and allowed ourselves to be lulled to sleep by the comfortable feeling that we are drifting into a profounder realization of the Gospel. And this attitude is not conducive to a serious consideration of a difficult theology.

Due to this persistent suppression and rejection of critical judgment the American mind does easily become the subject of direct propaganda instead. Where men do not possess sure judgment they will desperately hold on to some touchstone to show up the genuine from the false. Let it be said that Barthianism believes in the justification of Bible criticism and it is done for with most fundamentalists even though Karl Barth has done more than any one else in this century to establish the authority of Scripture. Let a modernist hear of Barthian transcendentalism and he knows enough to be averse to this "sixteenth century theology." Judgment based on slogans is not judgment. I believe that many doors are shut to Barthianism not because of direct, conscious opposition, but simply because of this confusion. This very state of mind is to be regretted since God may have something very important to say to us through the various theologies.

As a further hindrance to Barthian influence I would point to the fact that much of our church life is still in a flux. Nothing is given, established, fixed; neither the buildings nor the congregations, not even the denominations. The buildings may yield to an encroaching business district, congregations change as people move about, denominations may grow or weaken or merge or simply lose their identity through gradual processes of education or lack of education. When a modern minister takes a new church, he does not take it for what it is, but for what he expects to make out of it. If he is successful in the ordinary sense of the term, new buildings will spring up, there will be many accessions to the church membership, his own position and salary will show happy increases. But it is not only the pastor who looks at the church in this light; the congregations are expecting such definite, outward manifestations of a fruitful ministry. To what extent this conception of the ministry is actually controlling our minds is well illustrated by the practice of the "Christian Century," which on one page glorifies the "prophet" who is not understood and who in a self-sacrificing way

presents the deeper problems of life, and in the columns of "News of the Christian World" applaudingly quotes facts and figures of new buildings, numbers of accessions, and recognition by the public press.

Many American churchmen ascribe this tendency to the fact that we have not fully outgrown the pioneer stage. It is true that there is still in us that restless spirit of wanting to get away from the given outward situation to something bigger and more glorious. It is also due, however, to our system of free churches. Excepting the few heavily endowed churches and institutions, we have no assured income with which to carry on our work, and we therefore need the people. I do not mean to refer to that unfortunate denominational competition which practically belongs to bygone days; nor do I mean to imply that our churches on the whole have surrendered to an unworthy spirit of commercialism; but I do mean that we are biased. We are not open-minded to any theology to be willing to examine it as to the truth of its tenets, but we are prejudiced in that we always keep a weather-eye as to whether this theology will work. And this is where Barthianism fails! It does not work as a church-theology. We remember the wise saying that one can catch more bees with a drop of honey than with a barrel of vinegar and we gladly and efficiently apply this principle to our church work.

Unfortunately Barthianism is everything but honey. It robs the church member of his beloved optimism which the church has fostered for years and years and which has rendered him such an enthusiastic worker. If a spokesman of the Christian Unity League says: "We have no right to fear. We are pursuing the pathway that was marked out in our Master's prayer that they might be one, and in pursuance of that and in obedience to that prayer, how can we doubt the future," he strikes a note that is acceptable to our people. The outstanding characteristic of our generation is self-confidence. "No generation has been so free, so well informed, and so dependably ready for adventurous action as the present one."* The Christian Unity League is sure of the churches' ability to bring about a Christianized world, stating in the introductory sentence of its pact: ". . . believing that only in a cooperative and united Christendom can the world be Christianized. . ." And the orthodox churchman holds to his dogma as the equally sure ground of salvation. They all find strength in their particular position and with such conscious strength goes assurance, often pride, more often intolerance to others, and (which concerns us most at this time) indifference to every theology but their own.

* Peter Ainslie in "The Equality of all Christians before God," *The MacMillan Company*, 1930, p. 16.

These men are sure of themselves, of their cause, and of the future. This is also an appealing motive in the Oxford Group Movement. Although this offers no church program of any sort, it establishes a fellowship of joyful assurance upon which any church may thrive.

Barthianism is more humble in its own mind. It does not profess to know with absolute certainty, it does not profess to be or to possess. It knocks away all the props which assurance has supplied. It offers guidance unto a profounder grasp of spiritual truth, but it does not build churches, nor does it generate that contagious spirit of assurance which has been the backbone of much of our ecclesiastical effort and success.

Karl Barth discourages all assurance. Rudolf Otto started it by defining the holiness of God and establishing the distance between Him and His unholy creatures. Barthianism goes to the extreme and insists that we can neither approach nor apprehend God—*Finitum non capax infiniti*. With American theology drifting towards immanence it is difficult to accept the absolute transcendence which the Barthians propound. Another stumbling-block is found in the Barthian insistence on the crisis. We are still largely optimists. The depression has depressed but never broken us. Barthianism requires a broken heart and a surrendering mind. We still believe in the basic goodness of all men and still trust that somebody will evolve better plans of economic and social life. It is significant in this respect to observe the deep interest, if not optimistic anticipation, with which quite a few of our Christian leaders look to Russian communism. At any rate, even though we may have a lurking suspicion that Barth may be closer to the truth than we are, we are by our very position predisposed to be prophets of a better day and of a kindly provident deity than to proclaim the judgment of a wrathful God upon a sinful world with no hope than that offered in eschatology. It is so much nicer to work with God Himself in a gradual process of Christianizing the world than to be driven by the urgent demand of an "either—or." Such insistence is resented in America and the facts certainly do not seem to warrant such gloomy views as the "Theology of Crisis" presents. We would not be identified with the priest Amaziah over against the prophet Amos, but we are sure that there is no need right now in God's own country for a prophet of doom.

Because we are theologically indifferent we have permitted our external situation to gain control over our minds (if not over our whole lives!) and conditions here in America have made us pragmatists. We do not care, for instance, to examine into the truths of Lutheranism, but we are interested and grant it a reluctant approval when we see that it "works:" they prosper and for years

had more candidates for the ministry than they could employ. The new Oxford Group Movement does not appeal to many people because it brings back certain fundamental Christian principles, but because it is recommended as bringing results. For that same reason many an unworthy sect has of course also found a respectful hearing. But on that very basis of judgment we close the door to Barthianism. Many a statement may be true and still not find wide acceptance nor be capable of immediate results. I would here point to St. Paul's words in 1 Corinthians 1: 26-29, not in the sense that Barthianism represents true Christianity as over against other theologies, but simply as a general criticism of our attitude of indifference wherever we do not see results of constructive church work. This is simply one of the facts which is working itself out against this particular theology.

As a church-theology Barthianism is not acceptable. As Emil Brunner has shown, it will produce true social character and awaken in men a deepened sense of their solidarity with all men, but its immediately observable effect upon our church members is the loss of interest in much of our so highly prized activity. And to the busy pastor it offers no ready solutions for his practical problems. There are no young peoples' programs, no sermons that can be quoted, there is no inspiration for a campaign, no incentive to push forward into the open. Barth directly rails against these! "Let us build community houses, push our young people's program, organize discussion groups, plan special service of music! . . . For all our new patches, the old garment still remains the old garment."* But as pastors of live churches we must somehow dispose of these problems before we may have leisure to sit down and study theology.

Yes, we do dispose of all of these problems first and often also last, but does it *have* to be done that way? Our whole situation and disposition is against Barthianism, but is that the answer to give to a serious proposition that insists on bringing a clearer appreciation of God's revelation, an effort to dispel the fog and present to us a clearer understanding of the relation that obtains between the holy Lord of the Church and us, the members of that church? Is our business really so important, and are our efforts of fraternizing really so vital, and our disposition so sacred that we cannot give it a fair hearing? I include this appeal in this exposition because I cannot help myself but believe that Barthianism can save us from much that is superficial in our work and shallow in our thinking.

The fact is that Barthianism has not found much of an en-

* The Word of God and the Word of Man, tr'd by Douglas Horton, p. 280f.

trance into American church life as such and that the prospects are not favorable that it will do so in the future, although there is the possibility of a gradual seeping in of Barthian influence through interested individuals. The isolated instances of deeper interest will gradually work themselves out like waves splashing upon the shore unless—the times grow harder still and we be driven out of our work and despair of the church, like persecution drove the early church out of the security of Jerusalem into foreign mission work. Barthianism is neither a “theology of despair” nor merely a “post-war theology” but the despair and the war and post-war experiences have prepared the soil for it in the countries of Europe while here the soil is not prepared.

We are facing the Barthian theology while we are in the midst of a strenuous and, in spite of all financial handicaps, still promising church work. Barthian theology assumes too much of a destructive rather than of a constructive appearance. It also lacks the grace of sugar-coating. The bulk of the Barthian literature is difficult and Karl Barth himself insists that one must have the courage to be difficult! I understand that there is a book on Kant's philosophy entitled “Kant fuer Kinder.” I have never been able to get a hold of this book, which I understand to be written for students of philosophy, but the title certainly is promising. In the field of theology many of us are ready to admit our weakness and are longing for a deepened hold on Christianity. But the only way to remedy the situation is to help us overcome our obstacles. I wonder if the leaders of Barthian theology could not meet us half-way and give us “Die dialektische Theologie fuer Kinder.” A general literature in the new spirit would help us. The works of Dostoiewsky are wearisome in places but they lift us out of our sphere into the deeper spiritual appreciation. I believe Dr. Keller's “Vom Unbekannten Gott” to be a step in this direction. It is not theology. It presents pictures of life that are aglow with our spiritual problems. But as we gaze at these pictures we breathe the clear and bracing mountain air of a profounder theology. Barthianism has not made many friends in America and will find it hard to gain entrance into the “new world.” But there is a need and with this primary condition given, the answer may yet follow.

THE WORLD REDEMPTION AS SEEN BY THE PROPHETS OF THE OLD TESTAMENT

BY CARL LOOS

For some time, we know, a revival of the interest in the message of the Old Testament prophets has been noticeable. Many thinking and observant people today look with eagerness to the sturdy, unbending witnesses of long ago, who in times similar to ours stood firmly on the truth as revealed to them in the Word of God, and who therefore were able to see above the mist of change, corruption and destruction the coming of the kingdom of God, which is to be the kingdom of righteousness, justice and peace.

These are the men we need today, seers, who by the power of vision are able to penetrate the many superficial unrealities proposed by some as a way out of depression, and to discern through and above the smoke screen of human failures, depression and unrest, the hidden realities of God's plan and purpose. For history is never antiquated. It continually repeats itself. Everywhere and at all times we see the same struggles, the same tragedy in the lives of men, hatred instead of love, sin and selfishness instead of righteousness and brotherly sympathy.

In times of general prosperity individualism, or self-interest and self-satisfaction, is usually stronger than brotherhood, love and cooperation. But in great calamities, in worldwide depressions, man feels very keenly his helplessness and dependence on others. He begins to believe that he needs them and that they need him. Or in other words individualism gives way to the community spirit, or the consciousness that no one can live unto himself and prosper.

Today when mass suffering has suppressed the desires of the individual and prepared his mind for brotherly cooperation, it is highly significant that the prophets were deeply conscious of the community needs and mass afflictions rather than of their own personal needs and individual troubles. In their sense of solidarity they include themselves with their people and assume their share of the common responsibility. Daniel prays "We have sinned and committed iniquity and have done wickedly and have rebelled." Daniel 9: 5, 6. Isaiah in chapter 53: "All we like sheep have gone astray." Jeremiah, unable to convert Israel by his warnings, voluntarily shares their shame and goes into exile with them in Egypt. Jeremiah 43.

This sense of solidarity and the sense of responsibility on the part of the prophets was not limited to Israel. It embraced the world. They felt the needs of all mankind as they saw their afflictions. In Amos 2: 1, for instance, and 9: 7 the prophet speaks of

the afflictions of the Moabites, Egyptians and Philistines. Isaiah weeps over the burden of the old enemy of his people, Moab. Isaiah 16: 9-11. Isaiah also sees Cyrus, the king of the Persians, as the anointed of the Lord, "the shepherd" of Israel, who will rebuild Jerusalem and lay the foundation for the new temple. Isaiah 44: 28; 45: 1.

Thus the prophets see and interpret the world situation. They show how God finally fulfils his promises and accomplishes his purpose throughout the ages. They were able to do this because they adhered strictly to the revealed will of God. Therefore they insisted that only on the ground of justice, righteousness and loyalty to God a nation can be strong and prosperous. The admonition of Micah (6: 8) is typical, "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God."

Because the prophets were instruments of the Holy Spirit they were fearless. They were men of clear vision and well defined judgment in religious and political matters. They were not afraid to mix religion and politics. Isaiah in chapter seven warned king Ahaz not to enter into confederacy with Rezin of Syria, and Pekah, king of Israel, the northern kingdom, because he saw more quickly and clearly the dangers which such an alliance would involve. See also Isa. 30: 1ff. Jeremiah advises king Zedekiah, a weakling, to make his peace speedily with the great world-power Babylon, instead of breaking faith with it, as the false prophets had counseled to do. Jeremiah 27: 12. Ezekiel lays the foundations on which the Jews after their exile reorganized as a nation. Ezekiel, chapters 40-48.

The lines along which the holy seers discern the world afflictions and the coming redemption are threefold, social, international and universal. They see their people, the nations of the world and all the universe, men and beasts, out of harmony with God and his will. We cannot in this article cite all the many pertinent references. A few which are typical shall be given, and we can indicate only their place in the prophetic writings. Isaiah 1: 10-20; 58: 1-7; Jeremiah 22: 13-17; Amos 2: 6-8; Micah 2: 2. All these and many other prophetic utterances prove that Israel is out of harmony with God in a social sense, breaking the fundamental law, "Thou shalt love thy neighbor as thyself."

The nations of the earth likewise are out of harmony with God. Brutal force, oppression and exploitation of weak nations by the stronger are the indications of an international social disharmony. Egypt, Assyria and Babylon are the world powers which boastfully and rudely defy Jehovah and oppose Israel. Moab, Edom, the Amalekites and the Philistines perhaps in a lesser sense

are guilty of the same sins. Isaiah chapters 14-23; Amos chapters one and two.

Then finally the prophets see the entire world as being out of harmony with God, a universal, or cosmic disharmony. Not only man and nations but the universe, the earth, all nature, have a part in it and are suffering for it. Isaiah in the 24th chapter sees the earth "mourning and fading away." The world is polluted because the inhabitants have "transgressed the laws and violated the everlasting covenant." Therefore "the earth is cursed and they that dwell therein are burned, and few men left." The prophet Habakkuk writes in chapter 3: 17, "The fig tree shall not flourish, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no fruit. The flock shall be cut off from the fold, and there shall be no herd in the stalls." In Joel 2: 10 we read, "The sun and the moon are darkened, and the stars withdrew their shining."

Thus all the prophets see in their visions the results of sin which is disharmony with God. Cruel destructive forces in nature, such as storms, earthquakes, floods, drought, pestilence and famine give evidence of this disharmony and its evil fruits.

The Apostle Paul also felt this universal disharmony when he wrote in Romans 8: 22, "We know that the whole creation groaneth and travaileth in pain together until now." We of the 20th century may justly say, "Not until Pauline times only, but to our very day the world groaneth because of its disharmony with God." Have we not heard very distinctly the many voices in recent years, the voices of war, the shedding of our brother's blood; voices of devastation and ruin; groaning sounds of pestilence and "flu" epidemics, of storms, earthquakes, aridity and floods? And there are evil forces not only in nature but also in the hearts of men, such as lawlessness, crime, hatred, covetousness, envy, selfishness and enmity to God and the church. All these things are indications that our present world, as much as the world in which Isaiah lived, is out of harmony with God. Unless we have stronger, superior forces to set against these evil powers in man and nature we shall lose in the combat with them.

We have these forces. They are not of our own. They are the gift of God through his Holy Spirit. Because the prophets allowed themselves to be filled with the spirit of God they did not despair of their people and the world at large, nor did they resign them passively to their doom. There is no pessimism in their utterances, no *Weltschmerz*, that sentimental and sometimes morbid sadness over the present and future evils of the world in which they lived. Their heart is filled with hope, and their message teems with expectancy and the certainty of world redemption.

Like the world afflictions the prophets see the coming redemption along three distinct lines. They recognize a social, an international and a universal reparation or redemption.

1. A social harmony shall take the place of the present social disharmony. All the differences of age, sex, class and race, which in the present time as much as in prophetic days give rise to ever recurring conflicts, shall be removed. The spirit of God shall be the uniting and equalizing force according to Joel 2: 28, 29, cited by Peter in his Pentecostal sermon, "It shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; and also upon the servants and handmaids (slaves), in those days will I pour out my spirit."

Brutal force, replacing righteousness so often, shall be abated. When force is used in the new order of things its purpose is no more the acquisition of selfish ends, of greed and lust of power, but the establishment of righteousness and justice. Isaiah 32: 1-20.

In Isaiah 64 and Amos 9 we read that the wage question shall be regulated. No longer shall anyone enrich himself at the cost of his fellowman, nor shall the workingman be deprived of his just reward. Isaiah 62: 8, 9; 65: 21-23; Amos 9: 13, 14.

2. Then the prophets see an international readjustment or redemption. Isaiah 3: 2, 3, Zephaniah 3: 9, Zechariah 8: 23 predict a harmony and understanding with and between the nations. Isaiah and Micah see a warless world. Isaiah 9: 5, 13. In Isaiah 2 and Micah 4 we read of universal peace, of a time to come when nations shall no longer lift up their swords against nations. They shall beat their swords into plowshares and their spears into pruning hooks. This in our modern language means a complete, thoroughgoing disarmament.

In his nineteenth chapter, verses 21-25 Isaiah sees the hostile world powers of his day, Egypt and Assyria, united in a peaceful federation with his own small nation. If we substitute for Egypt and Assyria the names of the nations of today, we bring Isaiah's vision down to modern grounds. At no time before our own were stronger and more systematic efforts made to bring about world disarmament and universal peace.

3. And finally, not Israel alone, and not the nations of the earth alone shall have a part in the redemption, but the entire universe, now groaning together with the children of man shall be redeemed. Hosea 2: 18 is quite significant in this respect. The redemption of the universe shall be made possible because the principles of brutal force shall be destroyed, and the all-embracing law of love shall dominate men, nations and all the universe. Hosea

2: 19-23. The prophecy of Isaiah in chapter 11: 1-10 is a classic along these lines.

These are the glorious visions of the prophets, the hope of the apostles (Acts 17: 31; Romans 8: 22, 23), and the faith of the believers of all times. They are being fulfilled in our days. It may be yet a long time before they will be fully realized, but they are coming. No device or council of the enemies of God can defeat them, and no impatience of the friends of God can hasten them. The kingdom of God which is righteousness, peace and love will come in God's own appointed time, no sooner, no later. Faith, hope, love, repentance, service to God and fellowman are the superior forces which will gradually overcome the destructive powers of darkness, and prepare men and nations and the whole earth for the coming of a new heaven and a new earth, Isaiah 65: 17; Revelations 21: 1-4, as the final and eternal redemption.

In this redemption the destroying of the implements of war, the breaking of the bow, the cutting asunder of the spear and the burning of the chariot with fire (Psalm 46) are only incidents, not ends and aims, as we hear frequently in our day. Nevertheless they are highly significant and characteristic signs. According to the visions of the prophets the redemption of the world shall be perfected not so much by a slow process, or a gradual evolution and employment of the better and superior forces which will slowly but surely overcome the evil forces of darkness in man and nature. These are only the beginning, and they serve in a preparatory and educational capacity. The final act, as the prophets see it, will be a great catastrophe, the employment of irresistible forces, an extraordinary manifestation and dispensation of the power of God Almighty, who will overthrow the customary order of things.

1. Again the prophets see this catastrophe working along the lines of social, international and cosmic destructions and recreations. In Isaiah 2: 11, 12 we read, "The lofty look of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in the day. For the day of the Lord of hosts shall be upon everyone that is lifted up and he shall be brought low." Also in Isaiah 5: 20-24 and in many other passages of the prophetic writings the thought is brought out that the Lord will come to his people with vengeance to restore social righteousness.

2. And the prophets discern a political and international catastrophe. In the 38th and 39th chapters of Ezekiel the prophecy against Gog and Magog, representing the nations of the earth and the isles of the sea, is significant. It is prophetic of the final overthrow of all evil powers resisting the kingdom of God. The only prophetic book in the New Testament, the Revelations of St. John,

in chapters 16 and 20 describes this final struggle preceding the perfected redemption.

3. And finally, the prophets see a cosmic or universal catastrophe, which will overthrow and destroy everything which man deems unalterably firm and permanent. The mountains shall shake and be removed, the sun and the moon shall fade and fail, the stars shall fall, the world shall go under and pass away. The prophet Haggai, chapter 2: 6 says, "Thus saith the Lord of hosts, yet once it is a little while, and I will shake the heavens and the earth, and the sea and the dry land." The prophecy of Joel perhaps is best known, "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." Joel 2: 30. Isaiah, Jeremiah, Ezekiel, Daniel, Zephaniah, Amos and Malachi also set forth the marks of the coming social international and cosmic catastrophe, going before the final redemption in which and by which all that human will, knowledge and science, wherever it is out of harmony with the will of God, shall be wiped out utterly.

All this, the final overthrow and the world redemption, will not come immediately and without warning and extensive preparation. God prepares the world redemption by selecting and setting apart a small group of men in whom he preserves unto himself a holy seed, and perpetuates the faith in the living God, which seed shall abide when all else shall go under and pass away. Abraham, Isaac and Jacob are the chosen of God. Israel, delivered from Egypt, becomes the heir of the promise but fails. Isaiah 42: 19, 53: 1 and the oft used quotation in the New Testament from Isaiah 6: 9, 10 describe the failure of Israel as a nation of God.

But God cannot go back on his promise. While the failure of Israel as a nation is clearly seen by the prophets, we can notice, that the wider and clearer their visions grow, the narrower and smaller the circle is drawn of those whom God can use as his willing instruments to perfect his plan of world redemption. Isaiah, Jeremiah, Ezekiel, Joel, Amos, Habakkuk, Micah and almost every other prophet frequently speak of a remnant, "the holy residue," which remains faithful, and which clings hopefully to the promise, waiting and praying for "the consolation of Israel," the coming of the redemption. Isaiah 1: 9; 6: 13; 10: 22, 23; Jeremiah 6: 9, 10; 23: 3; Ezekiel 6: 8; Joel 2: 32; Amos 5: 15; Micah 2: 12; Habakkuk 2: 8; Zephaniah 2: 9; 3: 13 Zechariah 8 12; Luke 1: 67-75; Luke 2: 25.

But even this narrow circle is still drawn closer. Out of the "remnant" the prophets see the rising of one who is appointed and anointed as the world Redeemer, the Messiah. Isaiah calls him

the servant of God. Isaiah 42: 1. See also Matthew 12: 18, Ezekiel 34: 23 and Zechariah 3: 8. In Isaiah 49: 6 we read, "Is it a light thing that thou shouldest be my servant to raise the tribes of Jacob and to restore the preserved (remnant) of Israel. I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." According to Isaiah 61: 1, 2, the servant of God is "anointed to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and freedom to the bound, and to proclaim the acceptable year of the Lord," a prophecy which Jesus claimed to be fulfilled in him and by him. Luke 4: 16ff. Matthew 11: 4, 5.

But redemption will be brought about not so much by what the servant of God will do, as rather by what he will suffer. The 53rd chapter of Isaiah is the classic in all the prophetic writings. Isaiah, the "gospel prophet," here sees the Messiah not as the Lord of glory, power and majesty, but as the man of sorrows, acquainted with grief, despised and rejected of men, disowned and forsaken by his people, suffering, not for his own sins, for he is blameless, but bearing the sins of others, the social, international and cosmic transgressions of the universe. It appears from this 53rd chapter that the entire burden of the world disharmony is laid upon the servant of God. In incomprehensible, infinite love he concentrates on his person the sum total of the brutality of the past and the present world order, bearing it meekly as a lamb, and paying the price of sin, which is death. Through and in this holy sufferer God establishes his kingdom and works out his world redemption.

And this same servant of God, Jesus Christ, obedient unto death, is the stone, set at naught by the builders, but nevertheless he is become the head of the corner. (Isaiah 28: 16; Psalm 118: 22) There is not salvation in any other: for there is none other name giving among men whereby we must be saved. That name is Jesus Christ, born of a virgin (Isaiah 7: 14) crucified and risen from the dead, the same yesterday, and today, and for ever.

DANGERS IN PREACHING THE SOCIAL GOSPEL

BY W. REST

Seven years have elapsed since the writer graduated from Eden Seminary. At that time he would probably have been classed among the "liberals" if not among the "radicals." In those seven years, however, the writer has made a new study of mysticism and pietism and has discovered, for himself at least, values which he did not dream existed. In preaching the Social Gospel in its "pure and unadulterated form" he sees, as a result of this study, some grave dangers.

This study has not led to an abandonment of the ideals inculcated in the seminary days. To him, the saying of Jesus: "Thy kingdom come, Thy will be done on earth as it is in heaven" still is not a mouthing of words, but an ideal to be attained. However, two distinct changes have been brought about in his thinking as a result of this study. The first is a change of method in which the ideals are to be attained and the second a discovery of higher ideals than social and ethical.

To many, those ideas as advanced in this article will be a return to the old conservatism of the days gone by; to others, in the light of Prof. Stanger's recent article, it will suggest an ultra-modern trend; to a few I dare hope, it will be a stimulus to a re-thinking of their theology. To the writer it is quite evident that we must insist on a revaluation of pietism and mysticism if the ethical implications of Jesus' teaching are to gain content and meaning; without them those teachings are mere platitudes and forms. Or stated differently: With the values of pietism and mysticism Jesus' teachings constitute a religion, without them they are a mere system of ethics.

The dangers of preaching a "pure" Social Gospel are four-fold: 1. The loss of a feeling of intimacy with God. 2. The loss of an appreciation for higher values. 3. The loss of the motivating of Christianity and 4. The loss of the present opportunity.

I. THE LOSS OF A FEELING OF INTIMACY WITH GOD

The feeling of intimacy with God is mysticism's greatest contribution to religion. This feeling of intimacy with God was perhaps the strongest and guiding force in Jesus' life. (John 14: 10-13; John 15: 9, 23; John 16: 10, 15; John 17: 11, 41; Luke 9: 26, 48; Luke 10: 16, 22, 42.) These instances could be multiplied many times over, all show that Jesus considered this intimate relationship with the father to be the essential thing in his life.

Here we might state parenthetically and dogmatically that no

philosophical materialist nor psychological behaviorist can ever be religious in the commonly accepted use of the term. Philosophically, to be religious, we must posit God. Psychologically, we must go with William James and ascribe to the brain not mere productive powers only, but transmissive powers as well. For further development of this idea see any good book on the Philosophy of Religion.

This feeling of intimacy with God as a motivating force we will consider a little more fully under No. III. Let us now consider this feeling of intimacy as a fundamental concept of religion. This we can perhaps best do by approaching it from a negative angle.

Sin and Sins. Robbing a bank, religiously viewed, is not sin. It is merely the evidence of sin. For the lack of a better term we might call it "a sin." The specific act is not sin but rather "a sin." Sin is the greater all-inclusive term. In preaching the Social Gospel we do not attack sin as such, but merely the evidences of sin or "sins." In preaching from the old pietistic angle, we attacked sin and not so much sins. To the pragmatic American mind, this latter method did not bring results quickly enough, and therefore the pendulum was swung to the other extreme and sins were attacked and the concept of sin was forgotten or changed. Evidently Jesus' criticism of the Jewish, Pharisaical religion was that very thing, attacking sins and not sin (Matt. 5: 17-48; Matt. 23: 25.)

"Sins" can be defined as specific acts against the moral code. Sin we define as rebellion against God, or better yet, "The lack of the feeling of intimacy with God." Thus the rich young ruler (Mark 10: 17) could truthfully say that he had never committed a sin. Yet Jesus is not satisfied with such perfect negative goodness, he demands positive goodness: "intimacy with God." The thing that kept the rich young ruler from this intimacy with the father was his wealth. Jesus therefore advises him to rid himself of that which prevents positive goodness. Similarly Jesus advises to cut off a hand or a foot or to pluck out an eye if those things keep us from that intimate relationship with God. (Mark 9: 43-47.)

Having thus negatively arrived at the fundamental concept of religion as "intimacy with God," we see the extreme great danger in preaching the social gospel. In attacking sins (specific transgressions against the moral code) we are apt to place our shock troops as opposed to some specific sin, or perhaps a number of specific sins, and when that is conquered we discover to our dismay that we have been overwhelmed on front after front by other specific sins. The only way Christians can fight in this warfare against evil is not against specific sins, but by attacking the problem at its very root. Religion to be effective must bring about the feeling of an

intimate relationship between the self and God, the further this is nourished and developed, the more will specific sins disappear.

If we do not emphasize this fundamental relationship between a man and his God, we are but blind leaders of the blind and will justly deserve the same condemnation as that of the Pharisees by Jesus for the same fundamental fault.

The grave danger in preaching the social gospel is that we shall so busy ourselves with the side issues of specific sins, that we not only fail to develop that feeling of intimacy with God, but actually lose it. And thus instead of fighting sin, we are actually furthering sin.

II. THE LOSS OF AN APPRECIATION FOR HIGHER VALUES

"Why?" is a question that accompanies us from the cradle to the grave. "Why are things as they are?" is a question which philosophy and religion seek to answer. Philosophy tries to deduce the answer from known facts. Religion posits God as the creator and cause of everything and seeks to adjust man to him. In this quest for an answer to the eternal "why?" man has discovered that there are values of varying degrees. There are values such as food, clothing, shelter (physical values); also there are social values, ethical values, aesthetic values and ideal values (otherworldliness). (Hickman: Psychology of Religion.)

The social gospel, as its very name implies, seeks social and ethical values. But there are values higher than the social and ethical. There is grave danger that in preaching the social gospel we lose sight of these higher values. (If the reader does not agree with the point that there are values higher than social and ethical, that already illustrates the point that there is a grave danger of losing an appreciation of higher values in preaching the social gospel. That sounds pedantic, but it is true nevertheless.)

The Social Gospel emphasizes social and ethical values. That these values need emphasis no one in his right mind would deny; the danger lies in the fact that these values may be emphasized to the exclusion of higher values.

Any minister who has ever stood at a death bed recognizes the entire inadequacy of a mere social and ethical emphasis. Somehow, when the soul stands forth in all its nakedness, no shams, no illusions to cover it up, it demands an assurance of higher values. While at the death bed this demand for higher values is most clearly recognized, it is also very evident in all sorts of situations in life.

Never will the writer forget an interview with a man whom he was trying to bring into the folds of the church. The man had not attended church since he was a small boy until about a year previous to this interview. During that year he had lost his position, his bank had closed, his father had died, illness had forced

him into debt. The man told the writer that had all these things happened to him two years previous he was sure that he would have committed suicide and concluded with the statement, "but somehow I have gotten a different outlook on life since I have been going to church." With a pure social and ethical message would he have changed so completely as he evidently had? What new outlook on life could he have gained by telling him that within the next thousand years or so, social and ethical values would triumph to the extent that it would no longer be possible for him to lose his job, his money or keep from going into debt? What social or ethical message could have comforted him during the grief and pain of a father's death? To just such people who are adrift on the sea of life, religion has something better to offer; it can offer them composure, contentment and peace of heart in a turbulent world.

Hickman in his *Psychology of Religion* gives an excellent statement of this feeling for higher values and its incipient dangers when he says: "We feel that the ideal ought to be achieved, but our human resources are too weak to bring that ideal to pass, we must turn to higher than human power, or the ideal will fail of accomplishment. . . . Religious idealism may form around the idea that there is another world to come in which the ideal may be achieved. The hazardous thing about this form of idealism is that it tends to detach itself from the actual problems of life and become nothing more than a floating vision. *But even so*, it may serve to nerve the desperately tried soul to endure everything for 'the glory that is set before him.' On the other hand, the religious ideal of a better world to come may not be detached in this manner, but may concern itself so vitally with the present world as to beget a fever of restlessness with things as they are. Such idealism, powerfully enough motivated, may issue invaluable social reform, or it may spend itself in fanatical agitation."

Such idealism was that of the pietism of the "Ravensbergerland" and the "Wuppertal," which made possible a Bethel bei Bielefeld and a Barmer Mission. Idealism of that kind can be guided to accomplish those things desired by the exponents of the social gospel and still give content and meaning to life as it now is. Continual insistence on mere social and ethical ideals, on the other hand, will inevitably bring with it a loss of an appreciation for highest values.

Karl Heim, in his "Weltanschauung der Bibel" points out the fact that man, somehow or other is not satisfied with the promise that his good and ethical conduct will relieve future generations from suffering under the same conditions under which he is suffering. Man, he says, demands that he too shall find that satisfying something for himself, if not in this world then in the next. The

good old pious soul who is overwhelmed by one blow of adversity after another finds a satisfaction in the faith, that although he does not understand, he does know that God is watching over him. He lets adversity do its worst that he might be better prepared to serve his God.

To what utter ridiculousness such a loss of appreciation for highest values can drive one is seen from two incidents: The Rev. L. Birkhead of Kansas City argues with all the force at his command that it is not necessary to have God in religion. A religion without God! The other comes from a recent writing; after expounding the ideals of the Kingdom and extolling the virtue of non-resistance and love, the writer says: "It is necessary for the church to repudiate the appeal to force. . . That coercion will be necessary in dealing with larger groups is inevitable." Force to get rid of force! Wars to end war!

III. THE LOSS OF THE MOTIVATING FORCE OF CHRISTIANITY

In our quotation from Hickman and in our allusions to the pietism of the Ravensberger land and the Wuppertal we have already indicated some of the tremendous motivating force this appreciation for highest values may have.

In the life of St. Paul we see another outstanding example of that same motivating force which lies in the appreciation of highest values. Paul says: "For I reckon the sufferings of the present-time are not worthy to be compared with the glories that shall be revealed in us." (Rom. 8: 18.) The entire 15th chapter of 1 Corinthians reflects that same attitude of Paul's. There he claims for this highest value the sole reason for the existence of Christianity (v. 16: 17 especially 19). The quotations from his writings and especially from his prison epistles are exceedingly numerous. Paul evidently considered the distinctive and vitalizing force of Christianity to be a faith in Jesus Christ which gives assurance of these highest values.

The feeling of intimacy with God is another of these motivating forces we are apt to lose in preaching the social gospel. The great heroes of Christianity, those who accomplished anything at all in the furtherance of God's cause in the world were mystics. Merely to name a few will be sufficient: Paul, Francis of Assisi, St. Elisabeth, Huss, Luther, Calvin, Knox, Jonathan Edwards, Bodelschwingh, William Carey, Ian Keith Falconer and that multitude of valiants marching as a "mighty army." (With Pratt we do not confine our definition of mysticism to the abnormal pathological type, but also include the milder forms which would of course embrace all those who felt that peculiar relationship with God.)

To the pragmatic American mind the motivating force of the above is of course instantly recognizable. It works! That alone

should argue for its value and urge its retention, which is impossible with a bare preaching of the social gospel.

The pages of history abound with incidentals of great deeds accomplished by those who have said: "We which live, are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh."

The social gospel is not sufficient for man. He desires to live not only in an ethically and socially perfect world, but also in a physically perfect world. A world in which God "shall wipe away every tear," a world in which "death shall be no more," a world in which there shall be no pain. Unless we are optimists of the rank-est kind we do not believe that the present vale of tears will ever arrive at such a point where pain, suffering, death shall be done away through our knowledge of the laws of nature. Still the human heart cries for such a world, only in the pietistic hope of such a world to come can we find satisfaction. In our striving to be worthy to enter into such a world, we find a powerful motivating force of Christianity.

IV. THE LOSS OF THE PRESENT OPPORTUNITY

Advocates of the Social Gospel have always had one fundamental fault. In Germany it is called "der amerikanische Optimismus." They have succeeded in deluding themselves by some form of "Cougéism" to believe that the world is 'day by day, in every way, getting better and better.' This form of evolutionary optimism has caused them to lose their sense of direction and value in two ways. The first is pointed out by Reinhold Niebuhr in his "Moral Man and Immoral Society." Niebuhr shows that all social relationships are fundamentally political rather than ethical; the Social Gospel advocate has lost sight of this fact. The second is brought out in Barthianism. Religion is not man's search for God, but rather God's search for man, this not in a social but primarily in an individualistic sense.

In the development of this last point we may be accused of making Christianity a religion of defeat. This we do not believe, but for the sake of argument we say: "What of it?" If Christianity has something to offer the soul on the verge of despair, is that alone not something worth while?

Dr. E. H. Stranahan said recently: "The tragedy of this depression is not the loss of money, but the fact that Christianity has not been able to produce one single religious leader who can draw the masses back to God." Always in the past, Christianity has made its greatest progresses in the time of hardship. Christianity has always had its greatest revivals among the poor. In its very inception Christianity had its appeal in being the search of God for the individual to save him, not from an immoral society, but from

the bondage of sin. (Sin in the sense heretofore defined: estrangement from God.) Today, in an era of hardship our churches are not being filled, if anything they are less well attended. There are a few examples of where people have turned again to God in their despair, but these examples are few and far between. Christianity has not a movement of the masses towards it.

H. R. Knickerbocker in the "German Crisis" tells of a city, Falkenstein in Germany, which in 1920 led in a Bolshevistic revolution and set up a communistic, church-antagonising government. He says this city has now turned from "Workers' Councils" to "prayer rooms". He tells how in the last few years of despair people have turned to the church in masses until this city of 15,000 now has nine churches (an unbelievably large number for a German city of this size). He further reports that the strong "Freethinker" society of former days now only boasts of 50 members! Why have not we experienced similar religious awakenings in America? Is it because we have not been hit hard enough by the depression? Or is it because our Church and its message has become sterile?

Undoubtedly, the latter is a potent factor in this lack of a religious awakening. Is it perhaps not time now to re-evaluate our preaching and discover the cause of its weakness? Having done so, the answer may be found along the lines indicated in the preceding paragraphs. No longer do we hold out this mystic union with the father, no longer do we hold out the hopes of a personal salvation from sin and this world's griefs and pains, no longer do we hold up those ideals which have led people to say, "I have learned, in whatsoever state I am, therewith to be content." No longer do we teach them to sing, "Whate'er I do, Where'er I be, still 'tis my God that leadeth me."

Unless we return to that age-old emphasis we can never hope to swing the masses into the folds of the church and into the arms of the Christ. With the utterance of mere platitudes about a Utopian society in the dim distant future, there is grave danger of losing our present opportunity to bring about a religious awakening.

Recently a leader in another denomination said: "I no longer believe it to be the duty of the church to lead every reform, and to try to root out every evil in the world, but I am beginning to think more and more that it is the duty of the church to spiritualize the lives of the people." When I asked this person what he meant by "spiritualizing the lives of people," he said "Teach them to think not in material, but in spiritual terms." After all he is right: The duty of the church *is* to spiritualize lives of people. In so doing it brings them into that vital relationship with God, thereby motivating them to do things for the Christ here upon earth.

THE PROPOSED NAME

BY J. H. STEGER

"The Evangelical and Reformed Church." The Evangelical Synod, faithful as she was in her labors during the years of her existence, was handicapped by her official name. What does "Evangelical" mean to the average American? As soon as we mention the name Evangelical the question flies back, "Are we, the Episcopalians, Lutherans, Presbyterians, Methodists, etc., not evangelical?" They ask us, "Have you a special gospel? Or have you some esoteric insight with which we are not favored?" The new church statistician, Dr. Kiefer, almost aroused the ire of the editor of the "Evangelical Herald," because he listed the Evangelical Synod under the Evangelical family. Dr. Kiefer apologized, but blamed his secretary for that lapsus. Poor secretary! If the proposed name is accepted the secretary will be justified in classifying the Evangelical Synod among the Reformed family.

No doubt the average American is more familiar with the word Reformed than with Evangelical. "Reformed is sometimes used among us in a more general sense of all Protestant churches, sometimes in a restricted sense of a peculiar branch of the Reformed church" (Schaff, Ph.). Dr. G. W. Richard in his book on the Heidelberg Catechism claims that the term "Reformed" had its point turned against Lutheranism, rather than against Catholicism. The remark will be made that the conjunction in the proposed name while it connects the two names also separates them. But what does that mean to the man on the street? We are for him the Reformed church. In the same way as he leaves off the Evangelical of the Lutheran church, in the same way he will call us the Reformed church.

The Reformed brethren "favor a union with the other Reformed and Presbyterian denominations" (Evangelical Herald, December 10, 1930). One of the assistant editors of the Evangelical Herald in a gloomy mood cried out, "All that remains of an ambitious movement to bring into one body the Reformed church, the Presbyterian church in the U. S., the United Presbyterians and *our communion*, is for the moment a resolution referred back within the Presbyterian U. S. A. church." (Evangelical Herald, June 23, 1932). The esteemed brother should not be discouraged. If we keep on working in the same direction as in the past the day will not be far when *our communion* will be considered as somewhat of an appendix to the great Reformed-Presbyterian alliance. If then the appendix does not dry up in course of time, some famous doctors might suggest a more radical operation. In order to justify such an operation they will argue that the word "Evangelical"

is not practical, is hard to pronounce, is out of date, was given by some old German fogies and is not fit for an up to date American church. The commission on church union of the Evangelical Synod "looks forward to the actual union of the churches, a unity transcending the boundaries of Lutheran, Calvinistic and other Churches." While there is no scriptural authority as to the basis for surrendering the individuality of the respective churches, the proposed name is a peculiar example of the indicated transformation.

Years ago the writer at a conference proposed a number of names for our Synod. Among others were mentioned: *The American Church of the Reformation*; *The United Church of the Reformation*; *The Evangelical Church of the Reformation*; *The Church of the Reformation*. This was done not only in regard to the historical use of the word, but also in reference to Schleiermacher's well known slogan: "Die Reformation dauert fort." In the discussion it was brought out that the word Reformation "smells too much like Reform-school to the average American." But the very same brother who offered that friendly criticism a few years later came forth with the suggestion to call our Synod "The Evangelical Reformed Church."

Our Evangelical fathers were very clear in defining the word Evangelical. They were very careful in not mentioning any historical name of the particular churches of the Reformation. But if one historical name is mentioned why not the other? Repeatedly there appeared articles in the "Magazine" demanding that some churches affiliated with the Synod should drop the name "Lutheran" entirely. Why, then, not the name "Reformed"? It would be an interesting study to investigate from which historical church the majority of the constituents of the Evangelical Synod originated. Those who came from Germany belong to the mild Lutheran type as it exists in the Lutheran as well as in the Evangelical churches of the Fatherland. Those who were brought up within the Synod "feel more drawn to Wittenberg than to Geneva" as "our Synod is more Lutheran than Reformed." The name "The Lutheran and Reformed Church of America" would at least tell the American people what our union stands for. The official name of the Evangelical church in Austria is: The Evangelical church of the Augsburg and Helvetian confession." Such a prolonged name is impractical for America. But it leads to the right direction.

If we accept the proposed name we create within our own church body a promising field for progressive Lutherans who will not fail to prove to our people that originally they are not "Reformed". They will not fail in arousing the confessional conscious-

ness of our Lutheran-inclined people and our good intentions may be more disastrous to our Synod than we ever imagined.

If the Reformed brethren are sincere in their efforts of establishing an Evangelical church in America, they must in all fairness either insist that both historical names are mentioned in the official name, or they must be willing to surrender their own historical name, and adopt a name which will "include all those Protestant communions which are guided in the interest of a revival of a true Evangelical interpretation of Christianity." Are we ready for a "United Evangelical church of America"? Maybe there is more discussion, delay, and sometimes even considerable friction to be expected before a thorough understanding is reached. The great Greek theologian John Damascenus, has well said, "Union is the beginning of controversy." And the question whether the understanding should be reached before or after union is foremost a question as to the name of the proposed union.

Die Lage in Deutschland.

Nach einer Darstellung von Dr. O. Dibelius.
Generalsuperintendent der Kurmark.

Verehrter, lieber Herr Doktor!

Ich will Ihnen kurz sagen, wie die Dinge in Deutschland liegen: Die Regierung Adolf Hitler wird heute — darüber kann gar kein Zweifel sein — von der erdrückenden Mehrheit des deutschen Volkes mit Vertrauen, ja mit Begeisterung getragen. Der Umschwung der öffentlichen Meinung ist mit überwältigender Schnelligkeit vor sich gegangen. Die Gegner haben einen ernstlichen Widerstand nicht geleistet.

Wenn man das verstehen will, so muß man sich an folgendes erinnern:

Zunächst hat das **Diktat von Versailles** im deutschen Volk eine Bitterkeit zurückgelassen, die niemals überwunden worden ist, ja wohl auch niemals überwunden werden konnte. Wer von Berlin nach Königsberg fährt und dabei altes deutsches Gebiet im verschlossenen Wagen und unter polnischer Bewachung passieren muß, hat das unmittelbare Gefühl, daß hier unmögliche Zustände gewaltsam geschaffen worden sind. Wäre der Frieden anders gestaltet worden, wären die Versprechungen Wilsons aus dem Sommer 1918 gehalten worden, hätte man dem demokratischen Deutschland von 1918 irgendein Entgegenkommen bewiesen, so wäre vielleicht alles anders gelaufen. So aber stand das deutsche Volk fünfzehn Jahre lang unter dem Eindruck, daß die Abschaffung der Monarchie, die Verleugnung der deutschen Vergangenheit, die Herrschaft der Sozialisten die Lage Deutschlands nicht verbessert, sondern nur verschlechtert habe. So ist das Gefühl entstanden: auf diesem Weg ist keine Besserung zu erreichen! Deutschland wird immer nur betrogen! Das Wohlwollen anderer Mächte hilft uns auch nicht den leisesten Schritt weiter. Es kann nur anders werden durch einen neuen Willen zur Selbstbehauptung und zur politischen Macht. Der Völkerbund und alle andern internationalen Abmachungen bedeuten praktisch nichts anderes, als daß die Vormachtstellung Frankreichs auf dem Kontinent verewigt wird. Ohne Macht gibt es für Deutschland keine Gerechtigkeit auf der Welt!

Dazu kommt ein Zweites. Sie wissen, daß die **Judenfrage** in Deutschland immer eine gewisse Rolle gespielt hat. Das liegt daran, daß wir den großen Rekrutierungsgebieten des Judentums in Osteuropa geographisch sehr nahe sind. Wenn der Jude von Galizien nach Amerika auswandert, tritt er in eine neue Welt und ordnet sich dieser neuen Welt ein. Wenn er nach Deutschland oder Oesterreich zieht, bleibt er seiner Heimat nahe und bleibt, was er war.

Eine Jahrzehnte lange Erfahrung hat gezeigt, daß der jüdische Einfluß gerade in Deutschland überwiegend sittlich zersetzend wirkt.

Daher der Antisemitismus, der in Deutschland immer vorhanden war, der zeitweilig zurücktrat und zu andern Zeiten stark hervorbrach. Ich brauche nur an den Kampf Adolf Stöckers gegen das Judentum zu erinnern.

Nun kam die Revolution von 1918. An dieser Revolution war das Judentum in Deutschland führend beteiligt — genau so, wie bei der bolschewistischen Revolution in Rußland auffallend viel Juden im Vordergrund gestanden haben. Diese jüdisch beeinflusste Führung des neuen Deutschlands ließ nun dem Judentum jede Förderung angedeihen. Sie öffnete die Ostgrenze weit für die jüdische Einwanderung. Zu Zehntausenden kamen sie jetzt nach Deutschland und machten in der Inflationszeit ihre Geschäfte. Die großen Skandal-Prozesse, die sich an die Namen Barmat, Sklarek, Rustiker usw. anknüpften, haben gezeigt, wie diese jüdischen Elemente skrupellos das Geld zusammenscharften. Gleichzeitig drangen die Juden, namentlich in Berlin, in das öffentliche und wirtschaftliche Leben ein und besetzten dort die Posten in einem Ausmaß, das zu dem Prozentsatz der jüdischen Bevölkerung in schreiendem Mißverhältnis stand. An dem größten Berliner Gericht waren 400 jüdische Rechtsanwälte zugelassen und nur 240 christliche. Dabei haben wir nur 1 Prozent Juden in Deutschland! An den großen städtischen Krankenhäusern war es vielfach so, daß auf zehn jüdische Ärzte noch nicht ein christlicher kam. Diese jüdischen Kreise hingen fest zusammen und wandten einander jeden möglichen Vorteil zu. Ich habe es selbst erlebt, daß uns im Krieg, als eins unsrer kleinen Kinder schwer krank lag und $\frac{1}{4}$ Liter Milch täglich verschrieben bekam, auf dem Rathaus achselzuckend gesagt wurde: Wenn Sie keinen jüdischen Arzt haben, dann werden Sie die Milch niemals bekommen! Wir hatten keinen jüdischen Arzt und bekamen das bißchen Milch tatsächlich nicht!

Auch hier ist eine Bitterkeit der deutschen christlichen Bevölkerung emporgewachsen, die eines Tages zum Ausbruch kommen mußte.

Endlich ist Deutschland in diesen ganzen Jahren das Objekt der **bolschewistischen Propaganda** gewesen. Der Ausländer macht sich kaum eine Vorstellung davon, mit welchen Mitteln diese Propaganda eine neue Revolution in Deutschland vorbereitete. Die Kommunisten waren organisiert bis in jedes Dorf hinein. Sie hatten in jedem Betrieb ihre Zellen. Für jeden Häuserblock in der Großstadt gaben sie eigene Zeitungen heraus, die hektographisch vervielfältigt wurden. Inhalt dieser Propaganda waren immer gemeine Angriffe auf die Kirche, auf die Rechtsprechung, auf die Ehe usw. Neben der offenen Sege standen die feineren Mittel der Film-

propaganda, der Theaterpropaganda und der gut ausgestatteten Witzblätter. Ueberall wurde in den Schmutz gezogen, was dem Christen heilig ist. Der Gedanke war der: wenn man den Menschen alle Heiligtümer und alle Autoritäten zerschlagen hat — dann ist das Feld frei für die bolschewistische Revolution!

Es ist uns allen seit Jahren klar gewesen, daß die Entscheidungsschlacht zwischen der abendländischen Zivilisation und zwischen dem Bolschewismus auf deutschem Boden geschlagen werden müsse. Wir waren auf einen Bürgerkrieg innerlich gerüstet. Vorspiele eines solchen Bürgerkrieges hatten wir in Bayern und in Thüringen bei den kommunistischen Aufständen schon gehabt. Wir wußten, wie ein solcher Bürgerkrieg aussieht. Um nur ein kleines Beispiel zu erwähnen: bei dem Aufstand von Max Hötz in Thüringen führte man die Geistlichen als Geiseln mit sich und stellte sie bei Gefechten in die vorderste Reihe als Kugelfang! Die Frage konnte nur die sein: warten wir darauf, daß die Bolschewisten loschlagen, oder steht das deutsche Volk auf und jagt die Bolschewisten wieder dahin, wohin sie gehören?

Das war die Lage! Diese Lage spitzte sich schließlich dadurch zu, daß die deutschen Parlamente nicht mehr arbeitsfähig waren. Koalitionen, hinter denen die Mehrheit der Bevölkerung stand, kamen nicht mehr zustande. Es zeigte sich, daß das parlamentarische System, wie es in England und in Frankreich besteht, für Deutschland unmöglich ist. Man mußte mit Notverordnungen arbeiten. Es wurde immer schwieriger, bei der Regierung Deutschlands einigermaßen den Rechtsstandpunkt zu wahren. Da entschied sich schließlich der Reichspräsident von Hindenburg, alle seine Bedenken zurückzustellen und Adolf Hitler mit der Kabinettsbildung zu beauftragen.

Und nun spielten sich die Dinge in rasendem Tempo ab. Die Ventile waren geöffnet. Es zeigte sich, daß das deutsche Volk der alten Verhältnisse müde war. Mit jeder Woche wuchs die Anhängererschaft Adolfs Hitlers weiter. Der 21. März, an dem die neue Regierung den Reichstag eröffnete, um sich ein Ermächtigungsgesetz geben zu lassen, wurde zu einem Festtag für das deutsche Volk. Die Ermächtigung wurde ausgesprochen. Heute regiert Adolf Hitler in Deutschland mit diktatorischer Vollmacht.

Das ist für Deutschland ein Zustand, den wir seit fast hundert Jahren nicht mehr gekannt haben. Wir haben ja nie einer Regierung die Vollmachten gegeben, die etwa der Präsident der Vereinigten Staaten hat. Es ist vielen sauer geworden, sich an diesen Zustand zu gewöhnen. Es kann auch nicht meine Aufgabe sein, alles rechtfertigen zu wollen, was die Regierung getan hat. Nur zweierlei muß ich sagen: Wenn man den blutigen Bürgerkrieg in Deutschland für unvermeidbar gehalten hat und nun den Umschwung vom März und April 1933 betrachtet — dann kann man sich nicht ge-

nug darüber wundern, wie unblutig er verlaufen ist! Gewiß sind Mißhandlungen vorgekommen und mancherlei andre unerfreuliche Dinge. Wo ist eine Revolution in der Welt, die ohne etwas Derartiges verlief? Aber man vergleiche die Art, in der der Umsturz in andern Ländern vor sich gegangen ist — in Rußland oder zuletzt noch in Spanien! Man denke auch an die deutsche Revolution von 1918! Niemals ist alles, aufs Ganze gesehen, so diszipliniert verlaufen wie diesmal bei uns.

Dazu kommt, daß nach der Annahme des Ermächtigungsgesetzes der ganze alte deutsche Föderalismus, der unsre Geschichte seit tausend Jahren bestimmt hat, mit einem Federstrich beseitigt worden ist. Wir sind heute ein einiges deutsches Volk, wie wir es noch niemals gewesen sind. Endlich hat die soziale Haltung der neuen Regierung außerordentlich gewirkt. Adolf Hitler ist ein Mann aus dem Volk. Zu ihm haben auch die Arbeiter Vertrauen. Die ganze Theorie der Sozialdemokraten vom Klassenkampf ist beseitigt. So wie beim Militär und in der SA die Männer aller Bevölkerungsschichten beieinander stehen und doch die Führereigenschaften der Bildung willig anerkannt werden, so ist jetzt in Deutschland ein Gemeinfinn im Aufsteigen, der dem ewigen Krieg zwischen Arbeitgebern und Arbeitnehmern ein Ende gemacht hat.

Für unsre evangelische Kirche ergeben sich aus dieser neuen Lage gewiß mancherlei Sorgen und Schwierigkeiten. Es hat nicht an solchen gefehlt, die nun auch die evangelische Kirche „gleichschalten“ wollten, wie der moderne Ausdruck heißt. Und selbstverständlich ist in einer nationalen Revolution mancherlei, was sich mit dem Wesen einer evangelischen Kirche schwer oder gar nicht verträgt. Wir sind in diesen letzten Wochen infolgedessen durch mancherlei Kämpfe und Unruhen hindurch gegangen. Aber Adolf Hitler ist eine religiöse Natur. Er weiß, daß es einen neuen Geist in Deutschland nicht geben kann, wenn nicht der christliche Glaube seine Mission an den Menschenherzen übt. Er hat infolgedessen Schwierigkeiten, die sich zwischen nationalsozialistischen Beamten und zwischen der evangelischen Kirche ergaben, sofort wieder ausgeglichen. Die Kirche wird im neuen Deutschland größere Wirkungsmöglichkeiten haben als im alten. Daran ist gar kein Zweifel. Sie wird auch die Gelegenheit ergreifen, um an der kirchlichen Organisation jetzt manches zu ändern, was bisher unerfüllbare Sehnsucht gewesen ist. Vor allem werden die deutschen evangelischen Kirchen sich fester zusammenschließen als bisher. Eine einheitliche Reichskirche werden wir noch nicht werden. Dagegen sprechen mancherlei Bedenken. Aber aus dem losen Kirchenbund wird eine straffe und handlungsfähige Organisation werden.

Ich selbst bin Gegenstand von mancherlei Anfeindungen gewesen. Ich gelte bei uns als derjenige, der die Unabhängigkeit der

Kirche gegenüber dem Staat am bestimmmtesten vertritt. Das wird von manchen als Unfreundlichkeit gegenüber dem neuen Staat aufgefaßt. Wo die politischen Leidenschaften so stark wachgerufen worden sind, fehlt es oft an dem rechten Verständnis für das, was eine Kirche ist. Aber Sie dürfen versichert sein, daß ich von meiner Haltung nicht einen Schritt weichen werde. Ich habe aber die feste Zuversicht, daß die Kämpfe, die jetzt geführt worden sind, bald zum Schweigen gebracht sein werden. Die nationalsozialistische Gruppe der „Deutschen Christen,“ die jetzt in unsrer Kirche vorstößen, wird sich bald zu positiver und fruchtbarer Arbeit in den Organismus unsrer Kirche eingliedern. Es ist eben doch das Evangelium, um das es uns allen geht. In diesem Evangelium liegen Kräfte, die auf die Dauer stärker sind als die politischen Leidenschaften. Ich bin daher auch für unsre Kirche guter und froher Zuversicht. Sie wird durch die Ereignisse der Zeit von neuem aufgerüttelt. Sie wird sich ihrer missionarischen Aufgabe von neuem bewußt werden. Sie wird aktiver werden, als sie es bisher gewesen ist. Ich überschätze die Bedeutung festlicher Gottesdienste bei besonderen Gelegenheiten nicht einen Augenblick. Aber wenn man den Zustand von heute mit dem Zustand von früher vergleicht, wenn man denkt, wie in diesem Jahr am 1. Mai Millionen von Arbeitern in die Kirchen geströmt sind, während sie sonst mit gehässigen Inschriften auf der Straße demonstrierten — dann muß man sich doch sagen: es ist ein guter Geist wach geworden! Ein evangelischer Christ kann diese Entwicklung nur mit Dank und Freude betrachten!

Wir wissen wohl, daß man draußen in der Welt diese Vorgänge nicht versteht und daß die Atmosphäre gegenüber Deutschland sehr unfreundlich geworden ist. Das müssen wir tragen und müssen hoffen, daß das einmal wieder anders werden wird. Wer aber draußen etwas von Deutschland weiß, der möge das Vertrauen haben, daß das deutsche Volk sich selbst wiedergefunden hat und daß wir am Anfang von etwas Wertvollem und Zukunftskräftigem stehen. Ohne Gärten und ohne Rote geht keine große politische Aenderung vor sich. Aber man muß solche Gärten tragen, wenn das Ganze gesund ist!

Von diesem Brief dürfen Sie jeden Gebrauch machen.

Mit herzlichem Gruß Ihr getreuer Dibelius.

Berlin-Steglitz, am 2. Mai 1933.

Die Betätigung des christlichen Charakters in der „Sozialen Frage.“

Von Prof. Dr. Grüzmacher.

Einen Uebergang von den Grundbegriffen des wirtschaftlichen Lebens, Arbeit, Beruf, Eigentum zu den besonderen Verwicklungen der Gegenwart, die zur „Sozialen Frage“ geführt haben, kann die Tatsache bilden, daß das Eigentum in der neueren Zeit in weitgehendem Maß den Charakter des **Kapitales** gewonnen hat. Durch die Arbeit entstehen Güter, die ihrerseits wieder zur Erzeugung neuer wirtschaftlicher Werte benutzt werden können. Die durch Arbeit erzeugte Art dient dazu, weitere Bäume zu fällen. „Sobald der Mensch seine Arbeit so planvoll einrichtet, daß er mit dem Ergebnis früherer Arbeit spätere Arbeitsleistung erleichtert, bedient er sich der Hilfe des Kapitals. Denn dies ist im Grund genommen nichts anders als das Ergebnis früheren Zusammenwirkens mit der Natur, das sich in bestimmten Gütern dauerhaft darstellt.“ In diesem Sinn ist Kapital eine notwendige und allgemeine Erscheinung des wirtschaftlichen Lebens überhaupt; auch der Nomade besitzt Kapital in der von ihm aufgezogenen Viehherde, die zur Erzeugung neuer Tiere dient. **In der neueren Zeit aber hat sich das Kapital quantitativ außerordentlich erhöht, und seine Bedeutung übertrifft vielfach im Wirtschaftsprozeß die mehr und mehr zurücktretende Natur und macht die Arbeit ganz von sich abhängig.** Dazu hat das Kapital zur Erleichterung seiner Aufbewahrung und Bewertung immer mehr die Form des Geldes angenommen, das ursprünglich nur eine bequemere Form für den Gütertausch darstellte. **Jetzt aber ist das Geld der Repräsentant des Kapitals und damit ein Hauptmittel für die Gestaltung des Wirtschaftslebens.** Der besondere Ertrag, den das meist in Geld umgesetzte Kapital bringt ist der **Zins**. Dieser Zins hat gegenwertig einen ganz andern Sinn gewonnen, als zur Zeit Jesu. Jesus gab in Lukas 6, 34 ein absolutes Zinsverbot. Dementsprechend hat auch die Kirche viele Jahrhunderte offiziell jeden Zins verboten, freilich auf allerlei Umwegen ihn doch wieder gestattet. **Allein bei Jesu Zinsverbot handelt es sich um Liebesdarlehen, welche die Not des Nächsten lindern sollen.** Diese würde durch eine Zinserhebung gesteigert und ausgenützt werden und darum wider die Liebe sein. Wo diese Voraussetzung zutrifft, gilt noch heute für den Christen das Zinsverbot in voller Schärfe. Die meisten modernen Darlehen im Wirtschaftsleben werden dagegen durchaus nicht aus Not, sondern zum Zweck eines größeren Gewinnes aufgenommen. In solchen Fällen aber, wo der andre mit meinem Geld reichlich verdient, ist auch vom christlichen

Standpunkt aus kein Grund gegeben, von ihm nicht einen entsprechenden Anteil in der Form des Zinses zu empfangen.

Löst sich die Zinsfrage unter ethischen Gesichtspunkten ganz einfach, so ist das bei der sogenannten „**Sozialen Frage**“ durchaus nicht der Fall. Unter ihr ist im weiteren Sinn die Frage nach der besten Form der menschlichen Gesellschaft, besonders auf wirtschaftlichem Gebiet zu verstehen. Als solche hat sie zahlreiche und wechselnde Unterprobleme, etwa das Verhältnis von Industrie und Landwirtschaft, von Handwerk und Warenhaus. **Im engsten und vor- dringlichsten Sinn für die Gegenwart handelt es sich um die Frage der Eingliederung des sogenannten vierten Standes d. h. des Hand- arbeiter in das Ganze des wirtschaftlichen Lebens durch Beseitigung seiner Nöte und Befriedigung seiner Ansprüche.** In diesem Sinn hat sich die „**Soziale Frage**“ wesentlich erst im 19. und 20. Jahrhundert immer schärfer erhoben und zunächst in den am meisten industrialisierten Ländern wie England, Deutschland, Nordamerika, heute aber fast die ganze Erdenwelt, auch die asiatische, in Mitleiden- schaft gezogen. Durch die Industrialisierung haben sich für die Arbeiter besondere Notstände ergeben, die man am kürzesten an ihrem Verhältnis zu Arbeit, Beruf, Eigentum veranschaulichen kann. Die Handarbeit ist im Unterschied zum Handwerk, ja selbst zur Landarbeit eine ganz mechanische geworden. Derselbe Handgriff wird immer wieder vollzogen und zwar — wenigstens bis vor kurzer Zeit — in außerordentlich ausgedehnter Dauer und vielfach unter sehr ungünstigen gesundheitlichen Bedingungen. Geistige Selbst- ständigkeit ist bei dieser Arbeitsform ganz ausgeschlossen. Darum kann der auf sie begründete Beruf den ganzen Menschen nicht be- friedigen und als die Hauptform eines lebenswürdigen Daseins erscheinen. Dazu erwirbt der Arbeiter mit seiner Leistung nur Lohn, aber in der Regel kein Eigentum. Wenn auch in überspitzter Form formuliert das sogenannte eiserne Lohngesetz den Tatbestand: „Der durchschnittliche Arbeitslohn bleibt immer auf den notwendigen Lebensunterhalt reduziert, der in einem Volk gewohnheitsmäßig zur Fristung der Existenz und zur Fortpflanzung erforderlich ist.“ Je- denfalls erwirbt der Arbeiter kein Eigentum in dem Sinn, daß es seine Existenz dauernd auch in Zeiten von Arbeitslosigkeit sicherstellt. Er hat keinen Anteil am Kapital weder in der Form der Produk- tionsmittel noch des Geldes. Seine Arbeitsbedingungen wurden — wenigstens in früherer Zeit — einseitig durch den Besitzer des Ka- pitals festgelegt. Diese wirtschaftlichen Nöte und Einengungen wir- ken auf die gesamten Lebensverhältnisse, wie das Familienleben, die Anteilnahme oder richtiger den Ausschluß von den höheren Kul- turgütern in Kunst und Wissenschaft. Die Gleichberechtigung auf politischem Gebiet — etwa durch Besitz des gleichen Wahlrechtes —, hat die wirtschaftliche Abhängigkeit noch fühlbarer gemacht. Diese

Notlage des modernen Arbeiters hat schon das „Kommunistische Manifest“ von Marx und Engels 1848, die eigentliche Magna Charta der modernen Arbeiterbewegung bis zur Gegenwart, scharf dahin zusammengefaßt: „Die Klasse des modernen Arbeiters lebt nur so lange, als sie Arbeit findet, und sie findet nur so lange Arbeit, als ihre Arbeit das Kapital vermehrt. Die Arbeit der Proletarier hat durch die Ausdehnung der Maschinen und der Teilung der Arbeit allen selbständigen Charakter und damit allen Reiz für den Arbeiter verloren. Er wird ein bloßes Zubehör der Maschine. Der Proletarier ist eigentumslos; sein Verhältnis zu Weib und Kindern hat nichts mehr gemein mit dem bürgerlichen Familienverhältnis.“

Diese realen Notstände, selbst wenn sie in einem oder andern Land bei einer besonderen Konjunktur-Periode weniger drückend wurden, verlangen Abhilfe. Denn vom christlich-religiösen Standpunkt können sie durchaus nicht als Ausdruck unabänderlichen göttlichen Willens angesehen werden. Gewiß kann ein einzelner Charakter auch diesen Zustand wie jedes schwere Schicksal ertragen, aber der ganze Stand und die Gesellschaft hat keine Verpflichtung, diese modernen Komplikationen als unabänderlich hinzunehmen. Sind sie doch einerseits nur Ergebnisse besondrer Formen des modernen wirtschaftlichen Lebens wie des Aufkommens der Maschine, anderseits aber auch deutliches Produkt der Sünde d. h. des egoistischen Willens von Menschen und Ständen, die sich einen großen unverhältnismäßigen Anteil der wirtschaftlichen Güter, besonders von Kapital und Geld, sichern und die andern durch ihre Machtstellung in jeder Richtung beschränken. Infolgedessen haben im Prinzip alle Versuche, die auf eine Lösung der „Sozialen Frage“ hindrängen, Anspruch auf das sympathische Interesse und die Mitarbeit des christlichen Charakters.

Die Lösungsversuche der modernen „Sozialen Frage“, die ernstlicher um die Mitte des 19. Jahrhunderts einsetzen, erwachsen, sowohl im Arbeiterstande wie auch außerhalb seiner, wenn auch zunächst wesentlich nur bei einer Reihe gerade religiös gerichteter Persönlichkeiten. Die erstere Bewegung kann man kurz die sozialistische, die zweite die christlich-soziale nennen. Der Sozialismus hat von Anfang an nicht nur den Charakter einer wirtschaftlichen, sondern auch einer weltanschaulichen Bewegung getragen. Erklärt doch das Kommunistische Manifest: „Für den Proletarier sind die Gesetze, die Moral, die Religion ebensoviele bürgerliche Vorurteile, hinter denen sich ebensoviele bürgerliche Interessen verstecken.“ Diese Behauptung hat ihr Fundament in der sogenannten materialistischen Geschichtsbetrachtung, die das weltanschauliche Rückgrat der ganzen Bewegung bis zum Bolschewismus bildet. Marx formuliert sie dahin: „Meine Untersuchung mündete in dem Ergebnis, daß Rechts-

verhältnisse und Staatsform weder aus sich selbst zu begreifen sind, noch aus der sogenannten allgemeinen Entwicklung des menschlichen Geistes, sondern vielmehr in den materiellen Lebensverhältnissen wurzeln. Die Gesamtheit der materiellen Produktionsverhältnisse bildet die ökonomische Struktur der Gesellschaft, die reale Basis, worauf sich ein juristischer und politischer Ueberbau erhebt und welchem bestimmte gesellschaftliche Bewußtseinsformeln entsprechen.“ Kurz und schroff zusammengefaßt besagt diese Theorie, daß Recht, Politik, Wissenschaft, Philosophie, Kunst und gerade auch Religion keine selbständigen Erscheinungen sind, sondern nur Produkte und Reflexe der jeweiligen wirtschaftlichen Verhältnisse, mit deren Aenderung auch sie sich wandeln müssen. In besonderen Schriften hat Rautsky zu beweisen gesucht, das ganze Urchristentum wurzele in einer proletarischen, die Reformation in einer bäuerlichen Revolution. Nüchterne Nachprüfungen durch den Nationalökonom Max Weber und durch Tröltzsch hat erwiesen, daß Religion und wirtschaftliches Leben durchaus selbständige Größen sind, wohl aber vielfach in der Geschichte eine Wechselwirkung betätigt haben. Der radikalen Abhängigmachung der Religion vom wirtschaftlichen Leben muß der christliche Charakter entschieden widersprechen und sich gegen alle Bewegungen wenden, die diesen Grundsatz wie der Bolschewismus praktisch durchführen, indem sie mit der Aenderung der wirtschaftlichen Formen auch die gesamte bisherige Religion erledigen wollen. Aber auch mit der Milderung des Gegensatzes zur Religion, wie sie die deutsche Sozialdemokratie in ihrem Erfurter Programm von 1891 formulierte: „Religion ist Privatsache“ kann sich der christliche Charakter nicht zufrieden geben. Denn einmal lautete die Ergänzung für viele Jahrzehnte auch der deutschen sozialistischen Bewegung praktisch dahin: Atheismus ist Parteisache. Gätte sich doch die Partei mit antireligiösen Bewegungen aufs Engste verknüpft, wie es noch heute der Bolschewismus mit der Gottlosenbewegung tut. Dazu enthält der Satz: Religion ist Privatsache, nur die halbe Wahrheit, daß jene zunächst Sache der einzelnen Seele ist, leugnet aber ab, daß die Religion im öffentlichen und gerade auch im wirtschaftlichen Leben sich geltend zu machen hat. Tut sie das nicht, so treten andre Kräfte und Ziele an ihre Stelle wie der langjährige Führer der deutschen Sozialdemokratie, Bebel, offen erklärte: „Sie wissen, daß je mehr der Glaube an das jenseitige Leben bei den Massen schwindet, die Massen um so nachdrücklicher verlangen, daß sie ihren Himmel auf der Erde finden.“ Der moderne Sozialismus nimmt deutlich, wenn auch in stark säkularisierter Form, die Ziele des alten Chiliasmus auf, den Himmel auf die Erde zu verlegen. Auch dagegen muß die christliche Religion um der Transzendenz willen Einspruch erheben.

Erhebt so das Christentum starke Bedenken gegen die mit dem

Sozialismus vielfach verbundene Weltanschauung, so ist das durchaus nicht in gleichem Maß gegenüber seinen **wirtschaftlichen Forderungen** der Fall. Diese sind auf ihre praktische Durchführbarkeit zu prüfen und können sich zu einem guten Teil auch mit einer christlichen Weltanschauung verbinden. Die wirtschaftlichen Ziele hat im Anschluß, wenn auch in Milderung des kommunistischen Manifestes, die deutsche Sozialdemokratie dahin formuliert: „Die Verwandlung des kapitalistischen Privateigentums an Produktionsmitteln in gesellschaftliches Eigentum und die Umwandlung der Warenproduktion in sozialistische.“ Diese Entwicklung soll sich notwendig aus dem kapitalistischen System ergeben, die entweder auf friedlichem Weg oder durch Unterstützung einer gewalttätigen Revolution sich vollziehen soll. In dieser sozialistischen Zukunftsordnung soll jede Klassenherrschaft aufhören und eine demokratische Gleichheit der Rechte und Pflichten für alle ohne Unterschied des Geschlechtes und der Abstammung eintreten. Der radikale Sozialismus, jetzt Kommunismus oder Bolschewismus genannt, will jedoch die Herrschaft der Bourgeoisie durch eine Diktatur des Proletariats d. h. durch eine umgekehrte Klassenherrschaft ersetzen.

Beginnen wir mit der **christlichen Stellungnahme** zu der letzteren Anschauung, so wird diese sich gegen jede **Klassenherrschaft** wenden, welche eine Schicht durch die andre wirtschaftlich und damit auch in andern Sphären unterjochen will. Eine Diktatur des Proletariates würde mindestens ähnliche Notstände erzeugen, wie die des Kapitalismus und ist darum ebenso unethisch wie jene. Das christliche Ideal deckt sich mit dem Gedanken eines **klassenlosen d. h. einer die verschiedenen Stände nicht feindlich gegeneinander abschließenden Gesellschaft auch im Bereich der Wirtschaft**. Diese wird durch Verbindung von Arbeitgebern und Arbeitnehmern, durch Abschluß von Verträgen, wie durch Schlichtungsausschüsse bei etwaigen Streitigkeiten charakterisiert sein, ohne daß die christliche Ethik hier im Einzelnen Vorschriften zu geben hätte. Dies Prinzip haben schon die deutschen christlichen Gewerkschaften klar in dem Satz entwickelt: „Die gesamte Tätigkeit ist getragen von der Anerkennung der gleichen beiderseitigen Rechte und Pflichten von Arbeitgebern und Arbeitnehmern. Arbeit und Kapital sind aufeinander angewiesene Faktoren der Produktion.“ In dieser Richtung wird sich auch nötigenfalls die übergeordnete politische Macht des Staates einzusetzen haben. Die Herbeiführung neuer sozialer Verhältnisse auf dem Weg allmählicher Entwicklung und gesetzlicher Umgestaltung liegt dem Christen am nächsten; seine Stellungnahme zur Revolution, die noch stärker politischen als wirtschaftlichen Charakter zu tragen pflegt, wird erst bei der Staatsethik zu entwickeln sein. Wirtschaftlichen Revolutionen kommen **Streiks** auf Seiten der Arbeitnehmer, **Ausperrungen** auf Seiten der Arbeitgeber nahe. Grundlos und

egoistisch vom Zaun gebrochen wird sie der christliche Charakter nicht mitmachen. Dagegen bei einem Lohndruck, der dem Arbeiter nicht mehr sein Existenzminimum garantiert, steht dieser vor der Frage, ob er einer — vielfach auch formal-rechtlich fragwürdigen — Arbeitspflicht genügen soll oder durch Arbeitsniederlegung sein und seiner Familie Lebensrecht zu verteidigen hat. Ähnliche Fälle können für Arbeitgeber eintreten, wenn Lieferungen zum Besten der Gesamtheit durch Streiks gefährdet sind. **Man wird hier Pflichtkollisionen zu konstatieren haben, in welchen tatsächlich eine Pflicht nur auf Kosten der andern erfüllt werden kann.** Sie sind niemals rein ethisch d. h. nicht ohne Sünde lösbar und werden nur faktisch durch die jeweils stärkere Neigung zu der einen oder andern Pflicht entschieden.

Die Frage nach der Verstaatlichung der Produktionsmittel und des Betriebskapitals ist eine ethisch neutrale, die nach wirtschaftlichen Gesichtspunkten zu entscheiden ist. Im Lauf der Zeit sind — verschieden in den einzelnen Ländern — eine ganze Reihe von zunächst privatwirtschaftlichen Betrieben in gemeinwirtschaftliche umgewandelt wie z. B. Post und Eisenbahn. Ihre in der Regel großen Gewinne fallen nicht mehr Einzelnen, sondern der Gesamtheit zu. Eine Ausdehnung etwa auf Bergwerke scheint wohl möglich. Umgekehrt wird der Staat dafür zu sorgen haben, daß nicht durch Zusammenschlüsse privatwirtschaftlicher Unternehmungen zu großen Trusts Arbeiter und Angestellte um jede Selbständigkeit gebracht und auch die Preise für notwendige Bedarfgüter zum Schaden der Allgemeinheit gesteigert werden. So hat der christliche Charakter Sozialisierungsbestrebungen gegenüber sich geneigt zu verhalten, ohne von sich aus die einzelnen Maßnahmen zu bestimmen. Auf der andern Seite wird er auch die früher schon zu Gunsten von Privateigentum geltend gemachten Gesichtspunkte: Freiheit der einzelnen Persönlichkeit und Möglichkeit zur Liebesübung, gegenüber dem Kommunismus mit seiner restlosen Beseitigung des Privateigentums aufrecht erhalten. Eine Beteiligung der Arbeiterschaft am Kapital kann auch ohne radikalen Kommunismus durchgeführt werden, indem ihr ein prozentualer Gewinn am Unternehmen zugesichert wird, wie das schon einige größere Unternehmungen — in Deutschland z. B. die Zeiswerke in Jena — versucht haben.

Der christliche Charakter wird auch alle die Mittel der Selbst-, Gemeinschafts- und Staatshilfe billigen, die den Arbeiter gegen Krankheit, Alter wie unverschuldete Arbeitslosigkeit sichern. Die in der sozialen Botschaft Kaiser Wilhelms I. 1881 begonnene Sozialversicherung hat Bismarck als „in den sittlichen Fundamenten des christlichen Volkslebens gesetzt“ bezeichnet.

Derartige Maßnahmen des Staates werden aber nicht erreicht, wenn nicht maßgebende Persönlichkeiten für sie gewonnen werden

oder in parlamentarisch regierten Staaten die entscheidenden Parteien. **Darum bedarf es einer christlich-sozialen Politik.** Sie hat in Deutschland besonders Hofprediger Stöcker mit seiner 1878 gegründeten Christlich-sozialen Partei begonnen. Eine solche Partei wird die Prinzipien des Christentums mit konkreten Forderungen zu verbinden haben. Dadurch aber kann leicht der Anschein entstehen, als ob die letzteren ebenso absolut im Christentum begründet seien, wie die ersteren. Das aber würde bedeuten, das Evangelium wieder zu einem Gesetz zu machen.

Das alte Testament enthält zwar auch in wirtschaftlicher Richtung eine ganze Reihe von — zum Teil allerdings nie durchgeführten — Forderungen wie die des Jubeljahres. Das Neue Testament dagegen verzichtete — wie schon früher im Bezug auf Jesus ausgeführt wurde — auf jede gesetzliche Regelung des wirtschaftlichen Lebens. **Darum wird nichts anders übrig bleiben als aus der Gesinnung Jesu heraus die der jeweiligen Situation angepassten Durchführungen sozialer Grundsätze nach bestem Wissen und Gewissen zu versuchen, ohne für sie Unfehlbarkeit in Anspruch zu nehmen.** Eine besondere christlich-soziale Partei erweckt leicht den Anschein, christliche Patentlösungen zu besitzen, denen gegenüber die sozialen Vorschläge anderer Parteien als nicht-christlich erscheinen. **Auf jeden Fall wird die in erster Linie zur Vertretung des Christentums berufene Kirche und in ihr wieder deren offizielle Vertreter, die Geistlichen, bei der Stellungnahme zu wirtschaftlichen Einzelproblemen große Zurückhaltung üben müssen.** Denn einmal ist hier eine sehr gründliche Kenntnis der Nationalökonomie und weitgehende praktische Erfahrung nötig, die man kaum neben einem ernstlichen theologischen Studium und einer eifrigen pfarramtlichen Tätigkeit erwerben kann. Sodann besteht die Gefahr, daß Kirche und Pfarrer als Vertreter einer bestimmten Partei erscheinen und damit auf der einen Seite das Vertrauen verlieren, was sie auf der andern Seite vielleicht gewinnen. Beider Aufgabe wird sich in erster Linie darauf zu konzentrieren haben, allen Ständen in gleicher Weise die ethischen Forderungen des Evangeliums auch in ihrer Anwendung auf das wirtschaftliche Leben zu verkünden. Dagegen werden Kirche und Pfarrer in wirtschaftlichen Einzelfragen — und sagen wir vorblickend auch in politischen — eine gewisse Askese üben müssen, um Allen Alles sein zu können.

Spinozas Leben und Lehre.

Von Dr. C. Schieler.

In das Jahr 1932 fiel die dreihundertste Wiederkehr der Geburt des bedeutenden Philosophen **Spinoza**. Da dieser aber dem wissenschaftlichen, philosophischen Denken durch ein neues System einen kräftigen Impuls gegeben, so daß sein Name unter den großen Denkern eine ehrenvolle Stelle einnimmt, so geziemt es sich, daß „das Theologische Magazin“ seiner in einem besonderen Artikel gedenkt, um die Aufmerksamkeit der Leser auf die Geistesarbeit dieses seltenen Gelehrten hinzulenken. Die Geschichte der Philosophie zeigt deutlich die notwendige Fortentwicklung der Gedanken. Aber wir dürfen über dieser Notwendigkeit den persönlichen Anteil der einzelnen Philosophen nicht vernachlässigen. Spinoza geht von Descartes aus; er erkannte bei aller Verehrung gegen diesen, folgerichtig denkend, die Widersprüche im System des Descartes und baute sein philosophisches System aus. Aber auch die nicht gewöhnlichen Lebensschicksale dieses Gelehrten waren nicht ohne bestimmenden Einfluß auf daselbe. Darum zuerst

Spinozas Lebensschicksale.

Die zahlreichen Juden, die seit den Zeiten arabischer Herrschaft in Spanien lebten, hatten im 16. Jahrhundert viele Verfolgungen zu erleiden. Durch Zwang zum Christentum bekehrt, blieben sie doch der Inquisition verdächtig, bloße Scheinchristen zu sein, und mußten fortwährend für ihr Leben fürchten. Eine Zuflucht bot sich ihnen zu Beginn des 17. Jahrhunderts in den Niederlanden, die selbst in hartem Kampf gegen Spanien sich die Freiheit protestantischer Religionsübung errungen hatten. Dort nahmen die spanischen Juden den Glauben ihrer Vorfahren wieder an und lebten streng nach den Gesetzen des Talmud. Als Sohn einer solchen Auswandererfamilie ist Baruch d' Espinoza (so lautete der Name ursprünglich) 1632 in einer der engen Gassen der Amsterdamer Judenstadt geboren. Diese Abkunft bestimmte seine Jugendeindrücke und seine erste Geistesbildung.

Um die Ueberlieferungen ihrer Religion aufrecht zu erhalten und neueren Geschlechtern mitzuteilen, gründeten die Juden Amsterdams eine Schule, zu deren Lehrern sie berühmte Rabbiner beriefen. Hier empfing Baruch d' Espinoza seine Jugendbildung, erlernte die hebräische Sprache, las Bibel und Talmud und übte an ihrer Auslegung seinen Scharffinn. Seine Begabung wurde offenbar; und da ihm die Neigung zum Kaufmannsstand fehlte, wollte er sich ganz der jüdischen Theologie widmen. Seine Lehrer und die ganze Judentum erblickten schon in ihm die künftige Säule der Gemeinde. Aber die Hoffnungen der Rabbiner wurden bald zer-

stört, als Spinoza die Gedanken der neuen Philosophie kennen lernte. Auch in das abgeschlossenste Ghetto dringt etwas von den geistigen Bewegungen der Umwelt, und die Amsterdamer Juden standen doch — mochte auch ihr Privatleben noch so eingeschränkt sein — durch zwei große Kanäle mit dem Leben ihrer christlichen Zeitgenossen in Verbindung, nämlich durch den Handel und die Medizin. In empfänglichen Geistern entstand so ein Zwiespalt zwischen der überkommenen Religion und dem Wissen der Neuzeit.

Die Entwicklung des jungen Spinoza unter diesen Verhältnissen kennen wir nicht. Sicher ist nur, daß er frühzeitig Verlangen trug, die Wissenschaft der Neuzeit kennen zu lernen. Dazu mußte er aber die lateinische Sprache kennen, die noch durchaus die Sprache der Gelehrten war, in der jüdischen Schule aber keinen Gegenstand des Unterrichtes bildete. Er hatte Glück, einen tüchtigen Lehrer zu finden, der dem wissensdurstigen Jüngling mehr geben konnte, als Kenntniß des Lateinischen. Es war Franziskus van den Enden, der zwar Katholik war, aber dem Kirchenglauben entfremdet geworden, mit der Naturwissenschaft und der Philosophie des Descartes vertraut war. Bei ihm mag Spinoza die Schriften des Descartes zuerst gesehen und gleichzeitig seine Kenntnisse fremder Sprachen erweitert haben. Er war in dieser Beziehung von vorneherein begünstigt, denn neben seiner Muttersprache, dem Spanischen, war ihm naturgemäß von Jugend auf das Holländische bekannt. Dazu erlernte er noch die französische und italienische Sprache.

Die neue Bildung und die veränderten Verhältnisse trennten Spinoza von seinen Glaubensgenossen. Zwar lag es ihm fern, agitatorisch zu wirken, aber es war ihm auf die Dauer noch weniger möglich, bei gänzlich veränderten Ueberzeugungen die streng gebundene Lebensweise eines orthodoxen Juden zu führen. Mit dem Tod seines Vaters 1654 scheint für ihn der wichtigste Grund zu äußerer Anbequemung gefallen zu sein; seitdem besuchte er die Synagoge nicht mehr, übertrat die Speisegesetze und verkehrte viel mit freigeistigen Christen. Das erregte naturgemäß Anstoß. Aber die Juden hätten gern Aufsehen vermieden, fürchteten auch, daß das Verhalten eines Menschen, auf den die Rabbiner solche Hoffnungen setzten, Nachahmung finden würde. Man versuchte daher ihm mit Geld beizukommen und versprach ihm ein Jahresgehalt, wenn er sich wenigstens äußerlich der jüdischen Sitte fügen würde. Erst als Spinoza diesen schimpflichen Vorschlag zurückgewiesen hatte, wurde er als Abtrünniger verfolgt. Sein Schwager und seine Schwester machten seinen Abfall geltend, um ihm den Anspruch auf das väterliche Erbe streitig zu machen. Er nahm die holländischen Gerichte in Anspruch, siegte, wie zu erwarten war, und überließ dann freiwillig den Geschwistern das Erbe und behielt sich nichts vor als sein Bett.

Schließlich ergriffen die Rabbiner die äußersten Maßregeln gegen den Unbeugsamen, belegten ihn im Jahre 1656 mit dem „**großen Bann**“ und stießen ihn feierlich aus der Gemeinschaft der Juden aus. Die von ihnen gebrauchte Bannformel stammte aus dem frühen Mittelalter. Einige der wichtigsten Sätze aus derselben mögen hier eine Stelle finden: „Nach dem Beschluß der Engel und dem Ausspruch der Heiligen, mit Zustimmung des heiligen Gottes und dieser ganzen Gemeinde bannen, verstoßen, verwinschen und verfluchen wir Baruch d'Espinoza.“ . . . „Verflucht sei er am Tag und verflucht sei er in der Nacht, verflucht beim Niederlegen und verflucht beim Aufstehen, verflucht bei seinem Ausgang und verflucht bei seinem Eingang. Gott möge ihm nie vergeben!“ . . . „Wir verordnen, daß niemand mit ihm verkehre, nicht mündlich und nicht schriftlich, niemand ihm eine Gunst erweise, niemand unter einem Dach oder innerhalb vier Ellen mit ihm zusammen sei, niemand ein von ihm verfaßtes oder geschriebenes Werk lese.“ . . . Es ekelt einen an, solche gemeine Heuchelei, solche Intoleranz nur zu lesen. Ist es aber nicht mehr als auffallend, daß der sogenannte römische große Bann, wie er im römischen Ritual sich findet, ähnliche, vielleicht noch derbere Ausdrücke gegen den mit dem direkten Bann Belegten enthält? — Der Bann bedeutete für Spinoza die Trennung vor allen Genossen seiner Jugend; wie es scheint, hat später kein Jude mehr zu seinem Umgangskreis gehört. Die Rabbiner verfolgten indessen ihn noch weiter; sie suchten auch seine bürgerliche Existenz zu vernichten, sie zeigten ihn der protestantischen Geistlichkeit als einen der Religion gefährlichen Menschen an und bewirkten seine Ausweisung aus Amsterdam. Sie erreichten jedoch nicht allzuviel damit, denn infolge der toleranten Haltung der weltlichen Behörden konnte er in einem Dorf, wenige Meilen von der Hauptstadt entfernt, ruhig wohnen.

Spinoza mußte nun seinem Leben eine andre äußere Gestalt geben, war aber fest entschlossen, nichts gegen seine Ueberzeugung zu tun, dabei aber Streit mit seiner Umgebung möglichst zu vermeiden. Er trat nie zum Christentum über, da er bei aller Verehrung für die persönliche Hoheit und die Moral Christi sich nicht zu den Glaubensformeln einer christlichen Kirche bekennen konnte. Am nächsten stand er einigen Sekten, die gleich ihm nur in Holland Duldung fanden, Gemeinden, die den moralischen Lebenswandel für das Wesentliche am Christentum hielten und ihren Mitgliedern in dogmatischer Beziehung viel Freiheit ließen. Unter ihnen, den Mennoniten und Kollegianten, fand Spinoza Verkehr, ohne ihnen anzugehören.

Er war jetzt genötigt, durch seiner Hände Arbeit seinen Lebensunterhalt zu verdienen; denn er war mittellos, und jede öffentliche Anstellung, jede ausreichend bezahlte Unterrichtstätigkeit blieb ihm

verschlossen. Er nutzte seine naturwissenschaftlichen Kenntnisse aus und schliß optische Gläser für Brillen und Fernrohre, die damals infolge der astronomischen Entdeckungen sehr begehrt wurden, während nur wenige Männer imstand waren, die nötigen Linsen schleifen zu können. Spinoza verdankte also die Möglichkeit, sich sein Brot durch eigne Arbeit zu erwerben, der modernen Naturwissenschaft und nicht, wie man es manchmal liest, dem Talmud. Man behauptet nämlich, daß Spinoza einer Vorschrift des Talmud gefolgt sei, die von jedem Gelehrten die Erlernung eines Handwerks fordere. Aber es handelt sich dabei nicht um eine Vorschrift, sondern um einen Rat, der meist unbefolgt blieb, und vollends hätte Spinoza das Schleifen optischer Gläser nicht als Talmudschüler erlernen können.

Spinozas literarische Arbeiten und deren Einfluß auf seinen Lebenslauf.

Alle Zeit, die ihm sein Handwerk ließ, widmete er seinen Studien. Höchst bescheiden lebte er anfangs in einem Dorf unweit Amsterdam, später bei Leyden, in der Nähe des Haag und schließlich im Haag. Zu dieser Zeit strebte die kalvinistische Geistlichkeit, der sich aus politischen Gründen das Haus der Oranier angeschlossen, die Alleinherrschaft ihrer Kirche zu erlangen. In diese Streitigkeiten griff Spinoza 1670 durch eine anonym erschienene Schrift, seinen **theologisch-politischen Traktat** ein. Wie der Name besagt, behandelt dieses Buch das Verhältnis der Theologie zur Politik, von Kirche und Staat, und zwar kämpft es für die Oberherrschaft des Staates gegen den politischen Einfluß der Geistlichkeit. Zugleich erschüttert Spinoza den Anspruch der Bibel, göttlichen Ursprungs zu sein, durch eine historische Kritik am Alten Testament, zu der seine jüdische Jugendbildung ihn befähigte. Die kühne Schrift erregte großes Aufsehen: Ebenso allgemein wie die Entrüstung war der Wunsch, sie zu lesen. Eine Fülle von Gegenschriften entstand, und der Verfasser, der trotz der Anonymität bald erkannt wurde, hatte die Folgen seines Unternehmens bald zu spüren. Persönliche Freunde wandten sich von ihm ab, zeitweise schien es, als solle mit dem Buch auch der Verfasser verfolgt werden. Vor ernsthafter Gefahr schützte ihn die Gönnerschaft des Jan de Wit, der damals wohl der mächtigste Mann in Holland war. Aber bald darauf verlor Jan de Wit seinen Einfluß, wurde verfolgt und infolge der Erbitterung des von Priestern aufgestachelten Volkes grausamst ermordet (1672). Hierüber heftig aufgebracht, hatte Spinoza seine philosophische Ruhe völlig verloren und seiner Entrüstung durch einen Schritt Ausdruck geben wollen, der einerseits ganz nutzlos gewesen wäre und ihn selber andererseits der Volkswut preisgegeben hätte. Sein Gauherr wurde seine Rettung, indem er ihn einschloß.

Ein anderes Werk Spinozas, eine **Darstellung der Philosophie des Descartes**, das einzige, das zu seinen Lebzeiten unter seinem Namen erschien, verschaffte dem gebannten Juden einen Ruf an die Universität Heidelberg. Dieser Ruf war ein ehrenvolles Zeichen freier Gesinnung für den Landesherrn, den Kurfürsten Karl Ludwig von der Pfalz. Aber die Ausführung wäre auf die Dauer nicht möglich gewesen. Denn in dem an Spinoza gerichteten Brief stand neben der Zusicherung der Lehrfreiheit die Erwartung, daß er nichts gegen die Kirche sagen werde. Spinoza wußte, daß Konflikte nicht ausbleiben könnten, und in der klaren, ruhigen Weise, in der er seine persönlichen Angelegenheiten stets besorgte, lehnte er den Ruf ab. Sein Leben blieb unverändert, aber die doppelte Anstrengung geistiger und körperlicher Arbeit und der Glasstaub, der beim Schleifen entsteht, schienen seiner zarten Natur geschadet zu haben; er wurde lungenkrank und starb 1677, erst 45 Jahre alt.

Die wichtigsten Lehren Spinozas.

Bald nach seinem Tod wurden seine hinterlassenen Schriften, darunter sein Hauptwerk, **Ethik d. h. Lehre vom Sittlichen oder vom rechten Leben**, von seinen Freunden herausgegeben.

Zum besseren Verständnis diene die Bemerkung, daß Spinoza eine durch und durch religiöse Natur war, ganz erfüllt von dem Streben nach inniger Vereinigung mit der Gottheit. Im Dienst dieses Strebens stand für ihn die Erkenntnis. Ein sittlich religiöses Leben durch das Denken zu begründen, war tief in Spinozas Natur begründet.

Sodann beachte man, daß Spinozas Hauptwerk in einer eigentümlichen Form geschrieben ist. Da die Geometrie für ihn das Vorbild strenger, wissenschaftlicher Beweise war, bildete er seine Darstellung dem berühmten griechischen Lehrbuch der Geometrie, dem Werk des Euklid, nach. Wie ein Mathematiker beginnt er mit Grundsätzen, deren Wahrheit nach seiner Ueberzeugung selbstverständlich ist, und mit Erklärungen oder Definitionen der Grundbegriffe. Von diesen Voraussetzungen aus beweist er dann die einzelnen Lehrsätze. Und die Wahl der geometrischen Darstellung war keine willkürliche Laune Spinozas, sondern hängt mit seiner Lehre aufs engste zusammen.

Lehre von Gott.

Spinoza geht von dem Gedanken aus, daß **die Gottheit das allervollkommenste Wesen ist**. Da in jeder Wirklichkeit eine Vollkommenheit liegt, muß alle wahre Wirklichkeit Gott angehören. Gott fällt so zusammen mit der Welt, denn unter Welt verstehen wir die Einheit, den inneren Zusammenhang aller Dinge. **Gott ist das All, das All ist Gott**. Da Gott das allervollkommenste Wesen ist und der Subbegriff alles Seins, so ist nichts außer ihm, er ist

das einzige, was Substanz heißen darf. Aus Wesen und Begriff dieser einzigen, unendlichen, alles umfassenden Substanz muß nun alles einzelne Sein und Geschehen mit mathematischer Notwendigkeit folgen. Die Schöpfung der Welt kann also Spinoza nicht als freie Tat Gottes ansehen, die seine Willkür auch hätte unterlassen können; vielmehr ist die Einheit der Welt selbst Gott, es gehört zum notwendigen Wesen Gottes, sich in dieser Welt darzustellen. Alles einzelne ist nur wirklich, sofern es an der Gottheit teil hat. Daß es ein Einzelnes ist, beruht auf seiner **Beschränktheit** und damit auf seiner **Verneinung**. Diese Gleichsetzung von Einzelheit, Beschränkung, die befremdend wirkt, läßt sich leicht erklären: Wir sind nur Mensch, indem wir nicht Tier, Pflanze oder Stein sind, wir können einen bestimmten Lebenslauf nur ergreifen, indem wir auf alle andern Möglichkeiten der Lebensgestaltung verzichten. So läßt sich der Satz, mit dessen Hilfe Spinoza die Besonderheit der einzelnen Wesen und der Einheit der Gottnatur herzuleiten sucht, verstehen: **Alle Bestimmtheit ist Verneinung.**

Alle einzelnen Dinge, Körper wie Seelen, sind nur notwendige Folgen und Einschränkungen der einen wahrhaft wirklichen Gottnatur. Diese ist nun so beschaffen, daß sie sich in unendlich vielen Weisen entfaltet und offenbart. Uns sind nur zwei von diesen Grundeigenschaften oder Attributen der Gottheit zugänglich, die Ausdehnung oder die Körperwelt und das Denken oder die Welt des Geistes. Beide sind völlig unabhängig von einander; aber da beide derselben allumfassenden göttlichen Einheit angehören, herrscht in beiden die gleiche gesetzliche Ordnung. Nicht unser Gedanke oder Willensentschluß bewegt unsern Arm; aber es ist in der Einheit Gottes begründet, daß, wenn wir den Arm bewegen wollen, zugleich aus der Notwendigkeit des körperlichen Geschehens eine Gehirnbewegung folgt, die Ursache der Armbewegung wird. Aber da Bewegungen und Gedanken aus derselben göttlichen Notwendigkeit folgen, ist **die Ordnung und Verknüpfung der körperlichen Dinge dieselbe wie die Ordnung und Verknüpfung der Gedanken.**

In der streng einheitlichen und geordneten Welt ist kein Platz für die Freiheit des Willens. Folgt ja jede Regung unsrer Seele ebenso unbedingt mathematisch aus Gottes Entfaltungsweise oder Attribut des Denkens, wie der Fall eines geworfenen Steines aus Gottes Attribut der Ausdehnung folgt. Unfre Taten und Gedanken sind durch den göttlich natürlichen Zusammenhang so notwendig bestimmt, wie die Umdrehung der Erde oder der Fall des Steines.

Ethische Grundsätze und Lehren.

„Die Ethik ist die Erkenntnis vom richtigen Verhalten des Einzelnen zu sich selber und zu den andern Einzelnen.“ Die Tiere und tatsächlich auch die meisten Menschen werden in ihrem Handeln

durch Affekte bestimmt. Kränkung mit Kränkung zu erwiedern bewegt sie der Zorn, den Notleidenden zu Hilfe zu kommen das Mitleid und sofort. Der Weise dagegen lebt nach Anleitung der Vernunft, er allein trifft sicher das Ziel der Selbsterhaltung, wogegen die von den Affekten Geleiteten es oft verfehlen: die Rachsucht, die Ehrsucht, die Habsucht, die Vergnügungssucht und wie sie alle heißen, führen häufig ins Verderben. Der durch Vernunft Geleitete dagegen kennt Wert und Maß der Dinge, wie fern sie zuträglich, wiefern sie verderblich sind. Er sieht, daß durch Vergeltung des Bösen mit Bösem dauernde Feindschaft mit gegenseitiger Bedrohung, Störung, ja Vernichtung erwächst, daß dagegen durch Gelassenheit und Großmut der Haß überwunden und Liebe und Freundschaft hervorgebracht werden kann.

Auf Grund derselben Erkenntnis von der menschlichen Natur zeigt die Politik, wie das Zusammenleben vieler zu gestalten sei, damit daraus nicht Krieg und Bedrohung, sondern Friede und Wohlwollen und Zusammenwirken zum Zweck gemeinsamer Erhaltung und Steigerung des Lebens hervorgeht.

Endlich leistet die Erkenntnis noch eins: sie gibt **Seelenruhe**; sie führt zur Ueberzeugung, daß alles, was geschieht, durch ewige Notwendigkeit aus der Natur der Dinge folgt. Die Frucht dieser Ueberzeugung ist die Seelenruhe. Gegen das, dessen Notwendigkeit man einsieht, hört man auf, sich zu sträuben; unerträglich ist, was wider Schicksal und Recht zu kommen scheint; wie würden die Menschen gegen den Tod sich auflehnen, wenn nicht alle, sondern nur wenige sterben müßten. Vor allem macht die Erkenntnis duldsam gegen die Menschen; sie sind nun einmal so, wandelmütig, undankbar, eitel, rachsüchtig, ein gebrechliches Geschlecht; der Philosoph erkennt ihr Verhalten als Folge ihrer Natur, der Schwachheit der Vernunft und der Stärke der Affekte; und alles verstehen heißt alles vergeben. So ist also wahre Erkenntnis das Mittel der Erhaltung und Förderung des Lebens.

Sie ist zugleich, so führt das fünfte Buch am Schluß aus, sein **höchster und wertvollster Inhalt**. Erkennen ist, im Gegenteil zum Affekt, Selbsttätigkeit; seiner Kraft und Selbstständigkeit inne werden, erfüllt mit Freude; Erkenntnis des Höchsten in der höchsten Form, Erkenntnis Gottes oder der Natur, als des Inbegriffs der Realität oder Vollkommenheit, erfüllt mit der höchsten Freude. Aus der Freude entspringt die Liebe zu Gott, der in der Erkenntnis das Gemüt mit Seligkeit erfüllt. So schließt mit religiöser Wendung die Ethik Spinozas.

Die Vereinigung von Erkenntnis, Gottesliebe und Seligkeit, der Anfang und das Ende aller seiner Betrachtungen hat offenbar in Spinozas persönlicher Lebenserfahrung ihren Grund. „Sich ausschließend und ausgeschlossen aus der Glaubensgemeinschaft, in der er geboren,

sich ausschließend und ausgeschlossen aus dem praktischen Leben und aus der öffentlichen Tätigkeit, sich ausschließend und ausgeschlossen aus dem Wettbewerb um Ansehen und literarische Ehre, hatte er sich ganz auf das Leben in seinen Gedanken zurückgezogen; er hatte darin Ruhe, Frieden und Glück gefunden. Diese Erfahrung ist der Boden, aus dem sein Ethik hervorgewachsen ist.“ Am Anfang seines „*Tractatus de intellectus emendatione*“ spricht er selber es aus: „Nachdem die Erfahrung mich belehrt, daß alle Dinge, die im gemeinen Leben angetroffen werden, eitel und nichtig sind, so faßte ich endlich, da ich sah, daß alles, wovor ich Furcht empfand, weder ein Gut noch ein Uebel enthielt, außer sofern das Gemüt von ihm bewegt würde, den Entschluß nachzuforschen, ob es etwas gäbe, das ein wahres und erwerbbares Gut sei, und das ganz allein das Gemüt zu befriedigen vermöchte, ja dessen Erlangung und Besitz mit der höchsten Freude in Ewigkeit erfüllte. Ich sage, endlich faßte ich den Entschluß. Denn es schien unbedacht, um eines Ungewissen willen, das Gewisse fahren zu lassen; ich sah wohl die Vorteile, welche Ansehen und Reichtum gewähren, und daß ich von ihnen lassen müsse, wenn ich ernstlich auf ein Neues ausginge. Ich erwog also in meinem Gemüt, ob es nicht angehe, ohne den gemeinen Gang meines Lebens zu ändern, meinen Vorsatz zu erreichen oder doch zur Gewißheit darüber zu kommen. Ich habe es wiederholt vergeblich versucht. Denn was im gemeinen Leben des Menschen für das höchste Gut gilt, das kommt, wie ihre Werke zeigen, auf drei Dinge hinaus: Reichtum, Ansehen, Wollust; durch diese drei Dinge wird aber der Geist so abgezogen, daß er an kein anderes Gut zu denken imstand ist.“ Also die Nachforschung nach dem höchsten Gut ließ mit dem Streben nach diesen Dingen sich nicht vereinigen. „Da ich aber der Sache weiter nachging, fand ich zuerst, daß jene Dinge nicht, wie ich anfangs gemeint, gewisse, sondern vielmehr sehr ungewisse Güter seien, ja, ich sah endlich, daß sie eher für gewisse Uebel angesehen werden müßten, denn sie sind nicht nur nicht Mittel zu unsrer Selbsterhaltung, sondern vielmehr Hindernisse und häufig Ursache des Untergangs derer, die sie besitzen, und immer derer, die von ihnen besessen werden. Die Ursache ist, daß unser Glück und Unglück abhängt von der Natur des Gegenstandes, an den wir uns mit unsrer Liebe hängen. Denn das, was nicht geliebt wird, erregt nicht Streit, noch Traurigkeit, wenn es verloren geht, noch Neid, wenn es von einem andern besessen wird, noch Furcht, noch Haß, noch irgend welche Gemütsbewegungen. Alle diese Affekte aber treffen den, der sich mit seiner Liebe an Dinge hängt, die verloren gehen können. Dahingegen erfüllt die Liebe zu einem Gegenstand, der ewig und unendlich ist, die Seele allein mit Freude und ist alles Schmerzes ledig; was gar ersehentlich ist und mit allen Kräften zu erstreben.“

Bis hierher spricht Spinoza verstandesmäßig kühl und nüchtern. Aber in den letzten Sätzen seines Werkes bricht die Wärme seines religiösen Sinnes durch. Sein eignes wahres Wesen, lehrt er, liebt jeder und in der rechten Gotteserkenntnis erfasst der Mensch dieses Wesen als eine Einheit mit Gott. Hier berührt sich Spinoza am innigsten mit der Mystik. Aber was der Mystiker durch religiöse Uebungen oder durch Abscheidung von der Welt und der Versenkung in sein eignes Inneres zu erreichen sucht, die Vereinigung mit der Gottheit, das erstrebt Spinoza auf dem Weg verständiger Erkenntnis. Auf der höchsten Stufe führt diese Erkenntnis dazu, in allem, was geschieht, die eine große notwendige göttliche Ordnung zu erblicken und zu lieben. Diese Liebe verzichtet auf die Möglichkeit der Gegenliebe. Wer Gott wahrhaft erkannt hat, weiß ja, daß Gott kein einzelnes Wesen neben andern Wesen, sondern die einheitliche Ordnung der Welt ist. Die Gottheit würde erniedrigt werden, wenn sie irgendeinen Teil der Welt, als welcher ein besondrer Teil ja nur durch Verneinung ist, mit besondrer Liebe umfaßte. Der echte Liebende will doch aber das Geliebte nicht herabziehen. **„Wer Gott wahrhaft liebt, wünscht nicht, das Gott ihn wieder liebe.“** Die echte Gottesliebe ist also im höchsten Maß uneigennützig.

Als Goethe mitten in den leidenschaftlichen Stürmen seiner Jugend auf diesen Satz Spinozas stieß, fand er darin eine große Beruhigung. Goethe war nicht, wie leider oft behauptet wird, im eigentlichen Sinn Anhänger Spinozas, Pantheist, aber der Gedanke einer göttlichen Einheit der Welt und das uneigennützige Gefühl der Liebe zu dieser Gottnatur gab ihm eine große innere Befreiung. Mit diesen Sätzen, in welchen sich die Persönlichkeit des Philosophen Spinoza so rein offenbart, sei diese Arbeit geschlossen. Es liegt eine tiefe innere Wahrheit in dieser uneigennützigen Gottesliebe, auch wenn es Spinoza nicht gelungen ist, sie ohne Widerspruch mit den Voraussetzungen seiner Philosophie zu verbinden.

EDITORIALS

THE CENTENARY OF THE OXFORD MOVEMENT

In the month of July, this year, the Anglican Church is going to celebrate the centennial of the Oxford Movement, for it is then a hundred years that a sermon preached by John Keble may be said to have marked the beginning of the *Oxford revival* of the *Anglo-Catholic theology*, of which Newman and Pusey were the principal authors. In the publication of "Tracts for the Times" they set forth their doctrines and aims in a way to attract in England universal attention. "Puseyism" was a protest against the growing liberalism and the spread of latitudinarian opinions. It was a revival of the Anglo-Catholic system, which involved "not only an emphatic assertion of apostolic succession, but also high ideas of sacramental grace in general, and a view of the "Real Presence," which was denied to be transsubstantiation, although Pusey said later it was probably only a dispute about words. He vindicated tradition as a source of doctrine and held to the authoritative character of doctrinal decisions made by the ecumenic councils.

The celebration of the centenary of this movement is by no means only of an antiquarian interest. There is in the Church of England and the Episcopal Church of the United States a body growing in powers and numbers who look to the men of the Oxford Movement as their spiritual fathers. What these began they want to carry on and complete. As they put it, they consider it their mission to "recover the *whole Catholic heritage*" for their church. The matter of vestments, the cross, statues of the saints, etc., is to them of vital importance. The sacraments, especially that of the holy communion (they call it "mass"), are invested with a magical power. When one attends the service in an Anglo-Catholic church he will find no difference between that and a Roman Catholic one. The ultimate basis of all their claims is their belief in the apostolic succession of their bishops. The power originally possessed by the apostles is passed on to the bishops of the next period, and so on until by unbroken succession it reaches the present time. Only priests ordained by such bishops are real priests of Christ; only sacraments administered by them are valid. Doctrinally, there seems to be no cleavage between Anglo- and Roman Catholicism. If the pope was to give up infallibility and allow

the priests to marry, the Anglo-Catholics would be glad to return to the bosom of the mother-church.

It can easily be seen that Protestantism has little chance with the Anglo-Catholics. Luther is to them a rebel; he broke up the unity of Christ's body. The official name of their church, the *Protestant* Episcopal Church of the United States, is to them a misnomer. They have no desire for their church to identify itself with the pan-Protestant movement. Their heart is altogether on the Catholic side. Strong and more or less successful efforts have been made for some time to effect a union with the Eastern Orthodox Churches. They would only too gladly join hands with the Roman Church, but their advances in this direction have always been repulsed.

Now it is very true that the Anglo-Catholics are only a minority in the Episcopal Church (The "Chronicle," an organ of the liberal side, claims that the Anglo-Catholics can only count on one tenth of the lay-membership of the church). But their support from the clergy is very strong and they are full of confidence and aggressiveness; the moderates in the church do not want to offend and much less, to lose them. Besides, in some respects, they have the tradition of the whole church back of them. Take that important matter of ordination. If an Eastern Orthodox priest or a Roman Catholic were to join the Episcopal Church their ordination would be accepted. In the case of a Protestant minister it would be different. Here in Cleveland when the dean of the Cathedral left they elected Dr. Emerson to fill the vacancy. He was a man of fifty, had for many years been an outstanding minister in the Congregational Church. But he was treated as a layman. He had to apply for orders anew and it will take him a year until he can be in reality what he now is only in name and by sufferance.

We won't say anything against Dr. Emerson, but there will be few Protestant ministers who are willing to accept an Episcopal appointment at such a price.

The Episcopal Church has always claimed to be the logical agency for an approach to greater unity of the church of Christ. It honors historical continuity and thinks much of the liturgical and sacramental elements, even as the Roman Church does. At the same time, in its thirty-nine articles it takes a Protestant position. So it was the Episcopal Church that issued the invitation to the faith and order conference at Lausanne. But we know that there was little achieved at that place and that a main stumbling block was the claim of apostolic succession and its implications. That will be so in the future and the stronger the Anglo-Catholics will become the less will the Episcopal Church be able to function in its role of guide to unity.

A TRIP THROUGH THE UNIVERSE

Some time ago we had an interesting meeting in connection with our Religious Community Hour (here in Cleveland). The depression has hit that institution also. While we were formerly able to command the services of leading men from distant places, this year we had to be satisfied mostly with "local talent". Rabbis made their appearance frequently on the platform and were by many considered superior to their "Gentile" brethren. We are not anti-Semitic but we prefer able Christian men to the rabbis of Israel because, besides their ability, they are grounded (or ought to be) in the gospel of Jesus Christ.

But this meeting was of an entirely different kind. It was to be addressed not by a minister, priest or rabbi, but by a scientist. His name was Dietz. He has written acceptable books on physical science, astronomy in particular, and has charge of the scientific page in a local paper of large circulation. The people seem to be hungry for that kind of mental food; the place was filled with a large expectant crowd of eager men and women.

The lecturer's remarks were illustrated by pictures thrown on a screen. He began by telling us about the telescope, describing the one at Mount Wilson Observatory which has a lense of one hundred inches and a focal length of over forty-two feet. This will soon be surpassed by a new two hundred inch reflecting telescope with a tube sixty feet long and over twenty feet in diameter. The speaker naturally brought out the vastness of the universe. We knew something of this before. We knew that the distance of the stars is measured by light years, a light year meaning the distance light, traveling at a speed of ninety million miles per minute, covers in one year. We had heard years ago that there are stars so far from us that the light reaching us from there now, had left the star before Christopher Columbus discovered America, so that if the star had been extinguished then, we should still see its light. But figure our astonishment when we were now told that with the Mount Wilson telescope nebulae have been identified that are estimated to be three hundred million light years away!

The sizes also of some of the heavenly bodies are beyond all power of imagination. The star Betelgeuse e.g. has been found to have a diameter of not less than two hundred million miles. The sunspots that, when thrown on the screen, seem to be as large as ordinary cups or saucers are said to have a diameter of more than eighty thousand miles; the earth could be slipped into one of them and would disappear completely.

The audience was spell-bound during the lecture. Many questions followed, mostly from people who were far from being scien-

tific. One that interested this writer more than any other was, "Where does the sun get its fuel supply?" There is the sun, a furnace larger and hotter than human imagination can conceive, its waves of fire shooting up many, many thousands of miles. This has been going on for millions of years perhaps: where does the supply come from to feed this voracious mouth? The physicist could not explain it satisfactorily.

The chairman of the meeting suggested that a fitting expression of our feeling after hearing such wonderful things about the universe, could be found in David's rapturous words (Ps. 19): "The heavens declare the glory of God; and the firmament showeth his handiwork." True we thought, but yet there remained a great and puzzling question. We had seen so many and such gigantic heavenly bodies; were told that there were ever so many stellar systems similar to our own. There was evidently an exhaustless creative power behind it all, but *what was the purpose* of putting all these mighty things in existence? They say that in none of these bodies a human being can live; they have no atmosphere like the one enveloping our earth. Only Mars seems to be an exception, although we don't know anything for certain about it. If the earth is the only place peopled by human beings, what is the sense of sending millions of such bodies racing through space? Whatever may be on them, there is no human mind to know them, study them, admire their beauties, or live on their bounty. It couldn't be that all these millions of stars were created for the people on this earth only, so that astronomers might use their skill and that the ordinary mortals might be instructed by them.

Besides, if we accept the teachings of the evolutionists, the universe existed millions of years before man was able to take notice of it and will exist perhaps countless years when man is gone, who then will have any knowledge of it or get any benefit out of it?

Of course this may not be a man-centered universe. They tell us man's earth is but a tiny speck in endless space. But certainly there must be a reason for everything and a purpose towards which everything tends. The same law, they tell us, we are subject to obtains in every part of the universe. Where there is law and order, we conclude there must be intelligence and yet we cannot tell what the intelligent author of it all meant and purposed with his creations.

This writer is inclined to think there must be an answer, but what it is he cannot say.

„Wir reden was wir wissen und zeugen was wir gesehen haben.“

Unter den vielen Unzulänglichkeiten des „Raymen's Foreign Missions Report“ war auch die Geringschätzung der christlichen Predigt. Erstens seien, so hieß es, viele Predigten gar schwache intellektuelle Leistungen, und zweitens bedürfe der Orientale mehr Anweisung, sein äußeres und geselliges Leben zu haben, als theologische Belehrung. Frau Pearl Buck, welche in der Verteidigung des „Raymen's Report“ eine hervorragende Stellung eingenommen hat, betonte besonders stark, daß sie des vielen Predigens herzlich überdrüssig geworden sei. Auch sei die „Theologie“ der meisten Missionare recht rückständig. Man bedürfe heute keiner magischen oder übernatürlichen Erklärung der Person Jesu mehr. Ob Jesus wirklich gelebt, oder ob er nur der Inbegriff der menschlichen Ideale sei, sei ihr persönlich gleichgültig. Es ist unter diesen Umständen nicht zu verwundern, daß uns die Blätter kürzlich berichten, daß sie ihrer Missionsbehörde ihre Resignation eingereicht hat. Es ist nicht angenehm, eine anderwärts tüchtige Kraft zu verlieren, aber es ist auch nicht tunlich, einen sittlichen Idealismus an die Stelle des christlichen Glaubens zu setzen.

Daß in Christo das Heil zu finden ist für den Einzelnen und für die Menschheit, das ist die Botschaft, die er seinen Jüngern gab. Das ist der Quell für die christliche Predigt. Und dieser Quell ist durch die Jahrhunderte hindurch nicht versiegt. Es hat viele Prediger gegeben, die mit ihren Predigten ihre Herde enttäuscht haben. Aber wo die persönliche Ueberzeugung vorhanden war, daß in Christo das Leben sei, wo der Prediger selbst redete, von dem was er erfahren, da war seine Predigt nie völlig vergeblich. Der Prediger soll Zeuge sein, von dem was er weiß, was er durch Wirkung des Geistes weiß.

Es liegt auf der Hand, daß diese geistliche Erfahrung nicht eine sich gleichbleibende Größe ist, noch daß sie sich auf alle Seiten des christlichen Lebens erstreckt. Sie ist wie alles Lebendige dem Gesetz des Wachstums unterworfen. Ich erinnere mich einer Unterredung, die ich als Hilfsprediger mit einem älteren Geistlichen hatte. Ich klagte ihm, daß ich von vielen geistlichen Dingen sagen müsse, daß sie mir noch nicht Sache der Erfahrung geworden, daß ich in Bezug auf sie nur „referieren“ könne. „Ach,“ sagte der weise Alte, „ich bin so viel älter als Sie, und doch gibt es heute noch viele Dinge, von denen auch ich nur referieren kann. Zeugen Sie von dem, was Sie aus Erfahrung wissen; von dem andern referieren Sie, und mit der Zeit rücken Sie in alles hinein, was Ihnen bis jetzt bloß als äußeres Glaubensgut vorliegt.“ Dieser Rat schien mir so gut

und hilfreich, daß der Eindruck davon mir noch heute so lebendig ist, als wäre es gestern gewesen.

Natürlich mit dieser einen Wahrheit ist noch lange nicht alles gegeben. Alle Woche kommt an uns die Frage: Was soll ich am nächsten Sonntag predigen? Soll ich nehmen, wozu der Geist, d. i. in diesem Fall die Erlebnisse, äußere und innere, mich treibt, oder soll ich mich an etwas Feststehendes (etwa die Perikopen) halten? Und soll ich mich in meiner Methode von dem Thema leiten lassen, oder auf Textauslegung den Ton legen (im Englischen würde man sagen: Shall I preach topical or expository sermons?). Es ist hier nicht der Ort darauf im Einzelnen näher einzugehen. Schreiber dieses hat früher immer stark betont, daß man den Text ausschöpfen solle, also Bibelauslegung zu ihrem Recht kommen lassen. Hier zu Lande ist das selten geschehen. Das Perikopensystem wurde hier nur von den lutherischen Kirchen beobachtet. Die Predigten wurden demnach meist „topical,“ durch den Gegenstand bestimmt. Früher waren sie vielfach lehrhaft (doctrinal); jetzt aber haben sie diesen Charakter fast ganz verloren. Anstatt dessen betonen sie die ethischen oder sozialen Auswirkungen des christlichen Glaubens. Aber in all diesem wurde und wird das Bibelwort selten stark berücksichtigt. Die Predigten sind fast nie homiletisch, immer praktisch.

Da dies nun landläufige Praxis ist, so würde man bei der Gemeinde mit einer stark homiletischen Predigt (wie etwa Max Frommel's Epistelpredigten) wenig Anklang finden. Wie sehr auch Bibelstudium notwendig und zu empfehlen ist, der Gemeinde kann man nur die Resultate bringen, nicht das Einzelne. Wenn man auf der Kanzel steht, so muß man sich sagen: Ich bin nicht in Rom, nicht in Korinth oder Ephesus, sondern in Amerika, in Buffalo, Cleveland oder St. Louis. Dies ist das Jahr 1933, nicht das erste Jahrhundert der christlichen Zeitrechnung, oder das sechzehnte. Die Predigt muß eine „Zeitpredigt“ sein im besten und vollsten Sinn des Wortes. Sie muß nicht nach der Art der Unitarier und Reformrabbiner eine sonntägliche Besprechung der Dinge sein, die in der Woche in Washington sich begeben haben, aber sie muß den Eindruck geben, daß der Pastor von allem bewegt wird, was andere bewegt, aber daß er außerdem einen Grund gefunden hat und andern aufzeigen kann, wo die Seele ruht in der Zeiten Flucht.

Wenn die Gemeinde merkt, unser Pastor redet von dem, was ein Gegenstand innerer Erfahrung für ihn geworden ist, von dem, wovon viele Generationen vor ihm lebendig gezeugt haben, so werden sie ihm ein aufmerksames Ohr darbringen. Wenn sie ferner merken, er gibt ihnen, was er vorher sorgsam durchdacht und mit Bildern populär beleuchtet hat, so werden sie das Gefühl haben, daß er ihnen Brot reicht für den inneren Menschen. Sie werden

sagen, wenn wir zur Kirche gehen, so nehmen wir etwas davon mit. Es ist ja wahr, daß oft ein Pastor populär wird, weil er ein liebenswürdiger Kamerad ist. Aber wenn er uns enttäuscht, wenn wir unter seiner Kanzel sitzen, was hilft es uns dann, wenn er anderwärts „a nice fellow“ ist?!

OUT OF THE EDITOR'S MAILBAG

October last year the Editor received a communication from the Executive Committee of the Publication Board which troubled him greatly. He was advised that said Committee, at its last meeting (Rev. Poth presiding; other members present: Mr. Samel, Mr. Niehaus, Mr. Goetsch lay members), and the Manager, had resolved “to bring a motion before the next meeting of the General Board of Publication to recommend to the General Conference that the Theological Magazine be discontinued.” The reason for this motion was the need of retrenchment. The Editor naturally considered this motion a very unfortunate one. He applied to a number of outstanding men in the Synod for an expression of opinion. Their reactions are given below. We trust that their position on the matter will be duly considered.

St. Louis, Mo., November 9, 1932.

Rev. H. Kamphausen, D.D.,
1956 W. Boulevard,
Cleveland, Ohio.

Dear Brother Kamphausen:

I think that you need not entertain a great deal of fear just yet with regard to the discontinuance of the Magazine. The Executive Committee resolution calls only for a placing of the proposition before the next meeting of the Board of Publication, which takes place some time next summer, giving you plenty of time to prepare for a struggle against any action which you might deplore. I hope and trust that the General Conference will not act in this matter until it has expressed itself for or against union with the Reformed Church. If the latter comes to pass, then, as you state, there is no reason why our stronger clerical membership should not warrant the continued publication of a theological magazine.

With kind personal regards,

Sincerely yours,

C. W. Locher, President General.

Office of the 1st Vice-president
2135 N. Sawyer Ave.
Chicago, Illinois
February 23, 1933

Rev. H. Kamphausen, D.D.,
1956 West Boulevard,
Cleveland, Ohio.

Dear Brother Kamphausen:

Your information regarding the Theological Magazine was the first indication I had that it was planned to discontinue its publication. I am, of course, not familiar with the business end of this publication, nor do I know off-hand what its circulation is. I presume that the Board of Publications was governed entirely by financial consideration. Your argument that in view of the contemplated merger with the Reformed Church, we should hesitate at this time to discontinue the magazine, seems convincing. I should be glad to use whatever influence I have in postponing the action of the Board.

Very cordially,

L. N. Goebel.

Downers Grove, Ill.
November 11, 1932.

Rev. H. Kamphausen, D.Th.,
Cleveland, Ohio.

Dear Brother:

I was as much surprised as you when the news of that rather strange resolution by Eden Publishing Executive Committee broke upon this quiet corner of the universe where I hold forth, usually blissfully ignorant of what is being planned or may be happening in the synodical woods.

. . . At any rate, dear brother, it is only a motion to be made and acted upon at the next plenary session and no more. Personally, under present circumstances, I should not favor this step. Strictly commercially speaking, the Magazine is no paying venture, as we all know. But there are other intangible values to be taken into consideration, especially at this time of impending union with the Reformed Church, as you point out quite pertinently.

Whether a General Conference would entertain such an overture, even if the whole Publishing Board should concur, is at least doubtful and by no means a foregone conclusion. So I should suggest to you, dear brother, not to worry prematurely or lose sleep over that news letter, but in this instance also to follow the advice of Matthew 6: 34. Personal considerations are likely to carry the least weight, as you well know, especially in the hectic times we are in. But the objective argument of the 60th anniversary of the magazine and of the advisability to wait at least until the consummated merger with the Reformed Church has had time to demonstrate its bearing upon the periodical—that argument is in itself sufficiently convincing.

So be of good cheer and keep on "sawing wood". You are doing it quite successfully, it seems to me, in the pages of the Magazine. That our Evangelical "clergy" are not sufficiently theologically-minded to patronize their own publication we can not help. It is just too bad.

With best wishes fraternally yours,

G. A. Neumann, Member of Board.

March 2, 1933, Elmhurst, Illinois.

Rev. H. Kamphausen, D.D.,
1956 W. Boulevard,
Cleveland, Ohio.

Dear Brother:

Your letter came as a distinct surprise. It never occurred to me that anyone would suggest such a backward step as the discontinuance of the Theological Magazine. If anything, we ought to put more of an investment into it and improve it along all lines.

You can rest assured that I will do everything within my power to prevent such an action. In view of the anticipated merger it is particularly significant that our brethren in the Reformed Church have no such magazine. Therefore we could make an additional contribution.

I appreciate your kind remarks and your evident desire to enlist all who can be of help, in maintaining and supplementing rather than decreasing the program of our Church.

With all good wishes from house to house, I remain

Faithfully yours,

T. Lehmann, President.

St. Louis, April 11, 1933.

Rev. H. Kamphausen, D.D.,
1956 West Boulevard,
Cleveland, Ohio.

Dear Brother:

The intimation that the publication of the "Theological Magazine" may, perhaps, in the near future be discontinued, came to me as a distinct shock. I consider it the finest publication of its kind and usually read it from cover to cover. I have found very few articles in it which were not instructive or helpful in some other way.

The greatest enjoyment I usually find in the perusal of your editorial articles and I generally read them first. Your book-reviews are also splendid. All that you write is so sane and truly Evangelical that I always look forward to the next number of the "Magazine" with happy anticipations.

The discontinuation of the publication of the "Theological Magazine" would, in my opinion, be a lamentable backward step in the history of our beloved Synod. I, for one, would rather discontinue my subscription to several other papers and periodicals than give up the "Theological Magazine."

You may rest assured that I shall do everything that lies within my power that the mentioned backward step will not be taken, and I shall speak a good word for the "Magazine" whenever the opportunity presents itself, even as I have done this in the past.

Hoping that the "Magazine" will continue to live and that you will remain its editor for many years more, I remain with fraternal greeting.

Yours,

F. H. Krafft, Bethany Ev. Church, St. Louis.

St. Louis, November 22, 1932.

Rev. H. Kamphausen, D.D.,
1956 W. Boulevard,
Cleveland, Ohio.

Dear Brother Kamphausen:

Received your letter regarding the Theological Magazine and its future status.

Naturally I am very much interested and would welcome an opportunity to talk the whole matter through with you. As I hope to be in Cleveland sometime in December for a short visit, I will look you up and talk the matter over, as I have had several proposals in mind regarding the Theological Magazine, which may spread a different light upon the whole matter.

In the meantime, be assured that my efforts will be directed to a revival rather than a discontinuance of the magazine.

With best wishes to you and your family,

Fraternally yours,

H. P. Vieth, Executive Secretary.

1008 E. 3 St., Cincinnati, O., February 10, 1933.

Rev. H. Kamphausen, D.D.,
Cleveland, Ohio.

Dear Brother Kamphausen:

I agree with you that it would be unfair to discontinue the Theological Magazine at this time. Will do what I can to prevent it;—write to Brother Hafele today.

Fraternally yours,

Conrad Held.

November 14, 1932.

My dear Dr. Kamphausen:

Many a time I have longed to see you face to face. You were in the class of 1901, and your class was one of the best I have ever had a share in giving instruction to. I think your Magazine is a model journal and well edited.

You have made a record for yourself. May you long continue in the harness and be worthy of great praise.

Ever most cordially your old friend.

George L. Robinson,

Old Testament Professor at McCormick Seminary.

Dr. A. S. Zerbe, formerly professor at the Dayton, O., Central Theological Seminary of the Reformed Church, writes (in the "Christian World") of the Theological Magazine and especially its September issue of last year (containing the Editor's article on the "Heidelberg Catechism") as follows:

The Theological Magazine of the Evangelical Synod, whose editor is Rev. H. Kamphausen, D.D. (Giessen Univ.), has as its leading article in the September issue, an editorial on "The Heidelberg Catechism." I write to direct attention to a few points.

1. The paper is well thought out, clear-cut, analytical, comprehensive and irenic.

2. In view of the contemplated union of the two denominations, it is unusually timely, showing what one of their competent scholars thinks of our catechism.

3. Having been a subscriber to *The Theological Magazine* for a series of years, I have come to prize it very highly for its doctrinal soundness (as I view the matter), discriminating book-reviews in doctrinal as well as practical fields and general literature; I can heartily recommend it to our ministers, especially since we have now no theological review of our own. It is a bi-monthly, averaging 80 pages per number. About one-third of the space, or less, contains German articles, often by European Doctors of Philosophy or Theology. It is published by the Eden Publishing House, 1712 Chouteau Ave., St. Louis, Mo. It is uncommonly helpful to pastors in the field. Price, \$2.00.

A. S. Zerbe.

Dr. Carl F. Heyl, Editor of the "Kinderzeitung" of the Reformed Church, writes that the Reformed Church ought to have a theological organ, that he will gladly give his services in enlisting the interest of his Reformed brethren and that he has already been giving the "Theological Magazine" cordial support before his public. He expresses the hope that our Synod may *not take adverse action before the union between the two church bodies has been effected.*

"Wir finden," he says, "in dieser theologischen Zeitschrift deutsche Gründlichkeit und amerikanischen praktischen Geist sehr glücklich kombiniert. Der Schriftleiter desselben hat seinen theologischen Doktor von der Universität Giessen erhalten, hat aber ein Leben im praktischen amerikanischen Pfarrdienst zugebracht und redet darum nicht nur mit wissenschaftlicher Autorität, sondern auch mit praktischer Einsicht in die Bedürfnisse des amerikanischen Pfarrers über die theologischen und pfarramtlichen Probleme unsers Landes. Natürlich kommen in den Abhandlungen verschiedene Standpunkte zum Ausdruck, wie es sich in einer theologischen Zeitschrift gebührt: jedoch vertritt das Magazin im allgemeinen eine konservative Haltung.

Wir empfehlen es auf das herzlichste."

C. F. H.

The Christian World

Hitler and the German Churches

BY SAMUEL MCCREA CAVERT

When Maude Royden returned to her native England after a trip to America, she remarked that a visit to a foreign people ought to be regarded as something like a sacrament—an opportunity for discovering beneath the superficial appearance an inner and invisible spiritual grace. To do that now with reference to Germany, I found far from easy when I was there at the end of April. The ruthless suppression of freedom, the cruel discriminations against the Jews, the swaggering insolence of brown-shirted students toward those who dissent from the nazi program, tempt one to the hasty generalization that nothing of any spiritual promise is to be found in Adolf Hitler's Germany.

There is even a danger, which many recent writers on conditions in Germany have not escaped, of doing grave injustice to the leaders in the German churches today. The impression seems to be abroad that German Protestantism has shown itself so spineless as to have capitulated completely to the nazi government. This is a serious error. The contrary is nearer to the truth. The fact is that, in a revolution which has brought all other institutions under the direct dominance of an all-absorptive state, the church is the one institution that has maintained a substantial measure of independence. What has taken place in the life of the church may even prove to be momentous, a crucial event which Christian historians will write about for generations to come. Here at least is one point in Germany where an observer who penetrates beneath the surface of things, in the spirit of Miss Royden's dictum, may discern a spiritual grace.

THE CHURCHES SHOW COURAGE

There was abundant reason to fear that in the face of the demands of the nazi government to exercise an unqualified control over the whole life of the people, the churches would be coerced into servile submission. The highhanded suppression of the trades unions and the drastic measures by which the universities have been altogether subjected to the purposes of the state were omens of what might be in store for the church unless its leaders met the issue with courage and wisdom. Thus far they have done so. They have at least safeguarded the independence of the church to the extent of preventing it from becoming a mere appendage of the government—and for the insight and resoluteness which led them to make their successful stand against the threatened encroachment by the state, Christians throughout the world should be thankful.

On April 22 the German newspapers announced that in the state of Mecklenburg-Schwerin the civil authority had appointed a "commissioner of religion" who was to supersede the bishop and the church council and have full powers to administer the affairs of the church, including even the removal of pastors. There was a widespread misgiving among the churches that this might be simply a prelude to similar action affecting the country as a whole. The church officials of Mecklenburg made immediate protest. The Lutheran church of Bavaria declared that the appointment of a state commissioner for the church in Bavaria would meet with its unyielding opposition. The president of the Deutschen Evangelischen Kirchenbund (the National federation of churches) directed attention to the address of Chancellor Hitler on March 23 in which he had given assurance that the independence of the church would be respected and held personal conference with him on the subject. Within less than a week the appointment was revoked. The only official act which the commissioner had performed had been to make a statement declaring that he was in supreme authority in Mecklenburg!

A CRISIS PASSED

On the same day when the appointment of the Mecklenburg commissioner was revoked, Chancellor Hitler announced that he had designated Dr. Müller, a Lutheran of Königsberg, to serve as his personal *liaison* in considering problems affecting the Protestant churches. What this portends for the future is still uncertain, but it is significant that the appointee, while of course a strong nazi, does not represent the extreme group who would like to bring the church under the dictation of the state. For the present at least, it appears that a crisis of the first magnitude has been passed. That the gravity of the issue was immediately perceived by the Christian leaders and that it was dealt with vigorously is an impressive witness to the vitality of German Protestantism—all the more striking when one realizes how long a tradition of intimate association with the state the German churches had had before the war.

But even though the church as an organization preserves its independence of the state, will it in its own life exercise any freedom worthy of the name? It is entirely possible for a church to be technically free, in the sense of not being subject to external coercion, and yet in its own spirit be in bondage to its environment, impotent to say or do anything which has any creative effect on the social life. Will German Protestantism have the ethical vigor and the spiritual insight to set forth truly Christian standards and ideals, derived from its own gospel, or will it merely reflect the point of view of the nazi state within which it has its being? While the crisis in the formal relation of the church to the state has probably been passed, the crisis in the church itself remains acute.

THE POSITION OF DR. DIBELIUS

Signs are not lacking, however, that German Protestantism will be equal to its day of opportunity. For example, the general superin-

tendent of Prussia, Dr. Dibelius, in his sermon at the opening of the reichstag expressed the hope that the revolution may soon enter a new phase in which justice and order *for all* may be established. This was, of course, an indirect way of saying that justice for all had not yet been assured. More significantly, in light of the anti-Jewish attitude of the nazis, in speaking of the duty of the church, he declared that "it is not racial supremacy but the kingdom of God which is the true theme of evangelical preaching." In a subsequent address, he insisted that the church, as the servant of God, is not for one party but for all the people. The church federation in a public message stated that the "method of the evangelical church is the preaching of the gospel entrusted to her and the service of love, to which she calls her members and which she offers to all, irrespective of political views." This certainly has significance when one realizes that it is Hitler's avowed policy to make the nazi party and the state synonymous.

QUIET EFFORTS IN BEHALF OF JEWS

The churches have not, it has to be said regretfully, made any public protest against the injustice done to the Jews. But it must be borne in mind that in a time of revolution (and it cannot be too strongly emphasized that it is actual revolution in the strict sense of the word that is going on in Germany) there are inevitable limits to what any group can do. The psychology is much like that of wartime. If we recall how silent the American churches were during 1917-1918 on the treatment of pacifists or the incompatibility of war with Christianity, we shall be less inclined to pass too sweeping a judgment on our fellow-Christians in Germany today. Moreover, German Christianity has not been wholly indifferent. In the *Frankfurter Zeitung*, one of the prominent ministers of the city, Pastor Rudolf Wintermann, wrote an article in the Easter holidays protesting against the prevailing anti-Semitism. He appeals to Jesus' attitude toward the Samaritans to show that it is unchristian to make discriminations on purely racial grounds and says, "The New Testament knows nothing of racial conflict—'flesh and blood shall not inherit the kingdom of God.'"

While such public utterances as this are rare, church leaders have in quiet ways used their influence effectively in behalf of the Jews. They are credited by well-informed German liberals with having had a part in securing the limitation of the anti-Jewish boycott to a single day. The government decree that Jewish children must not be molested in the schools is believed to have been directly due to the personal interest of officials of the church federation. On the whole, one who studies the present situation at first hand finds it natural to conclude that the German church leaders have played a much more creditable role than would be guessed from the press reports. While I cannot vouch for the accuracy of the quotation, I was told more than once that a leading German socialist, Professor Paul Tillich, who has been expelled from his university chair at Frankfurt because of his criticism of the nazis, has said that the attitude of the churches is one of the bright spots on the German scene.

Moreover, it must not be forgotten that at the present juncture the church authorities have their hands full in trying to preserve the very life of the church as an independent entity. This requires not only the assertion of the rights of the church against governmental interference, but also the rebuilding of the structure of the church itself. At this point German Protestantism is still in the midst of a task of huge proportions.

THE "GERMAN CHRISTIANS"

The crisis at this point centers around the efforts of the new party in German Protestantism known as the "German Christians." These "German Christians" are ardent members of the nazi party who regard Hitler's regime as meaning a rebirth of Germany, not only politically but morally, culturally and spiritually, and who are therefore determined to have the church throw its full power unreservedly behind the nazi program. They hail Hitler as the instrument of God to save Germany—and, in fact, Europe—from atheistic communism. To describe clearly and concretely what the "German Christians" stand for is not easy. The difficulty inheres in the fact that, despite their common enthusiasm for the nazi revolution, they are by no means united. The more radical group would like to have the church function as the right arm of the government, furnishing a spiritual impulse to complete nazi triumph. Others, however, while joining the "German Christians" because of the conviction that the nazi program is the only way out for Germany, are not desirous of seeing the church enter into a political alliance. Still others identify themselves with the party of the "German Christians" because of its interest in the practical reform of the church, especially in bringing the church into a more vital relation with the people. In other words, the "German Christians" include earnest Christians as well as wild nationalists.

It is commonly believed that the "German Christians" could now command a majority in church elections. They do not, however—at least not in their more extreme views—have the support of the recognized leadership of the churches. In fact, the more radical wing of the "German Christians" cannot point to a single well-known church leader or theologian among their number.

COMING CHURCH UNIONS

As an alternative to the establishment of a "Reichskirche," which would be under the dominance of the nazi state, the leaders of the church are now devoting their energies to a voluntary revision of the constitution of the churches so as to substitute a single nation-wide church for the twenty-eight provincial churches (Landeskirchen) which, though joined since 1922 in a strong federation, are separate and autonomous bodies. If the present effort of the church leaders succeeds, as now seems likely, there will probably be a national Lutheran church, a national Reformed church and (unless the "union" of Lutheran and Reformed in Prussia and a few other states should be dissolved) a national Lutheran-Reformed union, these three bodies being federated in an administration so centralized and complete in all

matters except creed and worship that it will be almost a single church. Just how the smaller group of "free churches"—Baptist, Methodist, Moravian—will fit into the total picture has not yet become clear.

The final word of one who has been in contact with German church leaders during recent weeks must be an appeal to avoid rash judgment and to strive instead for an attitude of patient understanding and sympathy. They are carrying a terrific burden—greater than we can easily realize. Some of them are suffering intensely in spirit in trying to harmonize their personal Christian convictions with their responsibility for the church as a whole in the midst of a revolution when wisdom as well as courage is called for. Above all, we should maintain an unbroken fellowship with our German brethren and demonstrate that the new international unity which has been growing among the churches since the Universal Christian conference on life and work at Stockholm in 1925 can withstand the strain of any political crisis.

Christian Century.

Lo! The Poor Liberal

DWIGHT BRADLEY

I have been hearing and reading so much criticism lately of liberals and liberalism, that I ought to be developing an inferiority complex. For I am a liberal and I can't help believing in liberalism. Perhaps I have a "mind-set" or a "fixation," or am the unconscious tool of a "conditioned reflex." But anyway, I am a liberal; and my untutored mind persists in telling me that liberalism is not so monstrous an evil as some ardent critics suppose it to be. Even Harry Ward and Reinhold Niebuhr are unable to shake me loose from what to them must seem a pathetic, if not morally incorrigible, allegiance to the mood and method of liberal evolutionary idealism!

Being a liberal, I rather enjoy reading or hearing the attacks that are being made so vigorously upon the liberal position. Thus far at least I have had no inclination to rise up in wrath to denounce and defend. I listen to Harry Ward with a sort of relish, because he is so implacably brilliant and so logically cogent. Niebuhr's book on "Moral Man in Immoral Society" fires me with admiration for so keen a mind that can express itself with so stimulating a pungency. And yet, I hear Ward and read Niebuhr—and am still a liberal! What is the matter with me, I wonder. Am I a hopeless un-realist? Is my mind too stolid to be stung awake by the piercing dialectic of inverted Hegelianism? I don't know, nor does it greatly matter. But, lo! the poor liberal! Must he stand up and receive his sentence without benefit either of counsel or of clergy?

No, he deserves his chance for rebuttal. He is entitled to his day in court. And, because it may possibly be that his case is not so hopeless as the prosecution hopes, and as many of his whilom friends begin to fear, I crave permission to state his case as well as my ability allows.

Now to begin with, a liberal is one who has a certain specific attitude toward life as a whole. It is an *attitude of open-minded, teachable objectivity*. He does not easily accept the finality of any theory, nor readily give himself to any movement that involves violent disagreement with an adversary. For this reason, he incurs inevitably the displeasure of all passionate protagonists and of all last-ditch defenders. They regard him as being lukewarm, a straddler, a slacker, a temporizer, and even a coward. The left-wing radicals denounce him as an ally of the *status quo*. The right-wing conservatives fear him as an abettor of revolution. When conflict reaches a climax, the liberal finds himself the object of contempt on one side and of suspicion on the other. Unless he be made of very stern stuff indeed, he is likely at last to surrender his liberalism and join himself to one party or the other. But if he be sufficiently resolute he will resist the impulse to line up with either side, and will be content to wait for the storm to pass and a more reasonable state of mind to prevail. Then, he is in a position to save from the wreckage of war some few principles and values with which to help rebuild the structure which violence has ruined.

No matter what the cause of any furious struggle, its outcome is certain to be demoralizing. The liberal is the only one who, in such a case, is able to lead in restoration after the tumult and the shouting dies. It is well to remember this. The present plight of mankind is not due to the influence of nineteenth century liberalism. On the contrary, it is due to the fact that doctrinaire nationalists, militarists, capitalists, communists and fascists have been biting at each other with bared teeth, and are even yet unwilling to listen to the counsel of men whose views are founded on inductive principles of reasoning and are tempered by constructive good will. The attempt to put blame on liberalism for the tragically hopeless defeatism and the bitter disillusionment that prevails to-day is like attributing a plague of small-pox to the physicians who do all they can to check it. In certain communities sometimes called "backward" this is actually done. The very men who work night and day to stop an epidemic are accused by the ignorant population of being responsible for its spread! This is no more absurd or unjust than it is to saddle the pre-war liberals with responsibility for the chaos of this time. Predacious capitalists looking for plunder and acrimonious communists plotting a proletarian vengeance, are actually and literally the villains in this modern drama, with super-patriots and militarists serving to them as agents and conspirators. The powerful Red Army of Communist Russia represents militarism quite as adequately as do the military establishments of nations which are still under the control of capitalism. The doctrine of the "class war" is as vindictive as is the doctrine of jingo nationalism. For neither doctrine can the liberal have anything except a feeling of repugnance. He is against all such crusades. He is against all crusaders as such. He has perspective enough to see that the psychology of a crusader is in reality the psychosis of a neurotic. He knows that die-hard conservatism, revolutionary communism and fas-

cistic Caesarism are all the symptoms of emotional derangement, individual and social. Naturally he would like to see a cure. The cure he recommends is the cultivation of an attitude of open-minded, teachable objectivity. No wonder his prospective patients resent him. Such is the normal reaction of psycho-pathological cases to the analyst who tries to do them some good.

Next, the liberal is one who approaches all matters with scientific tentativeness. This, of course, is a great scandal to all zealots who begin their attack always in a spirit of determined finality. The liberal envisages life as process, facts as relative, and conclusions as subject to revision. The process of evolution he regards as being normal; while *creative* revolution to him is the sudden acceleration of evolution as the result either of arbitrary long-time interference with normal process finally overcome, or of exceptionally powerful external stimulation of evolutionary process. He is not against revolution as such. But he is decidedly against revolution that is precipitated for purposes of social revenge. He is opposed to this latter kind of revolution because it is the action of psychopathic forces and runs against the grain of creative growth. Such revolutions as have come about through intelligent and rational discovery, in the fields of science, economics and politics, are joyously greeted by liberals. They fit into the scheme of things seen from the standpoint of rational good will. On the other hand, such revolutions as have begun in wrath and violence the liberal not only deprecates but abhors. The reason is plain. Such revolutions always eventuate in reaction. A protracted period of strife follows in their wake. To hold what gains they make, the revolutionists must resort to punitive repression. The time comes when a revolution against revolution brings the overthrow of the revolutionary dictatorship. Then, all the work must be started over again; and it is the liberal who has to start it!

Finally, the liberal is one whose end view is idealistic. That is, he steers by a star in the sky and keeps his eyes on the star. He knows well enough that in his ship he can never reach the star. But what of that? He is not trying to reach the star. He is trying to steer his ship.

Does this mean that the liberal is not a realist? Scarcely. It means, rather, that his realism takes in the value of stars as points by which to steer a ship at night through difficult and sometimes dangerous waters. He does not depend upon a star alone. He has his navigator's chart and he uses it intelligently. But the star serves as a far-off guide; and besides, he loves the stars. They look good to him. They lift his spirit and satisfy a craving in his soul. They pacify his heart even while they furnish a point to steer by. They are useful in navigation, but, far more than that, they are beautiful and inspiring.

Need, therefore, the liberal apologize for being an idealist? Need he cringe before the charge of his doctrinaire realist critic that he sometimes looks upwards for strength and guidance and illumination? I hardly think so. On the contrary, I am inclined to believe that our

contemporaneously clamant realists would do well to gaze at a star once in a while for themselves and see whether or not the stars are *real*! Or do our realists live under skies that are always covered by clouds? And have they reached the point of disillusionment where, in hopeless despair, they must believe that stars do not exist—that ideals are nothing more than dreams?

Probably not, as a whole. But they seem on the way to the conviction. Wherefore, perhaps, the liberal may be permitted to suggest that the clouds are not stationary, and that they will pass before very long. The stars assuredly are there, and they are worth watching for and waiting for.

But lo! the poor liberal, whose untutored mind naively remembers the stars, and cherishes ideals, and watches the sky! The poor liberal, trying to persuade his disillusioned comrades to remember, and to cherish and to watch with him!

The poor liberal? Nay, but maybe he is not to be pitied, not to be scorned. Does he not discern, even in the night of fear, a point of light that penetrates the darkness? Does he not feel, even as he stands there looking, the touch of a Hand on his shoulder, and hear the sound of a Voice in his ear?

Christian Leader.

A Humanist Manifesto

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word *religion* with doctrines and methods which have lost their significance and which are powerless to solve the problems of human living in the twentieth century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions throughout the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

To-day man's larger understanding of the universe, his scientific achievement, and his deeper appreciation of brotherhood, have created

a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfaction may appear to many people as a complete break with the past. While this age does owe a vast debt to the traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for to-day must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

First: Religious humanists regard the universe as self-existing and not created.

Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.

Third: Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

Fourth: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture.

Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hope and plans in the light of the scientific spirit and method.

Sixth: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought."

Seventh: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

Eighth: Religious humanism considers the complete realization of human personality to be the end of man's life, and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

Ninth: In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a co-operative effort to promote social well-being.

Tenth: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Eleventh: Man will learn to face the crisis of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

Fourteenth: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate, and that a radical change in methods, controls, and motives must be instituted. A socialized and co-operative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently co-operate for the common good. Humanists demand a shared life in a shared world.

Fifteenth and last: We assert humanism will: (a) affirm life rather than deny it; and (b) seek to elicit the possibilities of life, not flee from it; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive *morale* and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Signed: *J. A. C. F. Auer*, Parkman professor Church History and Theology, Harvard University; professor Church History, Tufts College. *E. Burdette Backus*, Unitarian minister. *Harry Elmer Barnes*, Editorial Department, Scripps-Howard Newspapers. *L. M. Birkhead*, Liberal Center, Kansas City, Mo. *Raymond B. Bragg*, secretary Western Unitarian Conference. *Edwin Arthur Burtt*, professor of Philosophy, Sage School of Philosophy, Cornell University. *Ernest Caldecott*, minister First Unitarian Church, Los Angeles, Cal. *A. J. Carlson*, professor of Physiology, University of Chicago. *John Dewey*, Columbia University. *Albert C. Dieffenbach*, formerly editor *Christian Register*, minister Unitarian church in Newton Center, Mass. *John H. Dietrich*, minister First Unitarian Society of Minneapolis. *Bernard Fantus*, M. D. pro-

fessor of Therapeutics, College of Medicine, University of Illinois. William Floyd, editor the *Arbitrator*, New York City. F. H. Hankins, professor of Economics and Sociology, Smith College. A. Eustace Haydon, professor of History of University of Chicago; and others.

Christian Leader.

The Pope and Art

Like a good advertiser who broadcasts messages of various goods, the Pope, who also has his broadcasting station, feels the urge to get on the air, but unlike the commercial agent, he generally sends out a negative and not a positive message. The attack this time is on modern art and the pronouncement has been declared "the most severe condemnation the Church has ever pronounced on any school of art." The voice of the Vatican condemns the products of Cubism, Futurism and Expressionism as "caricatures," and declares that the doors of the churches should be shut to such "deformations" and should only be open to new work done "in the good and venerable tradition."

To all this reactionary position the Italian critics at once responded and pointed out that the exhibitions of art recently patronized by the Church contained the most miserable offerings because the Vatican had insisted that art should present "good intentions" and not merely manifest good workmanship.

Of course this distinction between the intention and presentation is an old one. As early as the Council of Nicea the Church declared that the artists should have nothing to do with the choice of subjects. This decree was obeyed for many centuries, for even in the time of Lippo Lippi and Fra Angelico both subject and intention were religious. With the growth of the Renaissance this distinction tended to be obscured. In the early period we have instances of subjects which would never have been chosen by the artists, for example, such allegorical subjects as are found in the paintings of Andrea Bonaiuti, in the Spanish Chapel of Santa Maria Novella in Florence. Here the pictures of the Triumph of Thomas Aquinas and of the Church Militant and the Church Triumphant would scarcely have been selected by a painter but only by Dominicans interested in scholasticism.

In the development of the Renaissance we have a decided drift away from good intention, but nevertheless many masterpieces. Even Albrecht Duerer experimented in the cubism of the human figure. But it remained for Michaelangelo to show that he was as much interested in the pagan portrayal as in the Christian legend. When a certain Cardinal objected to his painting too many nudes in his picture of The Last Judgment, and hung around in an irritating way while the great master was at work in the Sistine Chapel, the latter waited until his tormentor had left and then painted his figure in Hell. When the Cardinal complained about this to the Pope, the latter, who was one of the lively Medici family, retorted: "I have control over Purgatory, but not over Hell."—*Chronicle.*

Empty Gesture

The new Rector of Trinity Church, New York, recently held a service at "Old Trinity" in which he followed the example of some other Churches by requesting an offering of jewelry, especially of gold and silver, for the benefit of the unemployment fund, possibly of the Diocese of New York.

In this connection reference to the last Year Book issued (December 31, 1931) is amazing. This parish reports assets in endowments of \$18,141,263.93. Some even consider this conservative. It has a net income, less expenses for maintenance, repairs, taxes, insurance, management, etc., of \$1,269,461.27. Of this income the parish expends on itself \$495,769.83 in supporting eight churches and twenty-one clergy. The parish gives away \$122,839.86. This includes subsidies for five parishes, the Russian Church, the City Mission Society and a number of smaller agencies. It places in reserve for the Hudson-King Realty Corporation, \$151,689.76. And, in addition reveals a balance over expenses of \$499,161.82.

The inference that may be drawn is that over a half million dollars has been added to the swollen endowment of this parish. Its endowment was left originally for the benefit of the "Rector and Inhabitants . . . of New York in connection with the Protestant Church of England." Again, the inference was and is that the property, which has become so valuable, was intended not for the selfish use of one parish but for the whole Church in New York.

In view of the great wealth and the half million dollar surplus why did Trinity make the futile gesture of a collection of gold and silver trinkets for the benefit of the poor?—*Chronicle*.

Book Review

NOTE—Reviews, when not signed, are by the Editor.

(When ordering books, please mention this Magazine.)

Religion that Works. Sermons of Practical Christian Life by S. M. Shoemaker, Jr., Rector of Calvary Church in New York. Fleming H. Revell Comp. New York-Chicago, 1928. 128 pages.

The prominence of the "Oxford Group" movement (or of the "First Century Christian Fellowship") at this time, explains our reference to the books of Mr. Shoemaker. He is one of the chief supporters of the cause and certainly its most prolific writer. The book we have selected came out several years ago, but it is so fresh, lucid and earnest that it will pay any one to peruse it. In the very first sermon he tells us that Jesus teaches us not only a way of life. Redemption, he says, we need; not maxims. Park Ave. needs it as well as the Bowery, and after conversion we need guidance. The Sermon on the Mount is not sufficient. A Christian has to have special guidance; it is often not easy to find the will of God.

We know how the necessity of a "guided life" is stressed by the movement. Oftentimes the objection is made that in their search for special guidance these people go to extremes. They expect from prayer and its answers the illumination that ordinary people get by the use of their intelligence; they even hear "voices" that tell them to do so and so. There is nothing of this in this book. Mr. Shoemaker tells us that to find the will of God in any particular situation we must pray, think, get the advice of others, do what seems the natural thing and go ahead fearlessly.

The ultimate origin of unbelief is not so much the resistance of the intellect; it is moral; it is psychological rather than intellectual (Krumbine). Mr. Shoemaker doesn't preach much—or at all—on doctrines. The cross, he says, is God's way to make up for the mass of unatoned-for sin. About resurrection he mentions that, according to Professor Acton, it is one of the best authenticated facts of history. Nevertheless he stresses the need of growth in knowledge and recommends books like Hocking's "Human Nature and Its Remaking", R. Otto's "Idea of the Holy", and Dick Sheppard's "Impatience of a Parson".

Conversion and Self-Surrender, are they crisis-experiences, detached in point of time from the situation before and after, or are they gradual developments? We confess that we are not quite sure about Shoemaker's position here. He says, "You may prepare for decision, but when it is made the hammer falls." And later we "must match up the actual with the ideal; this requires a process." We venture to say that perfect self-surrender is an ideal we never reach in this life.

"For me to live is Christ" says Paul. We don't doubt that Paul could so say, but we dare say that he was one of the very few exceptions.

We must learn, says Shoemaker, to live in "the climate" of prayer. Again a beautiful ideal. It seems that the Oxford people—or many of them—have been raised up for the purpose of showing that much of the ideal can be made actual. May it be given them to "share" their faith with the people of the church; at the present time the church people's faith burns but dimly.

Moral Man and Immoral Society. A Study in Ethics and Politics by *Reinhold Niebuhr*. Charles Scribner's Sons, New York, 1932. 284 pages, \$2.50.

In this book the author cuts the table cloth between himself and the Liberals; he asserts the futility of their whole social program. The fundamental attitude of the Liberals is their faith in social progress. They are optimists expecting the victory of the good life sooner or later. They bear aloft the banner of the social gospel. In spite of ever renewed disappointments they cling to the hope that the time will surely come when all the kingdoms of this world shall be of the Lord and his Christ. But remember, they cherish this hope not in the eschatological sense of the Scriptures; they expect it by the gradual adoption of the principles of Jesus Christ on the part of human society.

Now here comes Niebuhr declaring that such hope is vain; that there is an unbridgeable gulf between a man's individual and his social behavior; that a man may be a Christian in his personal life and remain an egoist in his group relation. Such a contrast, he says, will always persist. There never will be a perfectly just society. The "Kingdom of God" is not just around the corner; no it will never come by the normal development of man's resources, moral or religious. Christ and the first Christians, had their eschatological belief, but they believed in the coming of the kingdom by divine intervention; it was God's gift, not man's achievement.

Niebuhr takes sharp issue on this question with the idealists of various schools. Here are the educators, their mouthpiece John Dewey of Columbia University. According to him the cause of the trouble is just the ignorance of the people. What we need is education and social skill and our difficulties will soon be solved. Niebuhr tells him that our social conservatism is not chiefly due to ignorance, but to the self-interest of the dominant groups, and that the social injustice obtaining cannot be resolved by moral suasion only. There is inevitable conflict to be expected and in this conflict power must be challenged by power. Sociologists, too, console themselves with the belief that social conflict will be an expedient of the moment only, until broader principles of education and cooperation can be established. Niebuhr thinks that conflict, coercion, force will continue to be used as long as the clash of group interests is operative.

It is not pleasant to follow Niebuhr as he points out the futility of man's group effort in constructing a just society and finds him un-

able again and again to conform his collective life to his individual ideals. Creeds and institutions of democracy, he says, have never been fully divorced from the special interests of the commercial classes. It was the faith of the Enlightenment that the rational resources of man would enable him to erect in course of time a perfectly balanced society. Such faith was a romantic dream. Reason does indeed tend to check selfish impulses. A growing rationality in society does destroy the uncritical acceptance of injustice, but men will never be wholly reasonable. The force of egoistic impulse is much stronger than most analysts realize. Our goal cannot be an ideal society; we must be satisfied with a society saved from disaster.

Even religion, though it enhances the value of personality and has tried to rid it of selfishness (by asceticism and mysticism) has definite limitations to its power and extension. Nations will never subject themselves to "the law of Christ". No nation in history has ever been purely unselfish. The masses, says Luther, will always be unchristian. Sentimentality has always been the peculiar vice of liberal Protestantism as defeatism has been of orthodoxy. In spite of the War liberal Protestants still believe the Kingdom of God is gradually approaching. A sentimental generation has destroyed the apocalyptic note in the vision of Christ.

In a chapter on the morality of nations Niebuhr shows that national self-interest has ever been the guiding star of statesmen. They may hide it behind glittering phraseology as they did in the World War, but their hypocrisy is altogether too transparent. There is as yet no force to bring social restraint on the self-will of powerful nations.

And as with the nations so is self-interest with the classes the dominating motive. The privileged classes try to justify their privileges by the claim of special ability and useful function. What ever truth there may be in this in exceptional cases, ability is not always transmitted to the next generation and the leisure class resulting performs few useful functions. Still people go on to pay homage to it. Even those who see through the sham hate to break the shackles because of the menace of social disturbance. Religion itself lends the status quo its halo: "The powers that be are ordained of God."

In the attitude of the Proletarian classes Niebuhr finds much not only to be excused but to be praised. Russia has sought to change society by a violent revolution, a method not likely to be taken in Western Europe. It has reconstructed the nation on the principles of Marx: a social equalitarian idealism. Niebuhr naturally condemns the vindictiveness of the Soviet regime, but he seems to admit what Lenin has said, that Communism has made its way by its idealism and not by its realism; by its spiritual promise, not its material prospects. He contends that Marx has shown that the disproportion of power is the root of social injustice, and that this is his ethical contribution.

There are three ways in which men have sought to counteract the injustice of society: 1. by non-resistance (such as advocated by Tolstoi) 2. by non-violent resistance (Gandhi's way, he called it "soul-

force" against body-force) 3. by violent resistance. The first is altogether ineffectual. The second is more adapted to the oriental than to the occidental mind. The third has been tried by Russia with rather large success. It still remains to be seen whether this success is final. It is impossible to wholly approve of the Soviet experiment without accepting the principle that the end justifies the means.

As Niebuhr rests his case, the outcome of his critical study is that "it seems necessary to abandon the hope of achieving a rational equalitarian social goal, and be content with the expectation of its gradual approximation". Such an outcome is bound to be disappointing. The evolutionist objects to it with all his heart. Professor Coe reminds Niebuhr of the fact that in the evolutionary process the unexpected often happens and that forces and variations may emerge that upset Niebuhr's prognostications completely.

The Kantian idealist also would register his dissatisfaction. In his view what ought to be must be and will be. He finds in human nature the unconquerable urge to make all life moral. If this is impossible it would seem to make this world an unreasonable world, a world where man's highest ideals are doomed to defeat. Kant himself, therefore, postulated an eternal world where the wrongs and failures of this world would be righted and redressed. He who abandons Kant's postulates could hardly feel at home in Niebuhr's imperfect society.

To us who are biblically oriented, Niebuhr's conclusions seem to be well substantiated. Man will never attain an earthly paradise. The Christian believes in the ultimate victory of Christ, his gospel and his principles. But it will come from above, not from below. It is true that the article of Christ's second coming has been largely squeezed out of our Christian program. Niebuhr, too, only alludes to it, without any definite commitment. He says, "liberalism has eliminated the apocalyptic note from Christ's vision", but he himself does not sound that note very strongly either.

The book shows again Niebuhr's great powers of critical analysis. Also his marvelous acquaintance with a wide range of pertinent literature. He delights in uncovering the weak points in the reasoning of his opponents, whether they be John Dewey or Professor Coe, or others. It occurred to us that a good many names of the liberal school are not mentioned although their opinions are known to differ widely from Niebuhr's own. Perhaps he did not want to hurt the feelings of old friends. Nevertheless his conclusions have not been affected by his sympathies.

We hope the book, with its solid reasoning and its sobering effect, will be read by many of his fellow-synodicals.

I Believed and Therefore Have I Spoken. Twenty-five Sermons by *Louis William Goebel*. Delivered in the First English Evangelical Church of Chicago. Published by Hautau and Otto, Chicago, 1932. 254 pages.

Brother Goebel lately celebrated the twenty-fifth anniversary of his ordination. Twenty of these twenty-five years he spent in the service

of the First English Evangelical Church of Chicago. This church, so reviewer desires to state, had under his pastorate a most remarkable development. Goebel conceived the plan of choosing twenty-five of the sermons he preached in this congregation and presenting them to his people as a kind of memorial of his anniversary. The plan was carried out and as a result we have before us an attractively bound volume of sermons, printed on splended paper and in large type, so that even older people can read them with perfect ease. We believe that the brethren in the ministry will be glad to examine and possess this book of sermons preached by the vice-president of our Synod.

Now, what kind of sermons are they and on what general principle were they selected from the many sermons brother Goebel had in his "barrel"? They are not doctrinal sermons, the kind that used to be preached in our theological past, say on the atonement or the virgin birth, etc. Nor were they strung together as they belonged to the first, second or third article of the Christian faith. They were, finally, not sermons whose object was to show that we can still believe and be intellectually respectable. We mean they have not to do with the intellectual difficulties of the modern believer. There are today many sermons of this kind, where the preacher tries to show the reasonableness of a faith in God, in the deity of Christ, the hope of immortality, and so on. Goebel reasoned that the number of those in the church whose troubles come from the unwillingness of the intellect is but small.

So he decided to give his people the sermons that have to do with the *growth and culture of the Christian life*. We believe he did wisely in choosing this for his main subject. If we try in our pulpits to show that the Christian faith is the best and, finally, the only way to battle successfully with the problems and troubles of the actual life we doubtless reach more hearts and do them the greatest service. This will make our sermons practical in the best sense of the word. It is the ethical note, so insistent in our time, emphasizing that our faith must eventuate in the good life or lose the confidence of the people. If you read these sermons you will see that a minister can put such a stress on life without losing sight of the fact that it is faith that produces such a life. Goebel never makes the mistake of trying to generate Christian life apart from Christian faith. (See his sermon on "the Lordship of Jesus": Jesus not a teacher only).

Goebel is fond of and apt in, illustration: a very valuable feature in the pulpit. Take, for instance, the sermon entitled, "The Desert in Bloom". He preached this in Colorado as the representative of the Synod. Beautifully he applied the effect of irrigation on the soil to the action of divine grace on the Christian life. Some of his other titles are: "The Troubled Conscience" (Psalm 51); "God Counting on Us"; "Nevertheless" (the heroism of faith); "So Big" (against our infatuation with Bigness); "Follow the Gleam" (the Lord is my Light); "A Momentous Decision" (the whole life must be staked on faith in Christ).

Goebel's sermons have more than the usual length. They each fill ten pages (good-sized) in the book. It must have taken forty-five minutes to preach them. For a forceful preacher like him it might be all right, but thirty minutes would be better with the average man. We commend the book most heartily to the brethren. It can be obtained through Eden Publishing House.

Preaching and the Social Crisis. A Series of Lectures delivered before the Boston University School of Theology. *Edited by G. Bromley Osnam*, President of DePaw University. The Abingdon Press, New York, 1933. 234 pages, \$1.50.

These addresses reveal a great difference in viewpoint. Socialists like Kirby Page, H. Ward and Jerome Davis find little to commend in the church today and can see a possibility of salvation only in her deliberate adoption of the Socialistic program. Others, again, declare that the redemption of the race is dependent on the redemption of the units who compose the race (so Bishop Charles Wesley Burns). But all of the contributors agree that in some way or other the church must try to cope with the social problems that make our times so critical. Kirby Page, the editor of "Tomorrow", declares that the ship of Capitalism is sinking and will carry down all institutions that fasten themselves like barnacles to its hulk. The collective sins that reach so far and are so destructive in our complex society ought to receive more attention from the preacher than individual sins whose reach is comparatively limited. The present economic order rests on three cornerstones: self-interest, competition and the laissez-faire attitude of the government. It results in the evils of (1) covetousness ("To be successful in the struggle for privilege and power you have to be covetous—and generous", this the way of the rich and respectable church member).

(2) Another bitter fruit of capitalism is the extremes of wealth and poverty, creating a surplus of producers' capital and a shortage of consumers' capital. Under the profit system the intensification of the class struggle is inevitable.

The *only way out*, so far discovered, is *Socialism*. Its dynamic is public service. It puts cooperation in place of competition. And it makes the state the clearing house for all interests. It alone makes possible social "planning".

Professor Davis of Yale University has a great admiration for Communism. He deplores its godlessness, but lifts high its idealism. Communists believe in living and working for service. They are willing to sacrifice; they have overcome tremendous handicaps and can show great achievements. Unless we create a sense of living up to the high ethical declarations we preach, we shall go down before Communism. "We must prove that Christianity has a greater dynamic power, a greater capacity to sacrifice, a greater ability to reconstruct the economic order for the benefit of all the people than Communism. It is only thus that we can meet its challenge."

Fred Winslow Adams, Professor of Worship and the Pastoral Office at Boston University School of Theology, believes that worship can have a creative part in social reconstruction. Worship is the very heart of religion. Since adoration of God is the source of all Christian striving, worship must be given a central part in our religious life. It is not sufficient to cultivate it in the personal life; it has to be given its rightful place in the services of the congregation. To effect this he proposes readjustment of the "Christian Year" to the new social viewpoint. The Christian Year has done good service in the past in making the people feel at home in the great drama of the Lord's life. But there are, in its second half, twenty-seven Sundays after Trinity. Here is plenty of room to incorporate in it the elements and implications of the social gospel. The readings from the Bible in the worship hour, the hymns to be used, the subjects to preach on ought to reflect the social outlook and the great objectives the modern church is identified with. This is a difficult task; but, well performed it will make the congregation as familiar with the social ethics of the Christian life as it has been with the life of the Master in its bearing on the faith of the church.

Bishop F. McConnell, in his usual masterly way, thinks that the religious experience of the individual, which we may call the mystical side of religion, should lead to a moral outcome. In the Bible all the mysticism is joined to the recognition of human values. "Worship must eventuate in moral activity; but moral activity finds its true source in a moral God."

The twelve writers in this symposium approach the Social Crisis each in a different way. The diversity of their viewpoints forcibly brings out the complicated task of the church of the day. Some speak with more of optimism and some with less (e. g. K. Page and J. Davis). But since the consciousness of the greatness of the problem is the first step towards improvement we may view the future with hope. Every great period in the history of the church was preceded by a sense of human need and a reaching out after divine support. This sense pervades the church now in increasing fashion. If the church follows its men of light and leading the coming time will bring us nearer to the land of promise.

God. The Eternal Torment of Man, by *Marc Boegner*. Translated from the French by Morton Scott Enslin. Harper & Brothers, 1931. 165 pages.

In a very impressive chapter the author shows that it is no exaggeration to term the quest after God man's *eternal torment*. He knows that many will try to convince us that the interest in God is on the wane; and that there are multitudes who are entirely indifferent. The cynics may even call the God question an ancient illusion and treat the subject as a delightful jest. Voltaire was cynical enough, still he said if there was no God he had to be invented. The modern Nietzsche proclaimed that the "Death of God" was the most important

event in the history of humanity. At the same time he was obsessed all his life by a single problem, "What is the meaning of life for men, granting that there is no God?" To Pascal true religion expressed the torment of his whole life. If we delve into the classic of religious devotion, the psalms, how overpowering the impression of the need of God, of the joy of his presence and the anguish of soul when he hides his face!

In a chapter, "Across the World of Gods", the writer examines the religions of mankind. Some (like Buddhism e. g.) seem to be religions without God. Confucius constructs a system that pays attention to the dead ancestors and none to God. But when we go into the remoter past, we find in China, in the Shinto of Japan, in the Indo-European religions, the belief in a supreme being: a "Dyaus pitar", "Zeus pater", a Brahma; an image of the true God before whom the other divinities disappear. We see that "all the uncivilized races have undergone a fall from primitive theism, for which they preserve a homesick longing".

The study of sociology has taught us that there is always an intimate connection between the form of society in which people live and that of their religious life. But it is going too far to see in religion a mere echo of the social life. For if it was, how would you explain the conversion of primitives to a spiritual experience totally different from their environment and the further fact that such converted people at once begin to work at a transformation of the social surroundings to which they belong? Again, to think that the heathen enjoy the life which they are leading (the "laughter of the heathen") shows only the ignorance of the superficial observer. The missionary worker knows only too well the moral and religious darkness in which they linger.

If we consider faith in God from the metaphysical standpoint, can we prove it rests on fact and is not a fiction? The agnostic tells us we don't know anything about God for God is not an object of experience. We only know ideas about God, not God himself. Give us evidence of him and we will believe they say. The pantheistic idealists give us the immanence of God, not his transcendence. Their God is merged with the impersonal reason and the laws of thought. He is not a personality. Whatever difficulties we experience in thinking of God as a person, if we deny him personality he is on a lower level than man. It may be impossible to demonstrate the fact of God, it is certainly reasonable to believe in him. All anthropological investigation shows that belief in a supreme being is a fundamental characteristic of man. "God is an inward truth which we are morally bound to accept." Man finds in himself the urge to overcome and transform his natural self, a feeling that he ought to be what he is not (Kant's categorical imperative). Faith in God is the source and guarantee of victorious self-improvement.

In the last chapters the author takes up the Christian conception of God and his revelation in Jesus Christ. He grants the fact that this revelation was given in images, the anthropomorphisms of the Bible. But by inspiration God makes man able to understand him. Inspired

people become revealers of God to others. Their "torment of God" is stilled, only to break forth again. But since there is opened in them a well of water springing up into eternal life it can be said that they shall "never thirst" because there is always a new supply ready for every new need.

The author's book is written with the clarity the French are known for. His authorities are nearly all of his own country; Pascal's "Pensées" are his favorite source. It will be studied with great profit and enjoyment. The writer's warm conviction is no less conspicuous than his intellectual acumen.

Who Moved the Stone? by *Frank Morison*. The Century Co. New York & London, 1930. 294 pages.

In this book, the author, an English divine, wants to give us not only the story of the Easter fact and the events that led up to it, but also a piece of inner history. At one time he did not share the full faith of the Christian church. As a young man, he tells us, when the creed was being confessed in church according to the Book of Common Prayer, he would go as far as "suffered under Pontius Pilate, was crucified, dead and buried", and then set his teeth hard, refusing to go on with "the third day he rose again". He had later even intended to write a book on the suffering and death of Christ stripping the Lord's life of its "overgrowth of primitive beliefs". But as he delved more deeply into a study of the facts and considered the history of the early church and the effect Easter had on it, he had to revise his position and came to believe that something happened on "the third day", not easy to explain but what looked very much like a real divine intervention.

With a thoroughness seldom equaled and the imaginative power of a literary artist, he reconstructs in this book the events of the last seven days of the Lord's life and especially of the period from Thursday night to Easter Sunday. He sheds new light on some of the well known incidents and furnishes a key to some of the unsolved problems. For instance, why were the highpriests so glad to accept the services of Judas? Not only, he says, for fear of the Jews and a possible rising of the populace friendly to Jesus, but for fear of Jesus himself. Judas told them not only where Jesus was that night, but that he was willing to surrender himself, that opposition on his part was not to be expected.

Then the author suggests that the High Priest had an interview with Pilate that same night and that he got Pilate's promise that the governor would not interfere with their plan. Thus it would seem more intelligible that Pilate, at a very early hour Friday morning, should be ready for a trial of the prisoner. But why, then, should Pilate in the trial reverse himself and try so very hard to acquit the prisoner or, if that was impossible, to wash his hands of the whole business? And why was the governor, otherwise so domineering, so vacillating and yielding in this case? This difficulty the writer explains by the part Pilate's wife took in the trial. He must have told

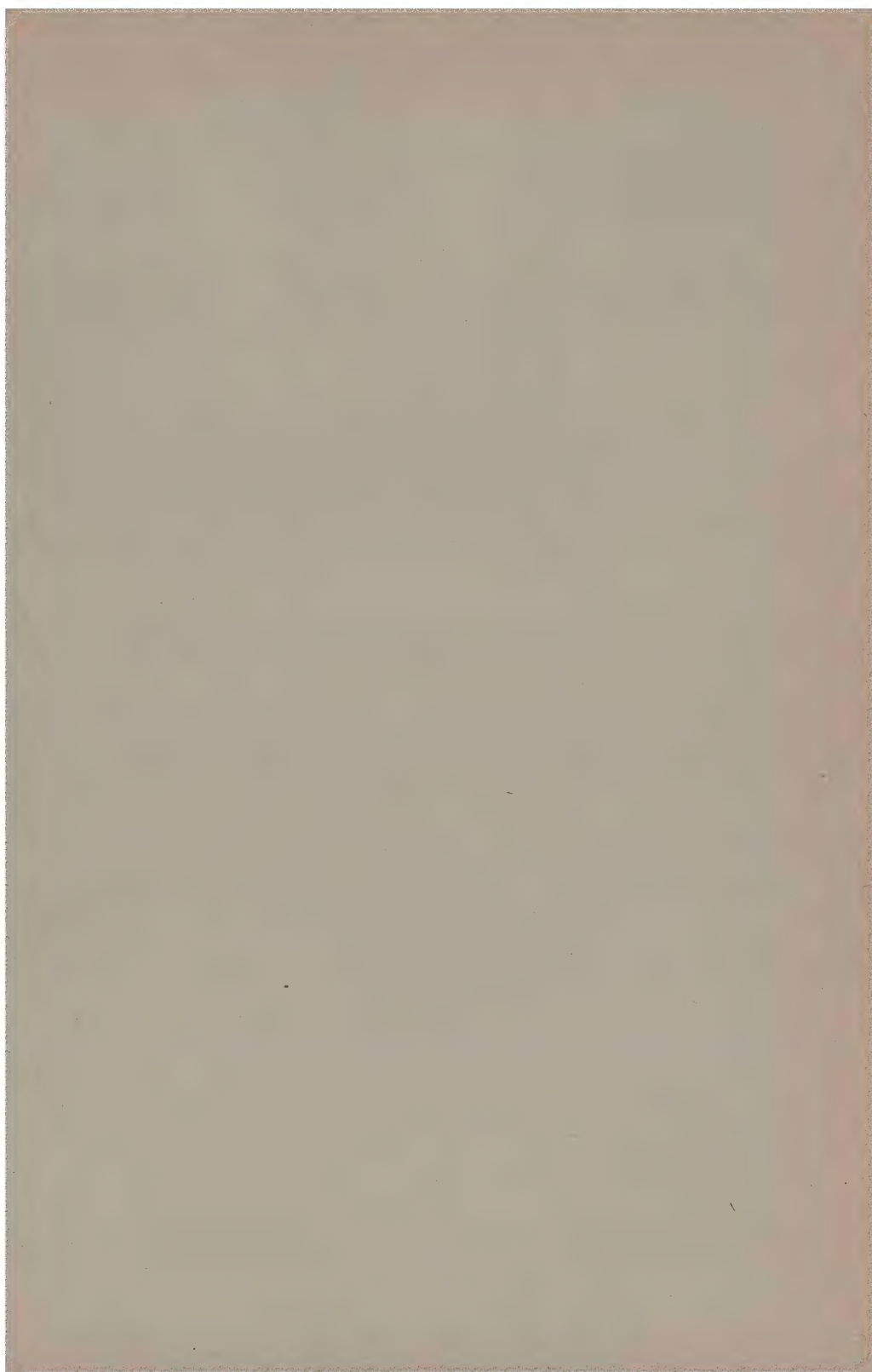
her of the trial before retiring, and after her terrifying dreams about Jesus she must have exerted strong pressure on his superstitious mind.

Coming to the events of Easter Sunday, there is the story of the empty tomb. The high priests say the disciples stole the body. This is an entirely impossible explanation, neither psychologically likely, nor physically practicable. The tomb of Jesus sank at once into oblivion. The authorities did not make any search for the body, or for another burial place whither the body might have been transported. And the disciples showed a strange indifference for the place where his sacred body had lain. Something must have happened that changed their entire outlook. In the course of a few weeks we see the disciples emerge again as people with a triumphant faith, a faith neither Jews nor Gentiles could shake, a faith in a living and exalted Lord. There is a gap of seven weeks before they do come out with their message. This gap we can only explain by what the records say of the appearances of their Lord and the instructions he gave them. The origin of the church, the lives of its leaders, especially of Peter, James (the Lord's brother) and Paul cannot be understood except on the basis of real, tremendous, transforming experiences. The chapter dealing with these matters is great reading.

But the strange thing about the book is that the question in the title, "Who Moved the Stone?" is not really answered. The author has a story about "a servant of the High priest" (from "the gospel of the Hebrews") to whom the Lord is said to have given his linen cloth and that he then appeared to James. He may have been the "young man", he thinks, the women found sitting in the grave. But that is a very doubtful conjecture and certainly doesn't explain who moved the stone.

The writer closes with this sentence: "There may be, and, as the writer thinks, there certainly is, a profoundly historical basis for that much disputed clause in the Apostles' Creed—'the third day he rose again from the dead'."

After the exceedingly able and convincing exposition of the preceding chapters of the book, this seems to us a disappointing conclusion.





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Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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THE MEANING OF BELIEF IN GOD FOR THE LIFE OF TODAY

ROBERT C. STANGER

There is more confusion about the idea of God in our day than about any other concept of religion. Dr. A. C. McGiffert, formerly president of Union Theological Seminary, quite aptly describes the situation when he says, "We are living in an age which finds it much easier to believe in Jesus than to believe in God." There are many evidences to support this statement. Some weeks ago a number of religious leaders, belonging to the group known as "humanists," issued what they called a "Humanist Manifesto," setting forth the tenets of a "religion without God." Again, observers of the European scene are appalled at the advance of atheism throughout the continent, a conspicuous example of which is, of course, Russia, launching out on one of the greatest social experiments in history on the avowed basis of a denial of God. Wherever state churches are being overthrown today as in Spain or Mexico, atheism is gaining a great foothold. One of the most significant insights embodied in the Laymen's Report on Foreign Missions, "Re-thinking Missions," is that the basic issue in our day is not whether Christianity or Buddhism or any other religious system is to win out, but as to whether any kind of religion is to maintain itself over against the rising tide of secularism apparent everywhere today. Belief in God and in a spiritual order are on trial. The forces opposed to Christian theism are not merely negative and destructive in their approach, but are trying to present their case in a positive and constructive way. Witness the interesting presentation of the case for non-theistic humanism by Prof. M. C. Otto of the University of Wisconsin in the Christian Century "Conversa-

tions about God." He is not content with a denial of the existence of God, but presents the "affirmation of the non-existence of God," which gives the whole matter a new and ominous turn. The series of articles in the "Christian Century" just referred to presented "Conversations" on the question of the existence of God engaged in by three outstanding philosophers of our day: Prof. Wieman of Chicago, Prof. Macintosh of Yale and Prof. Otto of Wisconsin. They are an indication of the cruciality of the problem in the world of thought today. They are an evidence of the "crisis" in the midst of which religion finds itself. The discussions embodied in the "Christian Century" articles impressed the average reader with their evident futility. The discussions were undoubtedly profound and brilliant, and quite worthy of their distinguished proponents, but as might be expected they left the reader, after this intellectual excursion, just about where he was when he started. The problem of God for the average person is not primarily intellectual or philosophical but practical. The discussions did not meet the real problems of average folk. They did not "strike us where we live."

Any person who essays to write about "God" needs to approach his work with profound humility. The writer wishes to approach the subject in that spirit. This paper is not an attempt at a philosophical defense of the idea of God nor an endeavor to argue the existence of God. Such a task is left to more capable hands. The attempt is to be made here to suggest a working idea of God for our own day, and to present such considerations as a pastor would offer to thoughtful and perplexed people in his congregation or community. Just what reasons can we offer for "the faith that is in us?" Just what does faith in God mean in plain, matter-of-fact, every-day language? The disconcerting thing about this whole matter is not that people have outlawed God or have argued him out of existence, but that to so many the idea of God no longer seems relevant or significant. And yet the great message of religion is the ancient burden of God: "Oh God, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world even from everlasting to everlasting thou art God." This faith cannot be given up without infinite and irretrievable loss.

Some of the reasons why faith in God has suffered eclipse are apparent. For many religion today is a second-hand experience, not a primary experience. Prof. Van Dusen in his recent book "The Plain Man Seeks for God" describes the trend of religion during the last few generations. The religion for the generation just past was the result of the pietism and the great experience of the 19th century. The religion of the second generation, those in older middle life, is a secure possession on the basis of the creative ex-

perience of the parents. The religion of the older young people today is a second-hand experience based more largely on loyalty to the past than on personal conviction. The children of today, while sent to Sunday school, show little tendency of becoming vitally religious. So religious inheritance, says Dr. Van Dusen, is like financial fortune; accumulated by the first generation, enjoyed by the second, dissipated by the third, and lost to the fourth. A vital idea of God for our day waits upon a new and profoundly shaking experience. Vital belief in God is further vitiated by the superficiality of modern life. A generation which contents itself with mere "things" and which craves the surface satisfactions of material goods above all else is scarcely in a position to appreciate the reality of God. Here "deep calleth unto deep," and the deep things of God are apprehended by the deep things in man. "Spiritual things are spiritually perceived." We may as well admit that to a person who has no needs above the physical and material there is little or nothing which religion can supply. We can live superficially without any conscious relation to God. Thousands are doing it today. It is for that reason that a crisis experience often turns people to God and the things of the spirit, because in the crisis they face reality and come to grips with reality. It is a fact that God is most real to us when our "reality sense" is keenest. (We have "a reality sense"—when we seem to be most ourselves, our real selves.) This accounts for the evident fact of history that times of crisis, rather than days of prosperity, have been productive of the most vital religion.

Then too the growing measure of power that has come into the possession of man through science and technology have served to undermine faith in God. Primitive man, face to face with a failing harvest and unproductive fields, lifted up his hands to the Powers above and implored the gift of fertility for his acres. Today he turns to irrigation and the latest scientific fertilizer if his land is unproductive. Early man was exposed to the mercy of the elements and sought refuge in an appeal to the Power or Powers in control. Today man builds his shelter of brick and concrete and defies the elements. Our loaves of bread are multiplied by our bakeries and the only miracles we recognize are the miracles of the machine. We clothe ourselves with goods made by our machines, and feed ourselves with food obtained by our own skill. How great is man! He flaunts himself in his seeming omnipotence. It is not until he grapples with the moral problem and faces the sinister power of evil, not until he faces the ultimate mystery of things that he recognizes his impotence and his need of re-enforcement. It is significant that among scientists today it is the astronomers and certain of the physicists who are most inclined to theism, because

they are more aware than the rest of the magnitude and mystery and infinitude of the universe. So it is that the idea of God becomes dim to the proud man, but becomes luminous to the humble heart.

Such then are some of the factors which stand in the way of a vital idea of God today. If faith in God is man's greatest spiritual asset, as we have claimed, it may be well to consider some of the practical values contained in the belief in God for our day. Just what does faith in God mean for human life, stated in simple and practical terms? We begin with the idea of God as a source of power. One need hardly say that the word "Power" is one of the characteristic words of religion. This also gives us a point of contact with the best of modern scientific thought. It is a commonplace of modern physics that what we call "matter" is in reality only a manifestation of "energy". The foundation of our universe is energy, an intangible, yet ever-present and ever-working power. No claim is here made that modern science or modern physics offers us a proof of demonstration of God. The existence of God cannot be proved or demonstrated. It must be discovered. It would be an entire misuse of the pronouncements of Eddington and Jeans to seize upon them as proofs of the existence of God and a spiritual order, as seems to be the fashion in some quarters. But there is no denying the fact that their findings can serve as a mighty re-enforcement to our faith, and that they offer us convenient categories of thought. Just as we know electrical power and energy by its effects, so we know spiritual power and energy by what it does. To believe in God is to make contact with the source of moral and spiritual power. A search through the literature of vital religion will reveal that faith in God has always meant new increments of power and spiritual re-enforcement. "They that wait upon the Lord shall renew their strength. He giveth power to the faint, and to him who hath no power he increaseth strength." Without God we are dependent upon our own resources alone. How valuable it is to know that there are limitless reserves of power available for us to re-enforce our lives. The experience of Tolstoy is interesting in this connection. He tells in his "Confessions," that there was a time when life had become meaningless for him. Literary activities brought him no release and the deep weariness of life weighed heavily upon him. There were times when he contemplated suicide, and he hid all cords in his home lest he hang himself in an unguarded moment. He consorted with the peasants, who faced life simply and bravely and elementally, and tried to find the secret of their lives. The crisis came during a walk in the forest. He noticed that when he harbored the thought of God new energies came to him and life took on meaning. Suddenly he stopped; "I need only to be aware of God to live; I need only to forget him

and I die." "What more do you seek?, exclaimed a voice within me: This is He. God is that without which one cannot live. To know God and to live is one and the same thing." "God is He without whom one cannot live,"—that upon which we depend, that which sustains life, the power upon which we rest. Define that power as you will and conceive of it as you may, you cannot escape its reality. We have here at least a minimum idea of God. Faith in God means power for life.

In the second place, faith in God gives *meaning to life*. Is life just a weary round of existence or is it going somewhere? Are we just moving, or are we moving in a certain direction? Is all of our toil and effort, our struggle and moral effort mere shadow-play, or does it achieve anything significant or valuable? Is there any meaning or purpose to life? Perhaps the best illustration of what life without God means can be found in the writings of those who hold to this view. Perhaps the classical expression of it is to be found in the famous essay by Bertrand Russell entitled—"A Free Man's Worship," as lovely in style as it is tragic in meaning. He holds that we are put here against our wishes, in a universe apparently meaningless and in a world which will eventually destroy us and our most cherished values.

"Brief and powerles is Man's Life: on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way. For man, condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the glow falls, the lofty thoughts that ennoble his little day."

Thus the logical implication of this point of view leads to the philosophy of despair. All that remains for us to do is to whistle in the dark to keep up our courage. Or let anyone read Joseph Wood Krutch's book—"The Modern Temper" to see the logical outworking of this view of life and the world. To him all human values are illusory and existence itself is futile. He speaks of the "inevitable realization that living is a merely physiological process with only a physiological meaning, and that it is most satisfactorily conducted by creatures who never feel the need to give it any other. —Formerly he (man) had believed in even his darkest moments that the universe was rational, if only he could grasp its rationality, but gradually he comes to suspect that rationality is an attribute of himself alone and that there is no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another.—Ours is a lost cause and there is not place for us in the natural universe; but we are not, for all that, sorry to be human. We should rather die as men than

live as animals." Again the note of frustration, and the final appeal to bravery in the face of the bleak darkness.

Over against this view stands the great insight and conviction of religion, embodied in the belief in God, that we are living in a universe that cares for the highest and deepest things of experience, that the things which are valuable to us are of value to the universe, and that our values are grounded in the nature of things. To believe in God means to be convinced that at the heart of things is something that is essentially right; that when we do the right and launch out upon moral endeavor we are in line with the central purpose of things, and that the whole thrust of reality comes out in support of the right. We believe that there is a moral order upon which we can depend, and that he who works for love and truth and goodness has the universe on his side; that the very nature of things is so, and that these values are grounded in reality. The Spirit at the heart of things is the ground and support of the highest values, and at the same time conserves and guarantees these highest values to us. While it is true that we can never absolutely prove this to be true, and that this affirmation is always an act of *faith*, yet it is not a blind faith. Just as we cannot finally prove that there are atoms or electrons or cosmic energy or ether, yet nature behaves so that man is constrained to accept them, so we cannot finally prove that the highest values are grounded in the nature of things, yet the universe behaves as though they were, and the best type of life is produced on this basis. In this way life comes to have meaning and value. Prof. William P. Montague in his "Belief Unbound" sums up the matter in this way:

"If God is not, then the existence, of all that is beautiful and in any sense good, is but the accidental and ineffectual by-product of blindly swirling atoms, or of the equally unpurposeful, though more conceptionally complicated, mechanisms of present-day physics. A man may believe that this dreadful thing is true. But only the fool will say in his heart that he is glad that it is true. For to wish there should be no God is to wish that the things which we love and strive to realize and make permanent, should be only temporary and doomed to frustration and destruction. Atheism leads not to badness but only to an incurable sadness and loneliness."

All of this leads us to consider a third value implied in our belief in God. It gives *security* to life. Argue the point as we may we cannot escape the fact that one of life's deepest desires is the craving for security. It is one of man's elemental "wishes." We know how true this is in the economic sphere, and how sinister a problem this presents to the modern world. This is true about the life of man in all its aspects. The one factor which keeps so

many people from riding in an aeroplane is the sense of insecurity, the fear that the atmosphere will not support them or hold them. Once we know that the air can and does support us when we give ourselves to it and comply with its laws flying loses all of its terror. The tremendous contribution which a vital faith makes to life is the sense of buoyancy which it gives. To know that life will not let you finally drop if you launch out upon it and conform to its laws, that the universe will not let you go, that is the experience embodied in that classic expression of faith: "The Everlasting God is thy refuge and underneath thee are the Everlasting Arms." So faith in God gives to us a new source of confidence and security. It takes away from us also the unutterable loneliness of a Godless universe, where one finds cold comfort in the words of Prof. Otto: "We have only ourselves, you know." It gives to us the sense of a Cosmic Companionship, the feeling that we are not alone in the universe, and gives point to the definition of religion by Prof. Whitehead: "Religion is what man does with his solitariness."

We have briefly considered some of the difficulties confronting belief in God in the modern day, and have tried to point out some of the values contained in this belief. Prof. Van Dusen contends that the main question is not: "Does God exist?", but "What is He like?" It would lead us far afield and carry us beyond the limits of this paper to try to sketch in any systematic way the elements which would enter into an idea of God for our day. There are however several considerations which are pertinent in this connection. In the first place any conception of God which is to be vital must be expressed in relation to the chief areas of human experience. Let us give only one example. When we consider that belief in God as expressed in the Bible and as held for centuries was expressed in terms of the old cosmology we can realize the problem which is raised by the passing of this ancient view of the world and the rise of an entirely new cosmology. Modern science is very young and only gradually is the old cosmology which held sway for thousands of years giving way to the new, so that consciously or unconsciously the rank and file of people are coming to think of the world in which they live in radically new terms, especially since the processes of general education are so thoroughly imbuing the rising generation with the scientific outlook. Fiat creation gives way to the idea of processes; a power without to energies resident within the process; the idea of order and continuity precludes any caprice or intervention from without. It is not strange then that time-honored conceptions of God make little or no appeal in many quarters. This is not alarming, but only indicates that we need to interpret God in terms that are familiar to our day. Indeed it is not the idea of God which is at issue, but the framework through which we ex-

press it. Just as a more naive view of nature declared the glory of God, so now the new cosmology and the new physics "showeth forth his handiwork." We see God in the unchanging and underlying conditions which give to the world order and rationality, and in the immanent force or drive and in the upward and directive urge which gives the suggestion of purpose. We can see a creative world-progress, living, throbbing and moving, instinct with Life and Power and Intelligence. For anyone who wishes to follow this line of thought further we can only recommend the reading of Van Dusen's "The Plain Man Seeks for God," where the new views of the world as given to us by science are carefully examined and evaluated from the point-of-view of theism. To follow the line of thought further it would be interesting to see how our thought of God is affected by the *impersonal* character of the society in which we live, with the prominence given to mechanism and technology. Suffice it to say that a vital idea of God will serve as a criticism of such an order of things, and that belief in a personal God is the best guarantee of the value of human life, the best assurance of the supreme and lasting worth of persons.

In the second place our idea of God must be an interpretation of *all* of our experience, not only of one segment of it. Reality comes to us in two ways. We come face to face with the world of objective facts, such as science and history present to us. We cannot escape them, we cannot blink them. The facts of nature and the world are there and we must face them. But that is not all there is. Facts come to us through the screen of personal experience as an experience of *values*. The facts have meaning for us. We interpret them. There are then two methods of apprehending reality. Through observation, analysis, etc., we arrive at objective facts. Through intuition, appreciation, etc., we arrive at an experience of values. The scientist and the modern man in general are always in danger of stopping halfway. To do so may often mean that we miss God entirely. It is only as we become aware of the realm of values as well that God becomes real and vital to us. An excessive preoccupation with tangibles alone obscures for us the intangibles—love, goodness, character, which are just as real as any objective fact of nature. It is only as we take the whole of reality into account that we can have a real experience of God.

Our best clue as to the nature of God comes to us from life itself, and from life in its highest expression, i.e. human life. And in human life we would find it in the best life. That is why the life of Jesus is and remains for us the highest revelation of the nature and character of God. Today, as of old, to know Him is to know the Father. A world that produced a life like His is not hopeless, but has at the heart of it Goodness and Love.

In conclusion it should be pointed out that belief in God is not primarily a problem of speculative thought, but something to live by. The reality of God does not wait in the last analysis upon our intellectual apprehension or formulation of the idea of God. If that were true then only the most intelligent could know Him. Valuable as all these intellectual considerations are, they are not primary. God is immediately and surely discoverable in experience. Not keenness of intellect but quality of life offers the best road to Him. The way to the fullest understanding of God is through full, noble, creative living.

THE DENOMINATIONAL COLLEGE

A. A. SUSOTT

The day of the denominational college is past—unless this type of school ceases to regard itself as a competitor of the state supported institution and actively concerns itself with the particular contribution which it alone can make. Heretofore the denominational school has engaged in such competition, it has endeavored to ape the state schools and universities, it has looked solely upon academic results, and has overlooked its own purpose of developing Christian character and furthering the work of the denomination. It is today in great danger of losing what little religious emphasis it has heretofore retained. To lose the denominational college would be a catastrophe, for there is no other instrument of higher education in the hands of the church. Because the work is so vital, the problems presented by the present situation need to be seriously considered and the challenge adequately met. Not that any individual will have the complete answer, one would not even be able to state the problem in all its ramifications. It requires the concentrated thought and the whole-hearted co-operation of many before the problem can be solved. It will require a certain amount of planning and experimentation before definite objectives and ways of attaining them can be finally set up—if ever there is such a thing as finality in such a matter as this. The solution will not be found and applied by any one college or denomination alone, it is admittedly a question that vexes all religious bodies having schools of higher education, and the solution will come only as they work with each other.

There was a time when the state concerned itself very little about education in general, and still less about education in the college. The assumption by the state of the entire educational plan has been gradual. Today there is no field—except the religious—left untouched by the state in its endeavor to control the education of every individual. The state-supported system of public schools drove out most of the parochial schools, the state-supported system of high schools rendered the great majority of academies obsolete, and today the state-supported system of colleges and universities is making hard times for the denominational college. For the state can offer cheaper, and in a sense better, education than any college that is dependent upon the gifts of individual numbers of a given church body. It can offer cheaper education because the tuition costs are met by taxes imposed by the state upon the whole population or wealth of the state. It can offer better education in the academic sense because it is seldom hampered by lack of funds for the things it really needs or the teachers it really wants. It can

offer a greater appeal for the simple reason that it is a natural continuation of a system of education begun in the public school.

In addition to all this, which is already an accomplished fact, the state, in its endeavor to give equal educational opportunities to all, is experimenting with junior colleges in some of the larger centers of population. If the depression had not come when it did, cutting short the income of the state, the establishment of such junior colleges would have proceeded much faster than we are willing to believe. The effect of such action would be to drive out of existence virtually every small denominational college. In a few years it would be accepted as self-evident that the state provide this education. And from the junior college it would be only a step to the fully established senior college. This picture may appear impossible to some, but a careful study of the history of education in our own country will bear out the possibility if not indeed the probability of every statement made. Looking at it from another angle, if the present situation of no work for the youth continues to exist, the state will need to provide something else to occupy his attention until he can become a wage-earner. Unless indeed we are willing to grant the state the further privilege of compulsory military training for those youths from eighteen to twenty-one years of age. Belittling a given problem does not make it less difficult of solution. The record of the denominational college in the past is so good that those who are concerned with its future are inclined to minimize the forces being arrayed against it today.

Because it is in a position to do so, the state has not hesitated to set up certain academic standards, which every college, that desires recognition for its students, must meet. The hands of the state have been strengthened by certain denominational colleges which were for the time being in a favored position, both academically and financially. Instead of helping the cause of the denominational college generally they have endeavored to build up a certain prestige for themselves, even though that meant a weakening of the cause as a whole. In spite of their pretense of being a help, of furthering the whole cause of denominational or religious education, their action has actually succeeded in strengthening the position of the state-supported schools. The full consequences of this action are not yet seen, when it does become evident they will find that they have worked harm to themselves as well as to others. Certainly academic standards are necessary, but they cannot be made the chief objective of the denominational college. Adequate financial backing is also important, but again, the college cannot make this its chief theme.

Instead of trying to compete with the state universities, the denominational college needs to inquire concerning its own pos-

sible peculiar contribution to the cause of education. Does it actually have nothing else to offer than the state school? If it does not, then it is foolish for the average man to continue his contributions to a denominational college, for he is already, through his taxes, supporting a state institution. It is the conviction of many that the denominational college needs to examine itself, to ask what special contribution it is making or can make, to discover whether or not it has an excuse for existing. What right does it have to ask for money and more money when the state can do the same job better and cheaper?

Just here lies the crux of the problem. The state cannot do the same work the denominational college can do, for religion has no part in the present organization of state education. It will probably be a long time before the state concerns itself in the least about religion in education. It is today trying to work out some basis for character education, but even here its attempts are half-hearted, it feels itself defeated before it has begun. For it is unfortunately true that to know the good is not necessarily to do the good, and there is no adequate motivation within the reach of the state schools for leading the good life. Academically and financially the denominational college cannot compete with the state college, hence it must devote itself to that which it can do and the state school cannot: it must devote itself to the development of Christian character, and to the interests of religion in life, in addition to the attempt to give to the graduating student a satisfactory scholastic standing.

The denominational college is supported in the main by a group of people united into an organization for the furtherance of their religious interests. This college owes to its constituency an honest endeavor to further the work of the group. It cannot repudiate its obligation to further the cause of the denomination without being untrue to itself and unfaithful to its trust. It owes to the supporting body a large measure of its time and ability. It is all very well to speak of the greater contribution to the good of the world at large, which the college should make, but such a contribution becomes possible through the recognized family group, rather than by ignoring or even rejecting it. This therefore is the first question which the denominational college must ask itself: "What contribution can I make to the people of the denomination which I represent, in order to justify the expense of my existence?"

A surprisingly large number of people are looking for genuinely Christian schools to which they can send their young people. In many instances they are willing to overlook denominational lines entirely in the hope of finding a school that is genuinely Christian. The desire to establish and strengthen Christian char-

acter is powerfully present. Naturally, people do not expect the state college to make much of a contribution in this respect. Generally speaking, the environment of the state college is better than usually pictured. But there is an element of chance there which should not be present to such an extent in the denominational college, because it is possible for the latter to exercise a stricter supervision over the activities of its students and to be more careful in the selection of the student body. The denominational college owes something to the Christian people as such, hence a second question it must ask itself is this: "Am I furthering the cause of Christianity and Christian character generally?"

There is an admitted lack in education today which seemingly cannot be met by ordinary scholastic procedure. Higher education is good, but when it is not controlled it only leads to greater evil. The capacity for evil as well as for good is increased by higher education. There is a theory that the mass of people should receive very little education for the simple reason that there is constant temptation to misuse it. The answer lies, not in depriving large numbers of people of education, but in fitting the individual for the proper use and control of the education he has acquired. What right has any institution to educate if it does not at the same time inculcate moral standards that will lead to the beneficent use of what has been learned? A third question which the denominational college must therefore ask itself is this: "Am I making it possible for the individual to use his education profitably, not only for himself, selfishly, but also for others, unselfishly?"

Students naturally expect that the work which they do should be generally recognized by other schools. Certain academic standards are therefore necessary, even though it must be admitted that true education cannot be measured in terms of scholastic achievement. In order to attract students it is necessary for the denominational college to have an academic rating that is satisfactory to the prospective student. This is considered as the first and most important question by most schools and many people. People who so consider it may at once withdraw from any support of the denominational college, for it can never hope to rival the state college in this respect. The state itself can make this impossible, and has in the past not hesitated to do so. Denominational colleges which give this question first consideration might as well close their doors, for they are fighting a losing battle. Except for a few heavily endowed schools, the attempts to meet the state institutions in this respect are impossible. Therefore the fourth question the denominational college needs to ask itself is this: "To what extent am I responsible for the setting up and meeting of certain academic standards?"

This last question might seem out of place, for after all, the state leads in setting requirements. But it does not have the whole authority. It is also true that the denominational colleges are in a position to enforce certain standards of their own, and it is quite possible for this loosely organized group to exert pressure upon the state institutions in regard to these requirements. Standards need not be lowered, but there are certain changes necessary, and the substitution of one subject for another in the recognized curriculum is quite possible. If today certain essential subjects and activities are crowded out of the program of the average denominational college, it is because the organization has permitted this to take place, and it need continue for only so long as the group wishes. The first step in the salvation of the denominational college for continued usefulness must come from the unselfish co-operation of the federation of colleges itself.

It is not the purpose of this article to go into detail concerning the possible solutions of the various questions listed. A series of books might be published on the subject, and still leave considerable room for argument. Yet there are certain things that seem to the writer self-evident and essential if the denominational college is to meet the challenge of today. It seems odd for instance that a denominational college should offer prominently all sorts of departments, and then have an exceedingly weak department of religion. Yet that is true of denominational colleges generally. There are some notable exceptions, and they prove what this writer contends, namely, that people expect a strong department of religion in a denominational school. The answer to the questions cannot be found apart from the recognition of the importance of such a department of religion.

Doubtless there will be immediate and vociferous objection on the score that it is not so much what is taught as how it is taught that is important. The contention is quite frequently made that the spirit of the institution means more than anything that is taught within the four walls of the class room. There is some truth in that. So long as the student is in the institution he is under the constant influence of that prevailing spirit. But it is just as true that when he leaves his college behind him he tends to forget that spirit, and needs something else as the mainstay of right living. Any subject can be so taught that it helps the student to right living, and any subject, including the Bible and religion, can be so manhandled as to make for poorer living. But that is no excuse for rejecting the Bible and religious interests and emphasizing the other parts of the curriculum, as is all too frequently the case today. I venture the assertion that if the average member of a denomination knew how little Bible and how little positive religion is being taught in

the average college, he would immediately withdraw his support. He gives because he thinks he is furthering the cause of religion and of his own denomination, while in too many instances he is only furthering the cause of secular education.

In establishing a strong department of religion, the denominational college would be in a position to make its own particular and special contribution to the cause of education generally. This department would need to be responsible for a number of things. First of all, it would be responsible for certain courses in Bible and religious education. Bible courses can be taught so that they are interesting and at the same time contribute to an understanding and appreciation of Christianity, and serve as an inspiration for better living. The student can thus be made more acutely aware of God and more appreciative of his Christian heritage than in any other way. It is a recognized fact that the church is far behind the state in the matter of education. The state has been concerned about the education of its citizens for quite some time, the church is not now concerned about such education for its members. Antiquated methods, the remains of a once vital interest in religious education, are still in use almost everywhere—largely because the denominational college has not concerned itself about this problem of educating for Christian living. If there is ever to be improvement in the religious education methods of the church body, the impetus and the guidance must come from those who are trained in the Christian college. The state cannot be expected to concern itself about education in religion. It is here that the college can make its contribution to the denomination which it represents, and from which its support comes. The church body is largely dependent upon the leadership of its educated laity. If that leadership fails, the denomination is weakened, if it is cognizant of opportunity and possibilities, and if it knows the best method to be employed, the denomination is strengthened.

This department of religion would concern itself about the student's life generally. It would further those activities that make for Christian living, it would discourage those that are in any way harmful. The student can be given an opportunity to discuss religion and its place in life; through directed activity he can find a natural outlet for his desire for religious expression. It would need to provide for many things not found in the regular routine or printed program of the college. It would exercise a certain supervision over the social contacts, it would provide healthful recreation. There is hardly a more pitiful sight on earth than the college-trained individual who is at a loss to entertain himself without resorting to questionable means. It will place in the student's reach ample opportunities for worship, and will provide ways

and means whereby his understanding and appreciation of God is deepened and intensified. It will seek to guide him in his personal problems, and will endeavor to lead him into right paths rather than to force him into certain accepted modes of conduct or to accept certain forms of thought. Always it will present religion as something vital and alive, not as something insipid and bossy. Only so can the denominational college hope to justify its existence to the many followers of Jesus who look to it for the development of Christian character and Christian standards of living.

The selfish use of education is what has put the world in its present desperate plight. And educators have furthered the opinion that to be educated means to be placed in a position of advantage over those less well equipped to wrest from life the desired things. In place of considering the education a trust to be used for others as well as for self, it is considered a personal advantage to be used to the full. Secular or state education has no answer to the problem of adequate motivation for unselfish use of talents. The state itself with its well-developed spoils system is scarcely a fit tutor in regard to the right use of special privilege. It is true that often enough the acts of grossest selfishness masquerade in the guise of religion, but that is possible only because so few people recognize real religion when they see it. The denominational college alone is in a position to provide motives that are sufficient for life. They alone can work against the deterioration of morals and the lack of righteousness that are the result of selfishness. They alone are in a position to expose selfishness and show the value of self-forgetfulness, or even of the sacrifice of the self. Nothing has yet been found to take the place of genuine religion, and the denominational school alone, of all our higher institutions of learning, is in a position to stress religion in addition to the regular curriculum.

This then is the task of the denominational college, to develop in the students a religious consciousness, to make them religious minded, to help them enter into right relationship with God so that they in turn might help others into that relationship. It is never easy to develop the necessary God-consciousness, yet it is the one essential task that faces the faithful college. Everything else can be taught as well or better in the state-supported university. The emphasis of the college must be placed upon that thing which the state university cannot give. Only so can it expect the support of the people, only so can it attract a desirable student body, only so can it make its own contribution to the cause of education, only so can it further the denominational life, only so can it further the cause of Christianity through which it was called into being and to which it owes its existence. If the denominational college will,

only recognize and assume its obligations toward those who gave it being, if it will only be faithful to those whose money it spends, it cannot fail to make a worth while and lasting contribution to the cause of higher education. Teachers with a religious consciousness are needed in our public schools today, and the denominational college is in a favored position to develop and strengthen that consciousness. The business world needs men and women who are distinctly aware of their opportunities and obligations, individuals who have the strength of character to sacrifice some of their own prerogatives in order that the general standard of living might be raised. The professions need both men and women who will see beyond their own narrow gain to the help they can give the multitudes. As Christ looked out upon the multitudes and had compassion with them, so do we need today many individuals who see these same multitudes, still in great need, and pour out their strength and their talents in the endeavor to help them. The whole world with its pressing social, economic, moral and other problems is sadly in need of a compassion that is active. And as Jesus gathered his disciples and prepared them to meet the need of the world, as they in turn gathered others and prepared them, so the denominational college of today can and should carry on that work of preparing men and women to see and meet the world's need.

IN WHAT DIRECTION SHOULD OUR MISSIONARY STRATEGY BE CHANGED?

BY REV. ASKAN STUELER, D.D.

(Paper read at the Nebraska District Conference)

I

INTRODUCTION

"Strategy" is a military term. It designates the science of military position, the combination and employment of means on a broad scale for gaining advantage in war; it means generalship but is distinguished from "Tactics." The latter is the science of military evolution, especially the art of handling troops in the presence of the enemy. Accordingly, missionary strategy would mean: "Selecting the field and getting the missionary forces into advantageous position," while the word missionary tactics is equivalent to "successful operation of the missionary forces on the field itself." In the light of these definitions and distinctions it seems obvious that the wording of the subject assigned to us is rather vague and loose, as there can be no doubt that the study, and treatment as to possible changes, of the whole missionary enterprise, its objectives, endeavors and practices, was intended by our denominational headquarters. Furthermore, the question as it is put implies a priori that changes must be made. This is unfair to one who seeks to treat this matter impartially and conscientiously. It might be that a thorough investigation would not reveal the need for any changes at all. Therefore we take the liberty of making a slight alteration, not of the intent and purpose, but of the wording of the theme to be considered and try to find an answer to the question: "Should our missionary methods be changed? If so, what changes are to be made?"

It is to be regretted that so little time was given for such an important, extensive, searching appraisal of the missionary work, and that also the space and time for the presentation of our findings are too limited. If this is borne in mind it will readily be understood that our treatise cannot concern itself with minor details but must necessarily be restricted to the essentials of missions. It will further be recognized that, on account of the limitations indicated, lengthy argumentation will in most cases have to give way to terseness of statement. Naturally, this necessity of elimination and condensation is bound to have a somewhat marring effect on our presentation.

The word Mission means the act of sending or the state of being sent, as on some service. Therefore it is synonymous with

Task. In its ecclesiastical application it has suffered violence at the hands of many, and multitudinous are its definitions, some of them spurious, some of them incomplete, some fairly comprehensive. A definition with which no doubt we can all agree is found in our Evangelical Catechism under question 92: "The Mission of the Church is to extend the Kingdom of God, that is, to lead men to Christ and to establish Christian principles in every relation of life." While this definition does not contain certain time-honored theological terms, it can easily be proved that it is Biblical and comprehensive in its scope. It sets forth the God-given task of the Church in all her endeavors and branches of labor, including the work within any established parish. Though, however, there is no essential difference in the objectives of Christian effort inside and outside the congregation, we have long been accustomed to distinguish between congregational work and mission work and further divide the latter into Home and Foreign Missions. It is at present not our intention to deviate from the custom, and so we propose to survey, briefly, at first the mission field at home and then the foreign field as to the advisability of changes or the shifting of emphasis.

HOME MISSIONS

The Annual Report of our Board for Home Missions seems to indicate a wholesome tendency on the part of the Board to correct former mistakes and to avoid similar ones in the future. This is very gratifying, and we trust that the new note which has been struck will expand into a glorious harmony of spiritual music to enchant and attract to Christ an ever-increasing number of the unfortunate millions in our country who are still in darkness and sin and without the hope of eternal salvation, light and life. The report suggests that "our effort should be directed more largely than heretofore toward awakening a greater and more challenging sense of missionary obligation in our Synod." Asking for cooperation in cultivating mission-mindedness the Board makes the following recommendations which amount to actual changes in our missionary policy or involve at least a definite shift of emphasis:

1. Exercise the missionary and evangelistic powers of pastor and membership in the local neighborhood. Be merciful and helpful to the fallen, win souls, conduct Sunday schools in outlying sections where the need is agreed to by the District Board, without expecting the help of the Mission Board.
2. Teach missions regularly. Train the young in missionary attitudes of human sympathy, faith in the possibilities of the unfortunate, belief in God's willingness and eagerness to be the Good Shepherd to all. Keep people well informed on historic and current missions.

3. In raising the budget be as frank and courageous as Jesus would be in challenging people to support the work with their money. Raise the budget. Aim to get a much larger percentage of the membership to give toward the budget.

These recommendations should be heeded by all ministers and spiritual leaders in our congregations. They are based on the fact of a great and crying need which the report expresses in these words: "We are not confused in these times of many voices. The one thing men need and want is primarily, not good advice, but the good news of the love and grace of God that has come to us in the person of Jesus Christ, our Lord. To persuade men through word and deed: this is our task. And the King's business requires haste." The third of these recommendations, however, would be carried out more cheerfully and efficiently if a more equitable method could be devised for determining the budget quotas. At present they are decided upon on the basis of membership, which frequently results in a larger congregation with a poor membership not being able to raise its quota, while a smaller but richer church has no difficulty in remitting the required contribution toward the synodical household. Not numbers but ability to pay should determine the quota. We believe that such a change—or another better and more just way—would produce wonders and result in a larger and more adequate financial support of our missionary enterprise at home and abroad.

What the report of the Board has to say about home missions in the changing city, in rural districts and among the underprivileged, about city mission work and the Seamen's Home is very interesting and praiseworthy. It calls forth our earnest and heartfelt prayer of thanksgiving as well as intercession. Nevertheless, there are a few more suggestions of changes in policy and practice which we should like to make. We learn with satisfaction that a Guide Book of Home Missions has been prepared and submitted to the Home Missions Conference held last summer, and that the Committee of the Board has done further work on the book. It seems to us that the Board would do wisely if it would await and study the various recommendations which will grow out of the discussions, such as this one, assigned for presentation at the district conferences, before this re-statement of rules and policies governing the work is given final shape for submission to the General Conference.

On the whole we have no fault to find with the personnel of our home mission field. The Board itself is full of appreciation and praise for the men engaged in this sacrifice-requiring work. But it cannot be denied that in many cases the work has been hampered, or has not progressed in as large a measure as conditions justified us to expect, because the missionary was too young and

inexperienced. This is in no sense to be construed as a reflection on the character, ability and faithfulness of the young men. They have done their very best but were handicapped by the lack of experience. As it is generally a mistake for a large congregation to call to the pastorate a young man who was just graduated from the seminary, so it is a far more serious mistake to send a graduate from Eden—or any other seminary—directly into a home mission field. The first is detrimental to the proper development of the man, the second is not conducive to the work itself. Yet both kinds of mistake we have to a large extent been guilty of in the past. There are, of course, notable exceptions like, for instance, Rev. Kraemer in Buffalo who recently celebrated his 50th anniversary as Pastor of a good-sized, self-supporting and influential church which he started as a small mission congregation when he was a young minister. Other cases of successful young missionaries could be quoted. But as a rule, it would promote efficiency and progress, and prevent costly delay, if only pastors with several years of experience in the ministry—and, of course, otherwise qualified—would be called to the difficult and important task of laboring among the neglected, unconverted, indifferent and unchurched in city and country. The missionary should not be too old, either, but possess a goodly measure of elasticity and adaptability.

Another matter, especially pertinent in these times of economic stress, is the danger of duplication and overlapping, not always carefully avoided by those responsible for our missionary strategy. One illustration, capable of multiplication, will suffice. In one of our large cities there had been a mission church in existence for approximately 30 years. Adjacent to its territory a new residential section was developed. Another mission was started, only a few blocks away from the old one. Now these two congregations struggled along for a number of years, working in the same neighborhood and, most naturally, neither of them gaining much ground, until finally they were combined after an inexcusable waste of mission money. The situation was aggravated by the presence of other denominations whose workers had appeared on the field previously to ours and were fairly well established. This leads us to the very important consideration of comity and cooperation with other Christian communions. Not only should we avoid organizing mission fields in territories that can well be served by an already existing church of our own Synod, but we should work together with other denominations in the effort of making America Christian. The over-churching of communities must be averted or corrected. The Cause of Christ is never efficiently promoted by competition but by cooperation. While we have presumably and assertedly learned this lesson in recent years we have so far failed to put it sufficiently

into practice. It is high time that we do so. Our aim should be the Kingdom of God, not selfish denominational aggrandizement.

As far as the Nebraska District is concerned, interdenominational comity and cooperation will have made considerable progress when the proposed Nebraska Council of Churches and Christian Education is consummated by affirmative votes of the church bodies involved. In several counties it has already been operative for about a year with the result that an entirely novel type of home mission work has been evolved which we heartily recommend for application in similar situations.

A brief review of what was and is being done in one of the counties will give a clear impression of the possibilities which are opened by this new phase of missionary endeavor. We take Saline County for an illustration. In the spring of 1932 Dr. J. Robert Hargreaves, Field Secretary of the Home Missions Council, an interdenominational agency with which our own Home Mission Board, theoretically at least, already cooperates, was called in and, in collaboration with the resident ministers made a thorough study of the religious conditions in the county. This survey revealed appalling facts. In the year 1900 there were in the county 40 ministers and 63 churches and Sunday schools. Today there are 17 Protestant ministers and 27 churches left, many very small and some about ready to die. The number of churches includes 2 Catholic parishes. While the population has somewhat increased the average Sunday school attendance has decreased by two-thirds, and the total church membership (including Catholics) has fallen down to the amazingly low level of 20% of the population, while 80% are in no connection whatsoever with the Church of Jesus Christ. Similarly startling conditions, though perhaps not in such an appallingly large measure, will be found elsewhere if a thorough check-up is made. The churches in Saline County are situated along the north and south borders, leaving a large territory between them utterly devoid of any religious influence. Under the present conditions a direct effort looking to the immediate establishment of more churches or Sunday schools would promise no success; but the indirect approach furnishes possibilities. For this reason Dr. Hargreaves advised the formation of a County Council composed of all county ministers, representatives of the congregations and Sunday schools, the County Superintendent of Schools, the school superintendents of the larger towns, farm leaders, delegates from character-building organizations, the denominational executives and officials from the state departments of agriculture and education. This County Council has been organized and is attempting approaches to Christian influence through the following ever-widening openings (altered from J. R. Hargreaves, "County Studies") :

a) Possibilities through the schools.

In Nebraska the present opportunity through the school is unprecedented because of a law requiring character education for all pupils. This has led to a search for methods and to a plan which expresses some of the latest developments in religious education, namely, that of learning by practice rather than by precept. The plan devised by the Department of Education is termed "Knighthood of Youth" and seems to have great possibilities as a method of character-building. It very decidedly favors self-discipline and the mutual appraisal of conduct. Each minister should become familiar with the plan and its objectives, give personal help to the teachers belonging to his parish, and be ready for further active participation when definite plans of cooperation are worked out. The spirit of the state department and the attitude of the local authorities encourage us to feel that in this method we have an approach which may further the spiritual and moral interests of young people who are not approached or reached by any conventional church program.

b) Possibilities through the farm organizations.

There is particularly the 4-H Club. In its conception this organization was really based on the Old Testament regard for the sacredness of the struggle for existence through the land. It was intended to develop the asthetic, humane and spiritual traits of character as well as to increase the ability for economic attainment. In some instances the economic feature is altogether overbalancing the other interests, but that is not the fault of the first idea, nor is it the desire of most of the club leaders. The activities of the 4-H Club are the very natural sequence to those of the Knighthood of Youth. Through it we can take the lines which have been expressed through the imagery of the castle and apply them to the farm industry. If the heart, head, hand and health receive an equal share of consideration it is easily understood that this organization may be used for producing real character, and through it we may attain those moral and spiritual developments which are the Sunday school and church ideals, and this in groups where Church and Sunday School do not yet reach.

To this end a religious inspiration is necessary, and the Church should find a way to convey this impression. May we apply our minds to the discovery of a way to develop the cooperation in harmony with the genius of this enterprise. This indirect approach—through the schools, the 4-H Clubs, and also through the Hi-Y Clubs, Boy Scouts, Campfire Girls, Parent-Teachers' organizations etc.—might lead to that ultimate which is the goal of all Christian leaders and missionaries: the winning of souls to Christ and the

building of Christ-like personalities. The Christian religion really functions only as it becomes an integral part of our every-day activities.

This reminds us of a complaint made recently by one of our successful home missionaries. He deplored the fact that the Board is laying too much stress on statistics, on rapid numerical growth and the achievement of financial independence in record time, and that the work is judged by accomplishments along these lines rather than by the transformation of lives and souls saved. The questionnaire with its list of external items to be answered by the missionary is devised to make him hustle and gain church members at almost any cost without proper regard to their spiritual qualifications, if he wants to retain his job. We agree with this brother to a certain extent. Statistics are indeed valuable, but they ought not to be made the cause of reducing earnest efforts for genuine individual conversions which require infinitely more time, patience, prayer and personal work than the winning of merely nominal church members. One regenerated real follower of Christ is worth many times more to the Kingdom of God than 99 others who are Christian in name only. If there has been an over-emphasis on statistics, an immediate change should be made by according larger appreciation and consideration to the spiritual side of the missionary work which is, after all, the most important, as it constitutes the source of all other truly worthwhile, desirable and abiding benefits to the individual as well as to human society.

We have devoted such a comparatively large space to the discussion of our home mission policy because we feel that heretofore it has not received as much interest and consideration as the foreign mission cause. There would still be a good deal more to say; but we must close this chapter now and turn our attention to the foreign field.

(To be concluded)

CONFIRMATION INSTRUCTION*

BY H. KAMPHAUSEN

On December 19th, last year, I received from the Board of Religious Education two studies on *Confirmation Instruction*. Attached to them were sets of questions to be answered by the recipients of the studies. I felt that I wanted to make a brief contribution to this matter, without confining myself too closely to the questions contained in the studies.

I concur with the Board in the opinion that *we have in the institution of Confirmation and the period of instruction leading up to it, values* that ought to be *conserved* by all means. The intensive study given to this question by the Board shows that the Board is straining every effort to make confirmation instruction more effective and confirmation more meaningful.

For the impression seems to be almost universal that at the present time what we accomplish by the instruction of our confirmands is far from satisfactory. There are many *reasons for our meager success* with our confirmation classes. In the first place, we don't get all the boys and girls of confirmation age we ought to get. Other churches get along without such an instruction period and so parents are apt to think it unnecessary to load upon their children this additional burden. Then there is the matter of discipline in the classes when established. We know of cases in big cities especially, with large enrollment, where the janitor or some board member has to be present to help the minister keep the classes in order. The time the preacher has at his disposal is but limited at best and so it can be imagined how little he can accomplish if he is hardly able to keep the boys from turning the confirmation class into a "rough-house."

Finally, and this is a very important consideration—the main text-book used in instruction, the *catechism*, *seems to be one of the main stumbling blocks* in many a minister's pathway. The catechism was made in the 16th century, or, at least, molded after the catechisms of that time—and we live in the twentieth. The catechism offers the dogmatics of our Christian faith, and the trend of our times is towards ethics; we emphasize life, not creeds. The catechism is a handbook of theology in more or less popular form. It is entirely *creed-centered*. Today, one of the chief principles of pedagogy is to make all teaching *child-centered*, to adapt it to the capacity and needs of the child, in such measure and such language that it is never out of touch with the child world.

* This is an article we originally prepared for the Board of Religious Education. In view of the fact that most pastors start their instruction classes at the present time, we publish it in this issue.

When we make such a criticism of the book that is the very basis of confirmation instruction, it seems to follow that we ought to go one step further and advise its abandonment. There are not a few ministers today who have taken this course. As a result we see from the answers to the questionnaires in the Board's studies that many of our ministers resort to a *bewildering multitude of substitutes for the catechism*. We also notice that they do not speak "with any great assurance or enthusiasm" of these substitutes. The authors of such text-books belong to other denominations, not having our customs, our background, our viewpoints. So in adapting their products to our sphere the ministers—and at times the children, surely their parents—feel doubtful as to the success of their innovation.

Moreover, if it is left to everyone's good pleasure whether he wants to use his church' catechism or not, pretty soon liberty would be turned into license; synodical consciousness and loyalty could not be generated or maintained, and our church would lose its young people even sooner than it does now. If members of the church have nothing in common that distinguishes them from others and is their individual characteristic, how can we expect them to rally around our standard? We know very well that many consider denominationalism the "disgrace of Protestantism" and that our young ministers are very apt to say yea and amen to this. But we hold that our own church ought to have first place in our efforts and that if we "*don't love the church that we see how can we love the church we do not see?*" (to adapt John's argument to the case in question). It is very significant that the churches which indoctrinate their members strictly in their own teachings and by means of their own textbooks are stronger and grow more than those which let their pastors experiment with everything they please (see the success of the Lutheran churches).

So we *don't advise to throw away the catechism* and let everyone make his own. If ours was a catechism-making age it would be its duty to revise and perhaps thoroughly reconstruct its catechism. In the Reformation era Luther's creative mind gave the Lutheran world a catechism that became a classic and has retained the love and admiration of the church to this day. The "Reformed" (in the more specific sense) churches did not adopt Luther's handbook but they produced a great many catechisms of which the Heidelberg Catechism was the victorious survivor. But the Protestant churches today, although they feel the shortcomings of their catechism from a pedagogical standpoint, show no desire or capacity to construct a modern one.

Therefore, the only thing left us is to cling to the catechism we have and *teach and interpret it in harmony with present needs*

and experience. The Board of Religious Education in trying to find a clue to a better way of confirmation instruction, very properly asks the question: "*What do we want to accomplish with our instruction?*" For, naturally, if we know the goal we desire to reach, it will help us to determine whether we are taking the most likely road towards it. In answering this question, the Board finds that the questionnaires vary greatly as to what Instruction and Confirmation are supposed to do. There are four different views: 1) We want to give our pupils a knowledge of what it means to be a Christian; this is called the knowledge-centered view. 2) Our aim is to develop Christlike (Christian) character and personality: *life-centered*. 3) We endeavor to prepare our candidates for an intelligent confession of faith in Jesus Christ: *decision-centered*. 4) Our aim is to lead them into active, intelligent participation in the work of the church: *church-centered* view.

At the first blush, this seems to bring a great deal of confusion and uncertainty into our problem. But on closer study we find that the diversity of opinion is not so bad after all. For as we examine the answers of these four "schools of thought" we discover that the "knowledge-centered" ones also desire a change of life in their pupils like the "life-centered" teachers; that they want them to make intelligent "decisions," and that they want them to become active "members of the church." In other words, all four agree as to the essentials of our instruction efforts; the only difference is a difference of emphasis. No one is satisfied with knowledge only, or decision only. But one puts one element in the foreground, and one, another. If we were to give a definition ourselves of our confirmation objective, we should probably say, we want to teach our pupils the meaning of the Christian life. Or, to be more specific, we want to *help them to accept Jesus as their Savior and follow him as their guide*. The confirmation aim, so worded, would require knowledge, but more than knowledge. It would include the religious element, faith in Christ, but also the change of life resulting from such change. It would embrace the creedal element and the ethical, the relation to God and to man, to the church and to the world in its organized life.

When now we come to take the catechism in hand as we begin our course of instruction, it follows from what we said above about its shortcomings and its need of adjusting, that we *cannot simply begin on the first page* and go through the book mechanically. The minister *needs a note-book* in which he charts the whole course of the instruction period, and also prepares himself for each lesson. If he adopts our definition of the confirmation objective, he ought to ask himself from time to time "am I trying to help the children to get into personal relation with Jesus Christ?" In reading

modern helps on religious education we notice how they stress the point that our teaching must be so vivid and helpful to the child as to enable him to have a religious *experience*. We think this is often over-emphasized; the ideal is too high and onesided. Still it stands to reason if we are to help the children to get a living faith, only a spiritually very much alive pastor can ever dream of being successful at it.

It is unfortunate that our catechism begins with the *Ten Commandments*. We hold that they ought to be treated under the first article. If we incorporate them there we can treat the whole content—or nearly all of it—of the catechism under the general subject of the *three articles of the Christian faith*. That tends not only to unify our teaching material, but also places the Ten Commandments in particular, where they naturally belong. They are part of the Old Testament revelation of which we speak in the first article. This article deals with the creation, with providence, with sin and with the whole biblical story contained in the Old Testament. A vast and important material! It affords us a chance to introduce the scholars to the beautiful stories of the Old Testament dispensation. He certainly would commit a sin of omission who did not make the "*Bible Stories*" just as important, or more so, than the catechism. In our opinion every lesson ought to bring one or more of these stories to the children's attention.

Of all this great store of biblical lore, the catechism makes mention only of the Ten Commandments. These commandments are the foundation on which the religious and moral life of the race rests, and, in particular, they point out the essentials of Israel's religious and social life. It cannot be our place here to enter upon a detailed study of how the Ten Commandments ought to be taught. Suffice it to say that in discussing the commandments of "the second table" we can't get along without the deepening of their moral content which we owe to Jesus (see Sermon on the Mount). Without that they would contain nothing but what we find in the moral codes of other religions. So we shall here have already an evidence of Jesus being our guide in the ethical relations of life.

But the Old Testament offers more, by far, than only the Ten Commandments. What a great and rewarding task to open to the children a *knowledge of the history, the great characters* (judges, kings, prophets), the *religious literature* (psalms), the *typical institutions* of the chosen people! Naturally, we would not perform the whole of that task here under the first article. It should have our attention though at some time or other, and since the time at our disposal is so limited we should carefully select the stories and subjects we want to study. Under this article we also have a chance to give the pupils a tenable conception of *divine providence* (the

story of Joseph is an illustration); of the *causes* of the coming in of *evil* and *sin*; why God chose Israel and left the other people to themselves (comparatively), and many other things.

Then we approach the second article, the *heart of the Christian faith*, the *coming of Jesus*. Here let us remember our definition of the confirmation objective: "We want to help the children to accept Jesus as their Savior and follow him as our guide." We must teach the catechism and, for the present, the second article in such a way as to be in keeping with our definition. (If others have other definitions, that definition will have to be their guiding star). "Accepting Jesus as one's Savior" suggests that the Lord put himself in relation to human beings. From the very first he *surrounded himself with disciples*. These disciples had already religious faith but Jesus clarified and deepened that faith. Their faith in him as a friend, a helper, a prophet, a Messiah, "the Son of God" grew. Today, we tell the children, there are people who have faith in God. *You* have such faith: in fellowship with Jesus it grows, becomes a light and a power. So have heathen people religious faith, but Jesus gives it fuller light and saving strength.

Then we call their attention to the fact that he came for *sinners*, to bring them to repentance, to assure them of divine forgiveness. Also that in times of distress, sickness, death, Jesus is very near and man is more than ordinarily ready to receive him. There are beautiful stories in the life of Jesus to exemplify, and we draw on them copiously. Finally, Jesus is surrendered to the Gentiles, betrayed, denied, shamefully and cruelly treated, crucified. The disciples thought they had lost him. But on seeing him risen they come to see that he died as a sacrifice to reveal God's surpassing love (John 3: 16) to man, to show the wickedness of sin and Christ's own victorious power of obedience and faith. His resurrection by the Father is the indication that he is the God-appointed bringer of salvation and the guarantee of his believers' own redemption.

His disciples' faith overcame all temporary eclipse, it became a power whereby they were enabled to live and die for him and so to be witnesses for Christ. To do this effectively they received the *Holy Ghost*, the divine equipment for awakening faith in others. They carried the gospel to all nations to make them "disciples" (Matt. 28), to kindle in them the faith in Jesus as their Savior.

So the *Christian Church* was founded. It is composed of believers in various stages of faith. *How* does a person *come to have faith*? Generally, by the preaching (or reading) of the word of God, under the influence of the operation of the Holy Spirit. He will repent, feel sorry for his sins and seek divine forgiveness: he will *accept Jesus as his Savior*. We call it conversion. (It is not necessary to discuss, technically, the six stages of "the order of

salvation.") The Lord has *many ways* to bring a man to faith: times of trial, sickness, privations are especially blessed to him in this respect.

If the Word is the pre-eminent instrument on God's side, *prayer* is man's ladder to climb out of darkness to light. It is man's answer to God's calling, it has been called the breath of the soul. There we leave it to the individual pastor to make the chapter on Prayer (in the catechism) fruitful for his class.

The believer has in Christ not only a part in the divinely wrought salvation, Jesus is to him also the *guide in his personal and social life*. The boy Jesus was subject to his parents; he loved to be in his Father's house; he grew naturally in the spiritual, moral and intellectual sphere. When a man, he was a teacher of the good life (the Sermon on the Mount). He revealed the father's perfect love and holiness and led the faith of his disciples to ever greater heights. He showed how to be a faithful member of the church. He loved his nation (weeps over Jerusalem), but also the Samaritan, the Roman, the barbarian. He was the friend of the common people, but he also sought to awaken the rich to the godly life. He never condemned warlike nations in so many words. Still, he never used violent ways himself, he was a prince of peace. The picture of the church triumphant is composed of all nations, tongues and tribes. All the kingdoms of the world will be subject to God and his Christ in the end.

So he has become the *light of the world*, a never ceasing fount of personal and social growth, towards a perfection never to be reached in this world. But as this life reaches its consummation in the father's house, so the end-discourses of the Lord let us hope for a new world in which sin and death have been abolished and the principles of love and righteousness become victorious.

The material in our hands is rich beyond measure. The teacher will show his mastery in the way he orders and selects it. The method will be not that of popular preaching, but largely that of question and answer so as to get the active cooperation of the pupil.

The chapters on the *Sacraments* have not been touched yet. They will best be reserved for the end of the period. To explain and make impressive to the children the meaning of *baptism* as the guarantee that little children belong in the Kingdom and church of Christ, and that the Lord's Supper is the Holy of Holies of the Christian community, will require the minister's deepest thought and most genuine spirituality.

The Board's studies, among other things, present the question: "Should *memory work* be encouraged?" We should say, a-goodly

number of Bible verses and, if possible, some standard hymns should be memorized. The catechism's own explanation should not be memorized at all. If you have them do the latter anyway, you make of the catechetical hour a mechanical and tiresome affair and a parrot of the child.

The other question: "Should the work of the minister in the instruction period be related to the Sunday school?" is a natural question and one reaching after an ideal situation. We have so far never seen it done and doubt whether, under existing circumstances, it can be accomplished at all.

Anyone who has had a sufficient experience in instructing and confirming knows that our effort are often lamentably unsuccessful. Nevertheless, there are some of us who received in their instruction period the impetus toward the higher life and so we continue with our efforts, believing that even if some of the seed falls on the wayside or on stony ground, some may fall on the good land and bring fruit thirty, sixty and a hundred fold. We cannot, however, expect such a result unless we equip ourselves for our teaching task with all thoroughness and care.

Die Betätigung des christlichen Charakters in der staatlichen Gemeinschaft.

Von Prof. Dr. Grönmacher.

I.

Recht, Strafe, Eid.

Zu der Familie, der Kultur- und Wirtschaftsgemeinschaft tritt als letzte Sozialform, in welcher sich auch der christliche Charakter zu betätigen hat, der Staat. Wie man ihn auch immer genauer definieren möge, so ist einer seiner konstituierenden Begriffe das Recht. Von diesem wird zunächst zu handeln und aus seiner Problematik an Einzelfragen Strafe und Eid christlich zu beleuchten sein.— Das Wesen des Rechtes ist vor allem durch seine Unterscheidung wie Verbindung mit der Sittlichkeit zu erfassen. Beide wenden sich an den Willen des Menschen und wollen diesen zu einer normgemäßen Betätigung veranlassen. Allein die Sittlichkeit legt das entscheidende Gewicht auf die inneren Motive oder auf die Gesinnung, aus der erst das entsprechende äußere Handeln erwachsen soll. Das Recht dagegen kümmert sich in erster Linie, streng genommen überhaupt nur, um die äußere Tat, und es ist ihm gleichgültig, ob diese aus Furcht oder Liebe erwachsen ist. Infolgedessen kann das Recht das ihm gemäße Verhalten erzwingen, beziehungsweise mit äußerer Strafe darauf reagieren, während echte sittliche Gesinnung nur aus innerer Freiheit erwachsen und sich selbst im Gewissen beurteilen kann. Unterscheiden sich so unter persönlich subjektivem Gesichtswinkel Sittlichkeit und Recht, können sie hinsichtlich ihres objektiven Gehaltes zu einem guten Teil zusammenfallen. Die zweite Hälfte der zehn Gebote trägt nicht sittlichen, sondern auch rechtlichen Charakter. Dieser Zusammenfall erklärt sich daraus, daß das Recht seinen Gehalt aus der vorhandenen Sitte nimmt. **Recht ist derjenige Bestandteil der Sitte, der erzwingbaren Charakter gewonnen hat.** Bald ein größerer, bald ein kleinerer Teil der Sittenvorschriften werden Bestandteile des Rechtsgesetzes. Dementsprechend hat auch die christliche Sittlichkeit Recht und Strafe bis zur Gegenwart inhaltlich beeinflusst, teils verschärft wie etwa im Ehrerecht, teils gemildert in der Form der Strafen. Immer wieder begegnet man in der Religions- und Kirchengeschichte der Neigung, möglichst den ganzen Gehalt der offenbarten Sittlichkeit in erzwingbares Recht zu verwandeln. So haben der Katholizismus, aber auch das Sektentum starke Neigung bezeugt, alle ethischen Anforderungen in „Kirchenrecht“ oder gar in Weltrecht zu verwandeln. Ein Tolstoi wollte die Forderungen der Bergpredigt Jesu zu staatlichen und völkerrechtlichen Statuten erheben. Dem gegenüber lehrt der Protestantismus zwischen Gottes Geboten und staatlichen Gesetzen scharf

zu scheiden. Die ersteren verlieren ihren inneren Wert, wenn sie erzwingbares Recht werden, und legen den natürlichen Menschen ein Joch auf, das sie nicht tragen können, und wenn sie es doch versuchen, sie zu Heuchlern machen. Vom ethischen Gesichtspunkt ist nicht das schroffste Recht das wertvollste, sondern — einer Erklärung Jesu gemäß — muß dieses um der natürlichen Herzenshärte willen z. B. in der Ehescheidung gewisse Konzessionen machen. **Der sittliche Mensch und darum auch der christliche Charakter wird das jeweils geltende Recht mit in sein Ethos aufnehmen.** Er wird alle Forderungen und Gesetze nicht nur äußerlich, sondern auch innerlich, nicht nur aus Zwang und Furcht vor Strafe, sondern um der Liebe zur Gerechtigkeit willen zu erfüllen suchen.

Der Charakter des Rechtes wird noch deutlicher, wenn man den von ihm unlösbaren Begriff der **Strafe** hinzunimmt. Ueber das Wesen der Strafe sind in neuerer Zeit in Ethik wie Rechtsphilosophie die lebhaftesten Debatten geführt worden. Sie haben zur Bildung zweier Hauptfronten geführt. Die einen sind Vertreter der absoluten, die andern der relativen Strafstheorie oder anders ausgedrückt: die einen betrachten die Strafe nur rückwärts unter dem Gesichtspunkt der Tat, die andern wesentlich nach vorwärts hinsichtlich ihrer Wirkung auf den Täter. Ein hervorragender Jurist — Löning — erläutert die beiden Positionen: „Die absoluten Strafstheorien unternehmen es, zunächst in Anschluß an das natürliche Rechtsgefühl, die Strafe aus dem Verbrechen selbst, dessen rechtliche Folge sie ist, zu begründen und zu rechtfertigen; sie sehen die Strafe als die schlechthin absolut notwendige Folge des Verbrechens an. Die relativen Strafstheorien fassen die Strafen als Mittel auf zu einem in der Zukunft liegenden, von dem verübten Verbrechen selbst unabhängigen, im übrigen aber guten und nützlichen Zweck.“ Strafe ist auch bei dem ersteren Standpunkt keineswegs Rache; das ist ein Privatgefühl, das den einzelnen Kläger für erlittene Unbill befeelen kann. Die Strafe dagegen ist die Erscheinung eines menschlich gefühllosen, überpersönlichen Gesamtwillens. Die Majestät der gestörten Rechtsordnung wendet sich gegen denjenigen, der sie gebrochen hat. Das ist eine durchaus sittliche Haltung, welche der Jurist Stahl einmal in die Formel kleidete: „Die vergeltende Gerechtigkeit ist ihrem Gedanken nach die Herstellung der Herrlichkeit der sittlichen Macht durch die Vernichtung oder das Leiden dessen, der sich wider sie empört hat.“ Bei dieser Strafauffassung wird ein möglichstes Gleichmaß zwischen Verbrechen und Strafe erstrebt und auf die persönlichen Motive des Verbrechers für das Strafmaß kaum Gewicht gelegt. Die andre — in Deutschland besonders durch den verstorbenen Juristen Liszt in Berlin vertretene — Richtung denkt bei der Strafe ganz an die Persönlichkeit des Verbrechers und an sein Verhältnis zur Gesellschaft. „Die Aufgabe der Strafe

kann dahin gehen, den Verbrecher wieder zu einem brauchbaren Glied der Gesellschaft zu machen. Es kann sich dabei in erster Linie um die Kräftigung der erschütterten Sittungsvorstellungen oder um eine umgestaltende Einwirkung auf den Charakter des Täters handeln. Dementsprechend kann man Abschreckung oder Besserung als die angestrebte Wirkung der Strafe unterscheiden.“ Sodann aber hat die Strafe das Interesse der Gesellschaft zu wahren: „Die Aufgabe der Strafe kann dahin gehen, dem für die Gesellschaft unbrauchbar gewordenen Verbrecher die physische Möglichkeit zur Begehung weiterer Verbrechen auf immer oder auf Zeit zu entziehen.“ Jene objektive Vergeltungstheorie der Strafe wird hier durch subjektive Abschreckung und Besserung wie soziale Sicherung ersetzt.

Vom Standpunkt des Christentums wird man auf eine Verbindung aller dieser Elemente zu bringen haben. Die Strafvergeltung hat zugleich abschreckenden, bessernden und sichernden Charakter zu tragen. Diese Momente werden sich in der Wirklichkeit leichter einigen lassen, wenn man die richterliche Strafverkündung und den praktischen Strafvollzug enger verbindet, wie das in der Gegenwart schon vielfach der Fall ist. Es kann zur Vergeltung und Abschreckung eine hohe Strafe verhängt werden, aber ihre ganze oder teilweise Durchführung davon abhängig gemacht werden, wie weit sie auf den Verbrecher bessernd wirkt. Je nach der psychologischen und nicht selten auch pathologischen Wesensart des Täters kann die Unschädlichmachung auch durch Internierung in Pflegestätten erfolgen. Der christliche Charakter wird demnach vom Recht vor allem verlangen, daß es dem Menschen auch mit zur Wiedergewinnung seiner Seele ver helfe und darum gerade die Bestrebungen unterstützen, welche die Strafe erziehl ich wirken lassen. Denn für den christlichen Charakter ist das Recht und selbst die Gerechtigkeit nicht die oberste Norm, sondern Liebe, welche Vergebung und Wiedergeburt bezweckt. Blickt man in das neue Testament hinein, so erscheint das Recht besonders in der paulinischen Verkündung als eine Gottesordnung für die natürliche Welt. Römer 13, 1 wird die Obrigkeit gerade als Vertreterin der Straf gerechtigkeit Gottes Dienerin genannt, die das Schwert nicht umsonst trägt.

1. Petri 2, 14 verlangt Gehorsam gegen die Obrigkeit, wenn sie die Funktion der Bestrafung des Bösen und der Belobigung des Guten vollzieht. Genau die gleiche Stellung nehmen die reformatorischen Bekenntnisse ein. Aber diese Anerkennung von Recht und Strafe ist doch nur eine bedingte. Beide sind Gottesordnungen nur für die durch die Sünde gestörte Welt zu dem Zweck, jene einzudämmen und zu verhüten, daß der Kosmos ganz aus den Fugen geht. Daraus ergibt sich die Konsequenz, daß der Christ und die Christenheit, soweit sie der Sünde enthoben sind, mit Recht und Strafe nicht das Geringste mehr zu tun haben. Diese Stellung

nimmt Jesus selbst in der Bergpredigt mit voller Klarheit ein, wenn er von seinen Jüngern verlangt, auf jede Geltendmachung des Rechtes, auf alles Prozessieren zu verzichten, um statt dessen dem Gegner zu vergeben, ja sogar weiteres Unrecht von ihm zu erdulden. Ganz im Sinn Jesu macht Paulus 1. Kor. 6, 1—11 der Gemeinde Vorwürfe, daß sie Rechtshändel verfolgt, noch dazu vor heidnischen Gerichten, während dafür als Richter — wie Paulus ironisch hinzufügt — die Geringsten und Verachtetsten gut genug wären. Reich Gottes und vollkommene christliche Charaktere haben mit Recht und Strafe nichts zu tun. **Nur sofern Christ und Christenheit wieder sündig werden** — und das ist in der Empirie der Welt stets von neuem der Fall — **unterfallen auch sie dem Recht.** Wird der Christ Subjekt einer Rechtsverletzung, so ist auch er verpflichtet, sich dem Gesetz und seinen Folgen zu beugen. Der Versuch der mittelalterlichen Kirche, ihre Priester, wenn sie gesündigt haben, dem weltlichen Gericht zu entziehen, liegt nicht in der urchristlichen Linie. Ist der Christ Objekt einer Rechtsverletzung, so soll er seinerseits zunächst versuchen, auf religiös-sittlichem Weg mit dem Gegner fertig zu werden, durch persönliche Aussprache, durch Heranziehung eines kleinen Kreises christlicher Brüder, dann erst der ganzen Gemeinde zu öffentlicher Urteilsfällung, die aber nur religiös-sittliche Zuchtmittel, keine rechtlichen Strafen anwenden soll. Die paradoxe Forderung Jesu sich weiteres Unrecht gefallen zu lassen, zum Schlag auf die rechte Wacke auch den auf die linke, hat nicht den Sinn, einen Verbrecher zu weiteren Untaten durch schwachmütiges Dulden zu ermutigen. **Diese Handlungsweise soll vielmehr die stärkste ethische Gegenwehr darstellen** und dadurch dem Unrechthuenden seine Sünde zum Bewußtsein bringen und ihn zu ihrer Aufgabe veranlassen. Gelingt das nicht, so wird auch der christliche Charakter — unter Verzicht auf Privatrache — einen Verbrecher dem weltlichen Gericht zur Bestrafung übergeben dürfen.

Eine wichtige Einzelfrage aus der Verhältnissbestimmung von Christentum und Recht stellt die Haltung zur Todesstrafe dar. **Aus der Bibel wird sich keine eindeutige Entscheidung gewinnen lassen.** Denn 1. Mose 9, 5: „Wer Menschblut vergießt, des Blut soll auch durch Menschen vergossen werden“ ist eine alttestamentliche Weissagung, die ebensowenig wie der Grundsatz: Auge um Auge, Zahn um Zahn! auf der neutestamentlichen Offenbarungsstufe ohne weiteres gilt. Das Wort Jesu an Petrus, Matth. 26, 52: Alle die das Schwert nehmen, werden auch durch das Schwert umkommen, handelt nicht von einer durch das Recht zu verhängenden Todesstrafe, sondern konstatiert nur ein in der Welt zu beobachtendes sittliches Gesetz, daß der Mensch das zu erleiden pflegt, was er andern zufügt. Paulus spricht zwar Römer 13 davon, daß die Obrigkeit das Schwert nicht umsonst trägt, aber es ist nicht gesagt, daß er

damit das Schwert des Scharfrichters zur Tötung von Menschen meint, sondern er kann damit auch nur das Symbol einer schneidenden Gerechtigkeit bezeichnen. Auf jeden Fall spricht Paulus von einer heidnischen Obrigkeit, nicht aber von einer durch die Grundsätze des Christentums bestimmten. Infolgedessen sind in der Frage der Todesstrafe, die bis zur Gegenwart die Gemüter erregt, die allgemeinen Prinzipien in Anwendung zu bringen. Schon die Uebersetzung, daß alle irdischen Urteile fehlbar sind, kann bedenklich machen gegen den Vollzug einer irreparablen Strafe. Die Behauptung, die Todesstrafe sei zur Abschreckung notwendig und stelle die stärkste Sicherung der Gesellschaft dar, läßt sich durch moralstatistische Erhebungen mindestens nicht beweisen. Es ist durchaus nicht festgestellt, daß Länder ohne Todesstrafe mehr Verbrecher haben, als solche mit ihr. Gerade bei den schwersten Vergehen pflegt der Affekt ein so starker zu sein, daß er auch durch Hemmungen, wie die Aussicht auf Todesstrafe, nicht beseitigt wird. Aus der früheren Bestimmung von Wesen und Zweck der Strafe wird sich die Entscheidung ergeben. Hat jene zwar auch vergeltenden, abschreckenden, sichernden Charakter, soll sie aber in erster Linie erziehen und bessern, so ist diese letztere Möglichkeit bei der Todesstrafe ausgeschlossen, dagegen bei jeder andern Strafform durchführbar. Infolgedessen wird sich der christliche Charakter für die Abschaffung der Todesstrafe einsetzen.

Ganz entschieden wird vom Standpunkt des Christentums eine merkwürdige Sitte zu verwerfen sein, die in der Vorkriegszeit in Deutschland wie einigen andern Ländern noch sehr verbreitet war, jetzt aber allem Anschein nach immer mehr im Rückgang begriffen ist, das Duell. Wahrscheinlich im Mittelalter in Südfrankreich entsprungen, knüpft es an die Gottesurteile an, die im Ausgang eines menschlichen Kampfes das klare Urteil Gottes sahen. In späterer Zeit glaubte man in der Herausforderung eines Gegners bei Ehrbeleidigungen schon das Zeichen von Mannesmut und damit eines reinigenden Ethos sehen zu dürfen. Mein physischer Mut und Sittlichkeit dürfen nicht identifiziert werden. Wer die Noth bringt, in eine fremde Ehe einzubrechen, verfügt leicht auch über die Robustheit, mit der Pistole für sie einzustehen. Der Ausgang so manchen Duells bezeugt, daß der Unschuldige ums Leben kam und der Schuldige weiter — und wohl gar noch bewundert — lebte. Für den Christen kann die Verwerflichkeit des Duells als eine eigenmächtige Uebernahme der allein dem öffentlichen Recht zukommenden Bestrafung garnicht fraglich sein. In gewissem Sinn verständlich wird das lange Beharren dieses barbarischen Brauches und zwar gerade in höherstehendem, vielfach auch der Kirche zugeneigten Kreisen, nur aus der Tatsache zu erklären sein, daß es Ehrverletzungen gibt, die trotz ihrer Bössartigkeit zu fein sind, um

von den öffentlichen Gerichten entsprechend gefaßt und geahndet werden zu können. Das führt zu der Forderung besondrer, für diese Fragen zuständiger Gerichts- und Versöhnungs-Tribunale.

Bei der Rechtsfindung spielt eine besondre Rolle der Eid. In seiner bisher weitaus verbreitetsten Form ist er eine religiöse Handlung d. h. eine Befräftigung der Wahrheit unter Anrufung Gottes als Zeugen und Richters — der sogenannte versichernde, assertorische Eid. Aber auch außerhalb des Gerichtes kommt im Staatsleben der Eid zur Verwendung. Bei Antritt eines Amtes als Monarch oder Präsident oder bei andern bedeutamen Stellungen wird von der betreffenden Persönlichkeit verlangt, daß sie schwört, den geltenden Normen entsprechend ihre Tätigkeit getreu und mit Einsatz aller Kraft auszuführen. Auch hier wird Gott angerufen und zwar als Herr der Zukunft, der helfen wird. Dieser Eid trägt versprechenden, promissorischen Charakter. Das Eigentümliche und Problematische am Eid ist die Tatsache, daß hier eine religiöse Handlung vom Recht erzwungen wird. Die Richter bestimmen die zu Vereidigenden und überlassen es dem Einzelnen nicht, ob er schwören will oder nicht. Die amtliche Uebertragung findet nicht früher statt, als bis der Eid feierlich geleistet ist. Sieht man diesen Tatbestand unter großen Gesichtspunkten an, so kommt ihm eine nicht geringe weltanschauliche Bedeutung zu. Die Forderung des Eides bedeutet nicht weniger als eine Bankrott-Erklärung des Rechtes, mit seinen eigenen Mitteln die Wahrheit zu finden, und des Staates aus menschlicher Kraft seine Aemter, tren und zuverlässig führen zu lassen. Die immanenten Größen des Rechtes und Staates müssen eine Anleihe machen bei der transzendenten der Religion. Noch schärfer formuliert, wird mit der Einrichtung des Eides angezeigt, daß ohne ihn normaler Weise die Menschen lügen oder ihre Aemter unzuverlässig führen. Der Eid ist eine Bestätigung der Sündhaftigkeit der Menschen und der Notwendigkeit, religiöse Kräfte herbeizurufen zur Sicherung des menschlichen Gemeinschaftslebens. Versteht man den Eid unter diesem Gesichtswinkel, dann scheint er eine begrüßenswerte Anerkennung der Religion zu sein. Und doch hat Jesus in seiner Bergrede seinen Jüngern alles Schwören verboten und sein Bruder Jakobus dieses absolute Eidesverbot in seinem Brief wiederholt. Der Grund für diese Haltung wird gerade aus unsrer bisherigen Feststellung, daß der Eid die Sünde voraussetze, klar. Jesu Jünger sollen aus der Wahrheit sein, jedes Ja soll bei ihnen ein wirkliches Ja, jedes Nein ein echtes Nein sein. Sie bedürfen keiner feierlichen Formeln, um einmal — ausnahmsweise — ihren Versicherungen absoluten Wahrheitscharakter zu geben. Jünger Jesu stehen stets vor dem Angesicht Gottes, auch ohne daß sie es besonders aussprechen. Sie übernehmen jede Pflicht und alle Aemter in der Verantwortung vor Gott, wie im Ver-

trauen auf seine Hilfe in der Zukunft. Darum kommt in der Tat für den christlichen Charakter der Eid nicht in Betracht; er ist eine Ordnung des Weltreiches, nicht des Reiches Gottes. Nun lebt aber auch der christliche Charakter noch in der Welt und wird in irdische Komplikationen verwickelt. Kommt er vor ein weltliches Gericht als Zeuge, so kann er nicht erwarten, daß man dort an den Ernst seines christlichen Wortes unbedingt glaubt, so gewiß auch manche Christen hier mit ihrer Eidesverweigerung Eindruck gemacht haben. Der Christ kann sich aber auch zum Schutz der eigenen Schwachheit und zur Beruhigung der Rechtspflege zu einem Eid herablassen. So hat es Jesus selbst getan, als er Matth. 26, 63 die ihm vom Hohenpriester vorgelegte Eidesformel mit der ihr entsprechenden Antwort bekräftigte, um diesem Mann damit anzudeuten: „Weil du gewohnt bist ohne Eid mit der Lüge zu rechnen, will ich dir mit deiner Eidesformel die Wahrheit bekräftigen. Auch Paulus hat mehrfach Schwurformeln verwandt, um seinen weltlichen Gegnern seinen Wahrheitsernst eindringlich zu machen (2. Kor. 1, 23; 11, 31). Dementsprechend hat auch die Reformation den Eid als Konzeßion an die Welt Christen gestattet.

Kann sich somit der Christ zu einem Eid herablassen, so darf er es aber nicht billigen, wenn unchristliche oder unreligiöse Menschen zu einer religiösen Formel gezwungen werden, die sie ohne innerliche Unwahrheit nicht gebrauchen können. Niemand darf bei Gott schwören, der nicht an Gott glaubt. Darum bedeutet es gerade vom Standpunkt des Christentums einen sittlichen Fortschritt, wenn z. B. in Deutschland nach der Staatsumgestaltung der Eid auch in profaner Form als einfache Befestigung ohne Nennung Gottes zugelassen wird. Weiter wird darauf hinarbeiten sein, daß die Zahl der Eidesleistungen erheblich beschränkt wird. Der Eid hat jeden Wert und jede Würde dadurch verloren, daß man ihn bei nebensächlichsten Dingen anwandte und viele Menschen in Gewissenkonflikte brachte oder gar zum Meineid verleitete. Der Appell an Gott muß gerade im Recht selten bleiben, wenn er wirken soll.

Gedanken über und aus Goethes „Faust.“

Von Dr. C. Schieler.

Der „Faust“ ist Goethes Lebenswerk, ist seine bedeutendste Dichtung, steht einzig in ihrer Art, unübertroffen, da unter den Produkten der Weltliteratur. Die Wurzeln der Dichtung reichen zurück bis in die frühen Kinderjahre des Dichters, da er das Volksbuch von Dr. Faust las und später ein Puppenspiel, das denselben Gegenstand behandelte auf der Frankfurter Messe schaute, und da er im elterlichen Haus zu Frankfurt a. M. mystisch-chemische Studien trieb; unter diesen Einflüssen dämmerte der Gedanke daran in seiner jungen Seele. Um 1772 lag die Konzeption seines „Faust“, wie er selber erzählt, „bei ihm jugendlich, von vornherein klar, die ganze Reihenfolge weniger ausführlich vor.“ Und erst im höchsten Greisenalter erzwang er mit dem Aufgebot der letzten Kraft den Abschluß. Freilich verteilt sich die Beschäftigung mit der großen Aufgabe nicht gleichmäßig über den weiten Zeitraum von 1772 bis 1831. Aber die Entwicklungen, die zwischen den kürzeren oder längeren Perioden seiner Arbeit am „Faust“ liegen, sind mit ihren Ergebnissen für das Denken und Fühlen des Dichters in das Werk eingegangen. Goethe verzweifelte einmal daran, seinen großen Plan je zu vollenden; es war, als im Jahr 1790 wieder ein Stück des Werkes erschien; aber auf Freund Schillers Rat nahm er es wieder auf; doch erst drei Jahre nach des Freundes Tod, 1808, kam der erste Teil vollendet heraus unter dem Titel „Faust, eine Tragödie.“ Seitdem blieb die Arbeit lange liegen, obgleich der erste Teil auch für Goethe nur ein Fragment war. Endlich, im August 1824 wagte er sich an die Bearbeitung des zweiten Teils, den er sieben Jahre später, im August 1831 vollendete.

Als er den letzten Strich daran getan hatte, siegelte er sein Werk ein und bestimmte, daß es erst nach seinem Tod veröffentlicht werden sollte. So umfaßt dieses größte Werk unsrer Literatur seinem Werden nach das ganze Leben seines Dichtens vom Jüngling bis zum Greisenalter; aber wie sehr sich auch das Selbsterlebte darin abspiegelt, es ist dennoch zugleich das von jedem denkenden, forschenden, ringenden Menschen Erlebte; insbesondere ist es mit Recht „die Tragödie der neuen Zeit“ genannt worden. Wie in Goethes Romanen die Bildung des Jahrhunderts, ihre Licht- und Schattenseiten, ihre Verirrungen und Laster *episch* zur Darstellung kommen, so wird im ersten Teil des „Faust“ das titanenhafte Ringen um das ewig Unergründliche, das ohnmächtige Mütteln an der verschlossenen Pforte des Jenseits, die Auflehnung gegen den kindlichen Christenglauben, das Suchen und Nichtfinden *dramatisch* dargestellt, während der zweite Teil eine Lösung der Konflikte anstrebt, freilich auch ohne sie zu erreichen. (König.)

In den verschiedenen und verschiedenartigen Goethefeiern anläßlich der hundertsten Wiederkehr seines Todestages wurde das Leben und die Bedeutung des Dichtersfürsten auch für unsre Zeit gebührend verherrlicht, seine verschiedenen Dichtungen, poetische und prosaische, lyrische, epische und dramatische wurden gewürdigt; des „Faust“ geschah zuweilen Erwähnung, ohne auf den Inhalt und Wert desselben näher einzugehen. Dies geschah aus naheliegenden Gründen. Wenn hier der Versuch gemacht wird, diese großartige Dichtung zu behandeln, so möge man beachten, daß es nur ein bescheidener Versuch sein soll, einige Gedanken, die von besonderm Interesse zu sein schienen, herauszuheben, um so für die allgemeinere Werthschätzung auch in theologischen Kreisen einen Beitrag zu liefern. Auch der Theologe soll sich Blick und Sinn für die Meisterwerke des Geistes bewahren, um sein Wirken zu befruchten und die Bildung des geistlichen Standes unter den Weltkindern zur Geltung zu bringen. Wir dürfen nicht als Rückständige betrachtet werden, wollen wir das Reich Gottes den Menschen nahe rücken.

Da die Bearbeitung des „Faust“ sich über das ganze Leben des Dichters hinzieht, so ist leicht erklärlich und ganz natürlich, daß das Werk das innere Dasein seines Meisters widerspiegelt, von dem ersten Erwachen selbständiger Lebens- und Kunstanschauung bis zum letzten Stadium erhabener Ruhe, auch in diesem höheren Sinn sein Lebenswerk.

Man darf daraus aber nicht den Schluß ziehen, daß der Lebensweg des Helden, des Faust, dem des Dichters parallel laufe, daß der Faust der Dichtung durchaus den Dichter darstelle. Faust ist von Anfang bis zu Ende der Mann der That; sein leidenschaftliches Streben und Begehren bleibt ungebrochen. Der greise Goethe aber läßt die Dinge auf sich einwirken, statt sie mit starker Hand meistern zu wollen. Er überblickt die Umwelt als ruhig Betrachter; er hat Seelenruhe erlangt, die seinem Faust noch als Hundertjährigem versagt ist. Einmal, im zweiten Stadium der Faustdichtung hat Goethe daran gedacht, seinen Helden demselben Ziel zuzuleiten, das er selbst erreicht hatte; der Monolog in Wald und Höhle bezeugt dies. Der Dichter hat die Absicht bald wieder aufgegeben, weil sie die Grundlinie des Charakters gestört hätte. Und zumal als die Dichtung — in ihrer endgültigen Gestalt — zum Abbild des ewigen, sehnenden Ringens der Menschheit wurde, konnte sie nur in überweltlicher Ferne, in den Gefilden der Seligen den Zustand beglückender Ruhe zeigen, der dem irdischen Faust unerreichbar blieb:

„Gerettet ist das edle Glied
Der Geisterwelt vom Bösen;
Wer immer strebend sich bemüht,
Den können wir erlösen;

Und hat an ihm die Liebe gar
 Von oben teil genommen,
 Begegnet ihm die selge Schar
 Mit herzlichem Willkommen,

singen die Engel, da sie „Faustens Unsterbliches“ zum Himmel entführen. Und Goethe sagte zu Eckermann (6. Juni 1831): „In diesen Versen ist der Schlüssel zu Faustens Rettung enthalten.“ In Faust selber eine immer höhere und reinere Tätigkeit bis ans Ende, und von oben die ihm zu Hilfe kommende ewige Liebe. „Es steht dies mit unsrer religiösen Vorstellung durchaus in Harmonie, nach welcher wir nicht bloß durch eigne Kraft selig werden, sondern durch die hinzukommende göttliche Gnade,“ fügt Goethe hinzu. Das ist in wenig Worten die große Idee der Dichtung, die sich nicht bloß im Leben der gesamten Menschheit, sondern in dem des einzelnen Menschen wiederholt: Faust unterliegt Versuchungen, die der Teufel ihm bereitet, aber niemals sagt er „zum Augenblick, verweile doch, du bist so schön“ — immer erhebt er sich, strebt nach Reinerem, Höherem, und so muß Mephistopheles endlich eingestehen:

„Mir ist ein großer einzger Schatz entwendet!
 Die hohe Seele, die sich mir verpfändet,
 Die haben sie mir pfiffig weggehacht.“

Aus eigener Kraft aber vermögen wir nicht den Versuchungen uns zu entwinden. „Ohne mich könnt ihr nichts tun,“ mahnt Jesus und Paulus schreibt aus eigener Erfahrung: „Die Gnade Gottes ist's, die mich stärkt.“ Der Dichter nennt's: die hinzukommende göttliche Gnade.“ Sie kommt zu unserm Streben und Tun hinzu; dieses aber muß vorhanden sein. Nur die höher Strebenden, die sich Anstrengenden, die Tätigen „können wir erlösen“ — ist ein Lebensmotiv Goethes, meisterhaft ausgeführt im „Faust.“ „Nirgends anders ist die Vernunftidee des „Faust“ zu suchen,“ erklärt ein Faustkenner, „als in der durch die Handlung bekräftigten Ueberzeugung von der unbefiegbaren Kraft des Guten und von der Erlösung, die schon im Streben selbst dem Menschen zugesichert ist.“

Betrachten wir nun den Gang der Handlung.

Mit dem Prolog im Himmel beginnt die Handlung. Der Dichter versetzt uns in den Himmel, wie ihn auf Grund biblischer Andeutungen und Aussprüche das christlich gläubige Gemüt sich ausgestaltet hat. Der Herr, auf seinem Thron, ist umgeben von seinen himmlischen Heerscharen, und inmitten der Engel erscheint auch Mephistopheles vor seinem Antlitz, „ein Teil des Teils, der anfangs alles war, ein Teil der Finsternis, die sich das Licht gebär,“ der nicht allwissend ist, wie er sagt, doch vieles weiß. Er ist einer von den Geistern, die verneinen, die der Herr, der Schaffende,

Bejahende, den Menschen beigegeben hat, um ihre leicht erschlaffende Kraft zu immer regerem Erfüllen ihrer irdischen Aufgabe anzuspornen. Mephisto verspottet die Menschen, weil ihr Mühen und Ringen ihm lächerlich und aussichtslos erscheint. Der Herr sieht in allem Verfehlten doch das Wirken des hohen Triebes, den er in die menschliche Seele gelegt hat, des dunklen Dranges nach Wahrheit, der freilich erst im Jenseits befriedigt werden kann. Und dabei gedenkt er des Faust, der in seinem rastlosen Wahrheitsstreben mit höherem Recht als irgendein anderer der Knecht Gottes heißen darf. Mephisto hat auch schon sein Augenmerk auf den nach seiner Meinung ungewöhnlich törichten Mann gelenkt. Er sieht mit seinem scharfen Verstand die entgegengesetzten Triebe in Fausts Brust, die zu so gefährlicher Höhe aufgekeimt sind, daß der Teufel hoffen kann, Faust durch sie für sich zu gewinnen. Frech spricht er zu dem Herrn:

„Was wettet ihr? Den sollt ihr noch verlieren,
Wenn ihr mir die Erlaubnis gebt,
Ihn meine Straße sacht zu führen.“

Nach seiner Ansicht wird Faust, weil er die Forderung übermäßig hoch stellt, auf ihre Erfüllung schließlich verzweifeln und verzichten. Sein Streben wird ermatten, und er wird sich von dem Weg des Herrn auf Mephistos Straße ablenken lassen, d. h. **er wird im Genuß gemeiner Sinnenfreuden seine irdische Aufgabe vergessen und damit vom Herrn abfallen.** Diese Rechnung ist auf eine tauferjährige Erfahrung, auf die genaueste Kenntnis der menschlichen Schwächen gegründet, und deshalb kann Mephisto es wagen, dem Herrn die Wette anzubieten. Es muß den Teufel besonders reizen, eine solche ungewöhnlich hochstrebende, von Gott aufs glänzendste ausgestattete Menschennatur zu besiegen und damit auf dem Gebiet zu triumphieren, wo ihm nach dem Willen des Herrn ein selbständiges Walten gestattet ist. Denn nach der im Faust geltenden Anschauung ist der Mensch, solange er auf Erden wandelt, den Angriffen des Teufels preisgegeben, denen er aber stets, wenn er will, widerstehen kann.

Unter dieser Bedingung wird denn auch die Wette vom Herrn angenommen.

„So lang er auf der Erde lebt,
So lange sei's dir nicht verboten.
Es irrt der Mensch, so lang er strebt.“

Für seine Unwissenheit kann der Ausgang nicht zweifelhaft sein; darum sagt der Herr:

„Und steh beschämt, wenn du bekennen mußt,
Ein guter Mensch, in seinem dunklen Drange,
Ist sich des rechten Weges schon bewußt.“

Scheinbar handelt er lieblos an seinem Geschöpf, indem er es der Versuchung, der Schuld und Reue mit all ihren Qualen aussetzt; allein dies alles sind doch nur Hilfsmittel, um seinen großen Zweck zu fördern und auf dem unvermeidlichen Umweg des Irrtums die Seele seines Geschöpfes mit liebender Vaterhand der Klarheit näher zu führen. Für Mephisto aber und für den Verstand, dessen höchste Potenz er darstellt, ist das Ziel unerkennbar. Er sieht nicht die weise Führung; ihm scheint die freie Wahl zwischen Gut und Böse zugleich auch eine selbständige Entscheidung des Menschen über sein Schicksal auf Erden und im Jenseits zu bedeuten. Beweisen ihm doch unzählige Fälle, daß menschliche Schwäche zum Abfall von Gott, d. h. von der durch Gottes Willen gestellten Aufgabe geführt hat. Indem der Herr die Wette annimmt, bleibt die Frage offen, ob nicht auch Faust von der Schwäche übermannt werden wird. Die Antwort muß sein Erdenwandel geben, und der Inhalt der Tragödie ist die Schilderung dieses Erdenwandels Fausts bis zur äußersten Grenze des Greisenalters.

Da wir Faust zuerst erblicken, ist er bereits ein gereifter Mann, ein angesehener Gelehrter. Die Fakultätswissenschaften: „Philosophie, Jurisprudenz und Medizin und leider auch Theologie“ geben ihm kein Genüge. Er sehnt sich nach der Erkenntnis, die sie nicht gewähren können, nach der Lösung der Welträtsel. Daneben aber quält ihn noch stärker der Drang, die Natur, das Leben in allen seinen Tiefen zu erfassen und zu genießen. Er ist von ihnen abgeschieden durch die dicken Mauern seines Studierzimmers. Auf das Höchste, was vor seinem Geist steht, den Gewinn überirdischer Erkenntnis, verzichtet er freiwillig, weil er einsieht, daß diese dem Menscheng Geist doch nur als Gleichnis, als Bild, nicht aber im Sinn einer Klarheit über die letzten Ursachen sich erschließen kann. Deshalb will er nun die Kräfte, die im Irdischen wirken, voll zu begreifen und ihr Wirken in seiner eignen Brust nachzufühlen suchen. Im Zeichen des Erdgeistes erblickt er das Symbol all dieser Kräfte. Er will nun den Erdgeist zwingen, ihm mit einem Schlag allumfassende Erfahrung zu spenden; aber vor dem Gelehrten, der über sein Studierzimmer noch kaum hinausgeblickt hat, steht das Leben in der Gestalt des Geistes als etwas überwältigend Furchtbares, nie Geschautes. Der Geist muß den großen, einzigen Wunsch versagen, weil nur eigne umfassendste Lebenserfahrung ihn zu erfüllen vermag, und Faust stürzt verzweifelt zusammen.

Mit diesen Expositionsszenen ist das Thema für das ganze folgende Drama gegeben: Abwendung von der trocknen Gelehrsamkeit und von dem Streben nach Durchdringung der Welträtsel und statt ihrer die Betätigung aller Kräfte zum Gewinn tiefster Erkenntnis von Zweck und Inhalt des irdischen Daseins für eine aufs Höchste begabte und nach dem Höchsten strebende Menschennatur.

Aus dem an Verzweiflung grenzenden Schmerz über die höhnende Zurechtweisung des Erdgeistes: „Du gleichst dem Geist, den du begreifst, Nicht mir!“ wird Faust durch seinen Famulus, den trocknen philiströsen Wagner, der ihm mit allerhand langweiligen Fragen zusetzt, herausgerissen; aber als er ihn endlich losgeworden, da ergreift ihn die Erfahrung, daß er den heraufbeschwornen Erdgeist nicht habe halten können, mit erneutem Jammergefühl, und er kommt zu dem Entschluß, durch einen „Saft, der eilig trunken macht,“ seinem traurigen Leben ein Ende zu machen und

„Nach jenem Durchgang hinzustreben,
Um dessen engen Mund die ganze Hölle flammt.“

Schon hat er die „kristallne reine Schale,“ die einst „bei der Väter Freudenfeste“ erglänzt, mit der „braunen Blut gefüllt, an den Mund gesetzt, da vernimmt er vom nahen Dom Glockenklang und den Ostergesang der Engel: „Christ ist erstanden!“ Obwohl ihm der Glaube an die Himmelsbotschaft fehlt, ruft ihm dieser Klang doch die frohen Stunden heitrer Jugend ins Gedächtnis, wo er glauben konnte und ein Gebet ihm brünstiger Genuß war und ruft ihn jetzt zurück in das Leben.

„Erinnerung hält mich nun mit kindlichem Gefühle
Vom letzten, ersten Schritt zurück.
O tönet fort, ihr süßen Himmelslieder!
Die Träne quillt, die Erde hat mich wieder!“

Mit seinem Famulus mischt er sich am Osternachmittag unter die fröhlich zum Tor hinausströmende Menge, Spaziergänger aller Art, und von dem Spaziergang heimgekehrt, fühlt er aufs neue in der nächtlichen Stille die Sehnsucht „nach des Lebens Quelle,“ nach „Offenbarung,“

„Die nirgends würdiger und schöner brennt
Als in dem Neuen Testament.“

Ihn drängt's, den Grundtext aufzuschlagen und mit redlichem Gefühl einmal das heilige Original in sein geliebtes Deutsch zu übertragen. Sein ernstes Streben wird durch das Heulen und Wellen eines Pudels unterbrochen, der auf dem Spaziergang ihn umkreist hatte und ihm bis in sein Studierzimmer gefolgt war. Er will den „störenden Gesellen“ aus seiner Stube weisen; da wächst das Tier ganz unheimlich, hat nicht mehr eines Hundes Gestalt, sieht wie ein Nilpferd aus, mit feurigen Augen, schrecklichem Gebiß. Er beschwört das Tier mit starken Zaubersprüchen, da entpuppt es sich als Mephistopheles, der wie ein fahrender Scholastikus gekleidet ist und Faust seine Dienste anbietet. Er erklärt dem stammenden Faust, er sei ein Teil von jener Kraft, die stets das Böse will und stets das Gute schafft, der Geist, der stets verneint; allwissend sei er nicht; „doch viel ist mir bewußt,“ prahlt er.

Der Pakt mit dem Teufel.

Nach langem Hin- und Herreden, worin Mephisto den Faust immer mehr, immer gefährlicher, umstrickt, kommen sie zu einer Vereinbarung. Mephisto bietet Faust an, er wolle sich gern bequemen, sein Geselle zu sein, ihm zu dienen: „Und mach ich dir's recht, Bin ich dein Diener, bin dein Knecht.“ Faust aber meint, der Teufel sei ein Egoist, tue nichts umsonst; deshalb möge er seine Bedingung deutlich aussprechen. Aber schlaue erwidert Mephisto: Ich will mich **hier** zu deinem Dienst verbinden, Auf deinen Wink nicht rasten und nicht ruhn; Wenn wir uns **drüben** wiederfinden, So sollst du mir das Gleiche tun.“ Doch Faust ist damit noch nicht zufrieden. Das Drüben könne ihn wenig kümmern.

„Aus dieser Erde quellen meine Freuden,
Und diese Sonne scheint meinen Leiden,
Dann mag was will und kann geschehn.
Dabon will ich nichts weiter hören.“

In diesem Sinn, könne er es wagen, erklärt der schlaue Mephisto; mit Freuden wolle er ihn seine Künste sehen lassen, wolle ihm geben, was noch kein Mensch gesehen. So kommt der Pakt zustand. Faust aber erklärt bestimmt:

„Werd ich beruhigt je mich auf ein Faulett legen,
So sei es gleich um mich getan!
Kannst du mich schmeichelnd je belügen,
Daß ich mir selbst gefallen mag,
Kannst du mich mit Genuß betrügen,
Das sei für mich der letzte Tag!
Die Wette biet ich!“

Topf! erwidert Mephisto. „Und Schlag auf Schlag! Werd ich zum Augenblick sagen: Verweile doch! Du bist so schön! Dann magst du mich in Fesseln schlagen,“ erklärt Faust. Nur dann, wenn er in dem was Mephisto ihm bieten mag, volles Genüge finden werde, dann habe er die Wette verloren, sei er Mephisto zu eigen. — Faust scheint schon halb für Mephisto reif; aber es fehlt doch noch ein ernster Schritt: nachdem er auf all die schönen Illusionen des Lebens verzichtet hat, sich zu der Lebensanschauung zu bekennen, die in der Befriedigung der tierischen Bedürfnisse den Zweck, im gemeinen Sinnengenuss die höchste Wonne des Daseins erblickt. Und dafür ist Faust noch nicht reif. Zwar will er sich mit den Freuden dieser Welt begnügen, aber im rastlosen, unaufhörlichen Wechsel, der seiner eignen Unrast entspricht. „Nur rastlos betätigt sich der Mann,“ bekennt er. Das stimmt nicht zu dem krassen Materialismus des Mephisto; aber dieser erfahrene Menschenkenner erhofft von den Jahren die Beruhigung des Faust, glaubt, daß er diese

hochstrebende Natur ganz zu sich herabziehen werde. Faust sucht rastlos nach irgendeiner Stelle im Leben, die ihm Befriedigung, d. h. einen Genuß vom dauerndem Wert gewährt. Mephisto bietet alles auf, um ihm diese Befriedigung durch Sinnesfreuden zu verschaffen. Faust gelangt bei diesem Suchen zu immer richtigerem Einschätzen der irdischen Werte, und am Schluß ergibt sich für ihn die Erkenntnis, daß der einzig wertvolle Genuß im rastlosen Schaffen für andre beruht, und daß die Befriedigung im Sinn Mephistos für den Menschen, der seiner hohen Aufgabe treu bleibt, überhaupt nicht zu erlangen ist. Das höchste Glück entdeckt er in dem, was ihn früher zur Verzweiflung trieb, in dem ewig unbefriedigten Streben. Wohl glaubt er in der Ferne das Ziel zu erblicken, aber hinter diesem Ziel tauchen jedesmal, sobald es erreicht ist, neue und bessere auf.

Fausts „neuer Lebenslauf.“

In Mephistos Führung beginnt nun Faust einen neuen Lebenslauf. Für diesen stellt Mephisto das Programm auf:

„Wir sehn die kleine, dann die große Welt.“

Die kleine Welt, das ist die bürgerliche Gesellschaft mit ihren engen Interessen, mit ihrer strengen Gebundenheit, die nur in sorgsam abgemessenem Genuß der Sinnesfreuden einen schmalen Ausweg ins Reich der Freiheit offen läßt. — Die große Welt ist der Bereich, wo sich die Möglichkeit zu kühner Lebensführung, zur Herrschaft eröffnet, wo der Wille zur Macht sich betätigen kann, wo die Sinne frei jedes Begehren erfüllen dürfen, weil auf der obersten Stufe der Gesellschaft mit der Herrschaft über die Masse des Volkes auch die Ueberwindung der Gesetze, die für jenes gelten, verbunden ist.

In der kleinen bürgerlichen Welt soll Faust nun Befriedigung finden. Hier ist Mephisto der überlegene Führer, und er versucht zuerst, ob Faust für die niedrigsten Freuden, die des Bechgelages in Auerbachs Keller empfänglich sei. Aber voll Widerwillen blickt er stumm dem wüsten Treiben der Gesellen zu, die ihm zeigen sollen, wie leicht sich's leben läßt. Dann wirkt die stärkste aller menschlichen Gefühle in ihrer ganzen Allgewalt auf ihn ein, nachdem er in der Herenküche körperlich verjüngt worden ist. Wenn jetzt Gretchens holde Unschuld in Faust ein Verlangen erweckt, das unbezwinglich ist, wenn er und sie sich der unbekannten Wonne ganz hingeben und dadurch vor der Welt und dem eignen Gewissen in schwerste Schuld versinken, so scheint der Augenblick nahe, den der Vertrag zwischen Faust und Mephisto als den letzten bestimmt hat. Aber eins fehlt noch. In den Freuden und Leiden, die Gretchens Liebe spendet, ist der Triumph der gemeinen Sinnlichkeit noch nicht vollkommen; was die Liebenden mit unsichtbaren Bänden anein-

ander fesselt, ist etwas Höheres, etwas Gottgewolltes, Edles, Großes. Diese Liebe vermag nicht, Faust auf die Stufe des Tieres herabzudrücken und ihn in selbstzufriednem Genießen sich selbst gefallen zu lassen.

Damit er diesen letzten entscheidenden Schritt tue, zwingt ihn Mephisto durch die Blutschuld von Valentins Ermordung, Gretchens Nähe zu fliehen, und lockt ihn zu den satanischen Freuden der Walpurgisnacht. Zermürrt, verzweifelt, selbstvergessen gibt sich Faust ihnen hin. Im Tanz mit der schönen jungen Hexe empfindet er ein Behagen, das ihn für die Lebensanschauung des Mephisto reif erscheinen läßt, wenn er in solchem Sinnenrausch zu verharren vermag. Faust ist bis zu dem tiefsten Punkt gesunken, zu dem eine große menschliche Natur von Leidenschaft und Verzweiflung hinabgerissen werden kann.

Hier liegt die entscheidende Wendung des ganzen Faustdramas. Wenn diese Mittel, über die Mephisto verfügt, nicht auf Faust zu wirken vermögen, wird er sein Ziel nie erreichen. Es waren die stärksten Mittel und Fausts Widerstandskraft schien gebrochen. Sein Streben erlosch, seine Vernunft verstummte, die Leidenschaft überwältigte ihn ganz. Aber nun erwacht beim Anblick von Gretchens Zauberbild seine Tatkraft aufs neue. Der Egoismus wird überwältigt von dem Drang, der Geliebten zu Hilfe zu eilen, die Sinne verstummen, Mephisto muß dem gebieterischen Verlangen Fausts gehorchen. Er wird Zeuge von dem Ende Gretchens im Gefängnis. Sie sträubt sich mit ihm zu fliehen, übergibt sich lieber dem Gericht Gottes. „Dein bin ich Vater! Rette mich!“ fleht sie und findet Erhörung. Trotz Mephistos Hohnwort: „Sie ist gerichtet!“ ruft die Stimme der Gnade aus der Höhe: „Ist gerettet.“ Faust bleibt an Mephisto gebunden, der ihn mit den Worten: „Her zu mir!“ mit sich fortreißt. Doch klingt es ihm noch liebevoll mahnend, warnend nach aus dem Mund der Geliebten: „Heinrich! Heinrich!“ Damit schließt der erste Teil.

Im zweiten Teil herrscht die Allegorie, das Symbolische, das Lehrhafte vor. Goethe selbst gesteht, daß er da viel „hineingeheimnigt“ habe; anstatt individueller Menschen von Fleisch und Blut wie im ersten Teil treten uns bei einer gewaltigen Gedankenfülle Personen entgegen, die nur Versinnbildlichungen von Ideen sind. Zahllose Kommentatoren haben an diesem zweiten Teil herumgedeutet, und „dennoch wird schwerlich je alles gefunden werden, was der Dichter unter den dunkeln Rätseln hat verbergen wollen,“ erklärt einer von diesen. Goethe selber hat sich über die Faustdeuter aufgehalten, wie er denn einmal zu Eckermann sagte: Die Deutschen machen sich durch ihre tiefen Gedanken und Ideen, die sie überall suchen und hineinlegen, das Leben schwerer als billig. Da kom-

men sie und fragen, welche Ideen ich in meinem Faust zu verkörpern gesucht. Als ob ich das selbst wüßte und aussprechen könnte! **Vom Himmel durch die Welt zur Hölle.** Das wäre zur Not etwas, aber das ist keine Idee, sondern Gang der Handlung. Und ferner, daß der Teufel die Wette verliert und daß ein aus schweren Verirrungen immerfort zum Besseren aufstrebender Mensch zu erlösen sei, das ist zwar ein wirksamer, manches erklärender guter Gedanke; aber es ist keine Idee, die dem Ganzen und jeder einzelnen Szene im besonderen zugrund liegt."

Darum erscheint es besser, ganz kurz den Aufstieg des Faust aus den Niederungen, worin wir ihn verlassen, zu reineren Höhen, zur Vollendung zu beschreiben. — Nicht in fruchtloser Reue will Faust, nachdem er seine Energie wiedergefunden, dem Vergangenen nachweinen. Mit klarem Blick schaut er den neuen Morgen und faßt den Entschluß zum höchsten Dasein, das innerhalb dieser Welt zu erringen ist, immerfort zu streben. Wo es zu finden sei, weiß er noch nicht, und sucht es zunächst, dem allgemeinen Vorurteil folgend, am Kaiserhof. Aber er vermag hier nicht die Gelegenheit zu tatkräftigem Wirken zu finden, teils weil er hier wieder in die von ihm überwundene Welt des gemeinen Genießens gerät, vor allem aber weil er selber, um zur Tat in großem Sinn fähig zu werden, erst einer inneren Umwandlung bedarf. Dieses wichtigste Stadium der Charakterentwicklung Fausts vollzieht sich beim Anblick Helenas. Faust, der moderne nordische Mensch, ist zum ersten Mal von der Vorstellung der antiken Schönheit in ihrer überwältigenden Macht erfaßt worden:

„Wer sie erkennt, der darf sie nicht entbehren.“

Er dringt ins Reich der Antike ein, er führt die Schönheit aus der Unterwelt wieder empor (in der Gestalt der Helena), er vermählt sich mit ihr: alles symbolische Vorgänge, in denen die ästhetische Bildung, also ein rein innerlicher Vorgang dargestellt wird. Das Ergebnis ist Fausts endgültige Befreiung von der Herrschaft der niedrigen Triebe und seine nun errungene Fähigkeit, die höchste Stufe des Genießens und des Strebens zu erklimmen. Als ihm Mephisto (im vierten Akt) die Sinnesfreuden eines schwelgerischen Monarchen lockend schildert, weist ihn Faust stolz zurück. „Genießen macht gemein!“ ruft er ihm zu.

„Dieser Erdenkreis
Gewährt noch Raum zu großen Taten.
Erstaunenswürdiges soll geraten,
Ich fühle Kraft zu kühnem Fleiß.“

„Die Tat ist alles, nichts der Ruhm.“

Ihn kann jetzt nur die fruchtbare Tat reizen. In einem gro-

ßen Kulturwert von unabsehbarer Bedeutung findet er eine würdige Aufgabe: „das herrische Meer vom Ufer auszuschließen,“ das so gewonnene Land fruchtbar zu machen, ist sein Ziel; er hilft dem Kaiser eine Schlacht über seine Feinde gewinnen; er legt Kolonien an, sendet Handelsschiffe aus, kurz er macht sich in segensreicher Weise um Handel und Industrie verdient. Aber auch jetzt noch ist er im Bann des Egoismus, der auch, wo er fördernd und schaffend wirkt, doch den despotischen Willen und seine Befriedigung über alles schätzt. Mephisto schmeichelt natürlich diesem Trieb, und es gelingt ihm nochmals, Faust zu schwerem Unrecht gegen seine Untertanen fortzureißen. An seinen schönen Besitz angrenzend steht die Hütte der guten alten Leute, umgeben von Lindenbäumen; dies hindert seinen freien Ausblick aufs Meer, und was er bereits geschaffen „verderbet mir den Weltbesitz,“ sagt er zu Mephisto, hindert „zu überschauen mit einem Blick des Menschengesichtes Meisterstück.“

Mephisto soll die alten Leute bewegen, ihr liebgewordnes Heim zu verlassen und zum Tausch in Besitz zu nehmen „das schöne Glütchen, das ich den Alten anserfah.“ Und Mephisto, der alte Bösewicht, steckt das Häuschen in Brand, so daß die guten Alten den Tod in den Flammen finden; selbst das Kapellchen, in dem die Glocke hing, deren Klang dem Faust immer unangenehm war, wird eine Beute des Feuers. Dies wollte Faust nicht: „Tausch wollt ich, keinen Raub“ — und er flucht der Tat und dem frei gewordenen Besitz. Da schweben schaffenhafte Gestalten heran, vier graue Weiber: Mangel, Schuld, Sorge, Not heißen sie. Drei von ihnen können nicht in Fausts Palast eindringen, nicht Mangel, nicht Schuld, nicht Not, aber „die Sorge, sie schleicht sich durchs Schlüsselloch ein.“ Der Dichter läßt sie sagen:

„Ihr Schwestern, ihr könnt nicht und dürft nicht hinein,
Die Sorge, sie schleicht sich durchs Schlüsselloch ein.“

Aus dem Rauch des durch seine Schuld verwüsteten Hauses schwebt sie heran. Schon im ersten Teil (des „Faust“) ist sie geschildert als die schlimmste Feindin jedes entschiedenen Aufschwungs der Seele; bedeutungsvoll schildert sie hier am Schluß selbst ihre lähmende, quälende Gewalt. Aber wer ist diese Sorge? „Das Gewissen . . . ist ganz nahe mit der Sorge verwandt, die in den Kummer überzugehen droht, wenn wir uns oder andern durch eigne Schuld ein Uebel zugezogen haben,“ erklärt der Dichter selber in den „Wanderjahren.“ Hier erblicken wir in der Sorge das Gewissen als selbstquälerisches, darum die Tat hemmendes personifiziert. (Das Gewissen kann aber auch eine heilsame, fördernde Wirkung haben!) Faust will sich zwar dessen erwehren, seinen Willen läßt er nicht beugen; aber er erblindet. Die Macht der Sorge will er nicht anerkennen; da sagt sie zu ihm:

„Die Menschen sind im ganzen Leben blind,
Nun, Fauste, werde du's am Ende.“

Sie haucht ihn an, und er erblindet. Sein Wille kann die Lat jetzt nicht mehr mit Sicherheit leiten. Er muß erfahren, daß **wir selbst** die Dauer und Stetigkeit unsers Tuns hemmen durch die Fehler, welche begangen uns **den Blick** umnebeln und verwirren; und sein großes Werk endet äußerlich jammervoll; einen gewaltigen Kanalbau glaubt er zu leiten, und leitet nur das Schaufeln seines eignen Grabes, kläglich verspottet. Aber um so heller strahlt in seinem Innern das Licht auf, welches ihm ein neues Gebiet idealen Wirkens offenbart, das er freilich, wie Moses das gelobte Land nur noch schauen, nicht mehr betreten kann. **Die Befriedigung, die kein Genuß ihm gewähren konnte, ahnt er im Vorgefühl selbstlos idealen Schaffens.** Von allem Lebensreichtum ist ihm nur der innere Gewinn geblieben, der großartige Idealismus einer Natur, die sich mühsam durchgerungen und aus tausendfach verschlungenen Pfaden „den rechten Weg“ doch schließlich gefunden hat. Denn, wie Goethe selber geschrieben:

„Ein edler Mensch in seinem dunklen Drange“
(verdunkelt durch die Irrungen, die Sündenschuld)
„Ist sich des rechten Weges wohl bewußt.“

Im Abziehen sehen die Grauen von ferne den herannahenden Bruder: **den Tod.** Doch ist noch Fausts Kraft ungebrochen. Er ruft seine Knecht zu neuer Arbeit, zur Trockenlegung eines Sumpfes am Gebirge, auf — das Klirren der Spaten ergötzt ihn und er wähnt, es sei die Menge, die ihm front, und es sind die Demuren (abgeschiedne Seelen der Verstorbenen) die sein . . . Grab graben. In völliger Selbsttäuschung sieht er im Geist das Erstrebte schon vollendet, sieht viele Millionen, die

„Nicht sicher zwar, doch tätig frei da wohnen,“

ein großes Volk, von Gefahren rings umgeben, das Leben und Freiheit täglich sich erobern muß, aber beide dadurch verdient. Er ruft:

„Solch ein Gewimmel möcht ich sehen,
Auf freiem Grund mit freiem Volke stehn.
Zum Augenblicke dürft ich sagen:
Verweile doch, du bist so schön!
Es kann die Spur von meinen Erdentagen
Nicht in Aeonen untergehn —
Im Vorgefühl von solchem hohen Glück
Genieß ich jetzt den höchsten Augenblick.“

Es ist sein **letztes** Wort; kaum hat er es gesprochen, so sinkt er nieder, die Demuren fassen ihn auf und legen ihn auf den Boden.

Mephisto triumphiert, glaubend, er habe die Wette gewonnen, Fausts Seele sei für immer sein Eigentum. Er ruft das höllische Heer herbei und heißt es, sich der fliehenden Seele zu bemächtigen. Aber Engel eilen herbei, streuen Rosen und verdrängen dadurch die Teufel und entführen „**Faustens Unsterbliches**“ in die himmlischen Gefilde.

„Mir ist ein großer, einzger Schatz entwendet!
Die hohe Seele, die sich mir verpfändet,
Die haben sie mir pfiffig weggehascht,“

jammert der arme Teufel. Die Engel aber singen:

„Gerettet ist das edle Glied
Der Geisterwelt vom Bösen;
**Wer immer strebend sich bemüht,
Den können wir erlösen.**

Und hat an ihm die Liebe gar
Von oben teilgenommen
Begegnet ihm die selge Schar
Mit herzlichem Willkommen!“

Also **Erlösung** und ein fortwährendes Streben nach Reinem, Edlem, „eine immer höhere und reinere Tätigkeit,“ unterstützt durch die dem Menschen zu Hilfe kommende ewige **Liebe**, wodurch die Erlösung bewirkt wird, das ist der Schlüssel zu Faustens Rettung, wie Goethe selber erklärte, ist die Grundidee zur Faustdichtung, die man „**die weltliche Bibel**“ genannt hat. Ob mit Recht, bleibe dem Urtheil des Lesers überlassen.

EDITORIALS

YOUNG MEN FOR ACTION, MIDDLE-AGED MEN FOR COUNCIL, OLD MEN FOR PRAYER

We don't know where the above saying originated, but if it was derived from the Book of Proverbs or some other part of the Old Testament Wisdom Literature we should not be surprised, for while it has not the force of a word of the prophets it sounds very much as though it had fallen from the mouth of one of the wise men of Israel.

Young men have open minds, their ideas are not set in fixed molds. The voice of men with high ideals finds in them a swift and emphatic response. The disciples who followed Jesus were nearly all young men. To accept him as a leader involved danger and sacrifice and yet "they left all and followed him." We see the same phenomenon today. Mussolini appealed especially to the young people of modern Italy, those who had little to lose and were ready to forfeit this little in the service of an inspiring cause. The Hitlerites recruit themselves mostly from the youth of the country. The students seem to have been most reckless in the ostracizing of the Jews. But on the other hand, in the recent attempts of the Nazis to curb the freedom of the church and make it a mere department of the state, it was the young pastors—or some of them—who refused to carry out the dictates of the hyper-patriots. In our own country we witnessed a similar thing. When the Laymen's Foreign Mission Inquiry was under fire and had been condemned, in part, by a number of denominations, some one took it to the students of the country and they indorsed it to the number of four thousand (according to a recent report in the "Christian Century").

By making this admission we do not commend the action of the young in all cases. We only point out the fact that youth is nearly always on the side of the new idea, the new project, the change from the old. Nature has so arranged it that there are always conservers and changers. If what is good in the old was not conserved we should soon have no civilization to hand on. But if the old ideas were not adjusted to new needs and situations we should have to expect revolutions that would bury old cultures in blood and exact a thousand times more in agony and tears than would have been necessary had both sides agreed on a reasonable give and take.

Now our caption attributes the role of counselor in the warring of opposing interests to the middle-aged. They have had experi-

ence. They are not like the young who bring to the task only enthusiasm and daring. They have gone through their years not only with open eyes but with eyes sharpened by the observation that not all is gold that glistens nor everything a life-saver that is backed by expensive advertising.

Our country has gone far in holding out big plums to the young and discounting the price of experience. We have had presidents of big banks who were under thirty and presidents of large universities that were not much older. Congregations have advertised that they want a new minister and no one over thirty-five need apply. Many businesses will not employ a man over forty. It seems they value only physical efficiency and quickness of action. Experience and the skill gained by experience go for nothing. And what as to the sociological effect of such a policy? Who is to help those who are declared old at forty? This writer once applied to a place in a congregation in the middle west, in a small but prosperous town. He was told by the president that they drew the line at fifty, a man being eligible as long as he was within thirty-five and forty-nine years of age. I happened to be forty-nine so that from the standpoint of age I just barely and fairly fitted in. When the president told me that during the midday meal, a morsel of food nearly slipped into the wrong channel when I considered how close I had come to missing my chance.

If we judge correctly it's the young pastors that reap most popular applause and are worshiped by admiring youth and sentimental old ladies. Still the real work of molding minds and shaping lives is done by the older men in the pulpit. Treitschke, the great historian, used to say, the world is ruled by the men between fifty and sixty. There is truth in that; consider e.g. the fact that presidents or senators are usually in that class. Ministers, we fear, will have to do most of their real work before 60 or even 50, for when they have reached that stage the situation often becomes precarious. They'll do well to behave themselves so they don't have to change. Some other churches are more kind to them. Our own people seem to be agreed that they now would do best in the third class; *old men for prayer.*

Why should old men see their chief usefulness in prayer? It is not as though a man growing old slipped into a prayer habit naturally. If we look around we notice that most of them don't pray more than the younger ones. They may be more wedded to the conventional prayer language but there is no more unction in their pleading. It is seldom that a man who never really lived in prayer gets into the devotional mood by simply getting up in years. Just as it is seldom that a man gets converted who missed it when he was younger and more impressionable. Still, if the old

don't become men of prayer who will? They are coming to the end of their days. To them the reflection of the 39th Psalm comes with particular pointedness: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

They have been released from much of the labor that is on others' shoulders; have seen the friends of their youth pass, and so much of what occupies the attention and satisfies the interests of others is taken from them: Where shall they find compensation, quietness of mind and uplift of soul but in the Lord and in sustained meditation? How much the world speaks of Gandhi and of other eastern mystics who spend whole days in spiritual absorption and achieve rest and peacefulness; who sanctify themselves and mortify their bodies for the benefit of others.

Some of us old ones read enough and study enough but few of us live in the very atmosphere of prayer. And yet if we did, if we learned to do it, would it not perhaps be for the quickening of the souls of those younger than we and justify our right of being a little longer in the church militant?!

"IN THE SWEAT OF THY BROW THOU SHALT EAT BREAD!"

I have been in the Episcopal Church a number of times lately. I can't say that I like it there better than I do in our own. But in a number of things they do better than our people. I attended a service in the Cathedral of this city: a magnificent masterpiece of Gothic architecture. There is much of symbolism everywhere. I won't dwell on that, but there was a silence there that was almost awesome. I thought of our Conference services and how far even some of our pastors there are from living up to what the choir sings so beautifully: "The Lord is in his holy temple, let all the earth keep silence before him."

The ritual or liturgy of the Episcopal church, as provided in the Book of Common prayer, is very elaborate. There is a deal of reading, choir and congregational singing, chanting, kneeling, rising and sitting down again. The "priest" reads two long Bible passages. All these things don't appeal to us. We can hardly understand how they can go through that Sunday after Sunday without hollowing out the whole procedure. The number of prayers the priest reads is astonishing and it is done in a kind of sing-song tone. This church was not a high-church sanctuary. Had we been in an Anglo-Catholic service we should soon have felt that these people are miles apart from us and headed straight along in a Rome-ward direction.

The minister, that Dr. Emerson, a former Congregationalist, of whom we spoke in a recent issue, read the whole third chapter of Genesis, the story of the temptation. We wondered how he would treat this more or less difficult chapter; whether he would handle it as a pictorial representation or as a real story. However, he wasted no time on that. He declared it a wonderfully simple and striking representation of the awakening of consciousness and conscience in man, and then went on to speak of his text (as given in our title). He said, God drove Adam and Eve out of Paradise, saying, in effect, you have made a failure of Paradise. Now go out into the world and *face reality*. Your task will be to make a real contribution to the world's life. It needs your share and you consider it the field of your activity.

1. The world you are going to live in is not a beautiful world altogether; there is in it a mixture of good and evil. It is in the nature of things a world which invites your very best. God has endowed you with a possibility of powers for the good, the true, the beautiful. Find out where your particular gifts lie and use and develop them to the utmost. The world doesn't need intellectuals only, or preachers, or poets, or hand-workers. It needs them all. Go and find your line and try to excel in it.

2. Don't blame others (as Adam did Eve and Eve, the serpent—Rev.) if things don't turn out right. The speaker told here how he had recently heard a commencement oration by a young man at Kenyon College (an Episcopal institution in Ohio), in which the speaker told his audience of the perilous situation of the young. The older generation, he claimed, had made a botch of things, had left them nothing, absolutely helpless, furnished no guidance, no certainty, no ideals. In other words, the young fellow proved a carping critic, nothing else. This reminded Dr. Emerson of an experience in his own college. The professor of physics was trying to make an experiment. He explained the physical laws first, then made the necessary preparations: nothing happened! A low titter ran through the class. He tried the experiment again. The same result. Now the titter turned into a laugh. Did the professor feel humiliated? No, he turned to the class, saying: "Gentlemen, the accepted law doesn't work. Can any one of you furnish a key to the problem?" No one laughed now. Dr. Emerson naturally applied the story to the present situation. He explained the accepted law, i. e., the old way, won't work: in the church, in industry, in international relations. Find a key to solve or *help solve* the difficulty. Don't be a haughty critic, try to make a contribution of your own.

3. There will be disappointments. How could it be otherwise in a confused, disrupted, selfish world. But, nevertheless, don't

think that everybody around the corner is one who wants to trip you up. There will be ever so many anxious to give encouragement, extend a helping hand, speak a loving word. There will be friends if you know how to make friends, and the way to make friends is to *be* a friend first.

4. It will be a fight with evil. It is not sufficient to go into this fight with high idealism alone. That would peter out too soon. It is said the "first Adam was made a living soul". Who ever put a higher evaluation on man? Still, don't forget what was said of the second Adam, he was made "a life-giving spirit". Only if we become partakers of the nature of the second Adam can we expect to be victorious in our fight against the evil of the personal and social life.

We were deeply impressed by Dr. Emerson's *brief* but helpful sermon. I say, *we*, for my wife was with me. She, although Catholicism or anything savoring of it, is her pet aversion, remarked that with the anticipation of a good sermon from Dr. Emerson she would be willing to go through that complicated first part again.

I don't know how his way of treating "Adam facing reality" strikes our readers. But if one were to try it this way in his own pulpit, and do it well, it might have the charm of novelty for his audience.

A FRIEND IN NEED

Mr. Fosdick in his recent book, "Religion as I see it," (see Book Review page 398) quotes the Hindu definition of religion as "a device to bring peace of mind in the midst of conditions as they are" with strong disapproval. We agree with him in rejecting this interpretation. To the Hindu, religion is a state of mind brought about by the sinking of individual desires in the deity, the conception of the deity being pantheistic. The world and humanity have no place in his religious scheme; all he does about them is forget them. He neither tries to improve his own secular condition nor that of his fellow. With sublime indifference he looks on the sufferings of the unfortunate victims of the caste system. If today Gandhi has been working heroically for the liberation of the "untouchables" that is an attitude entirely foreign to the Hindu religious spirit and has met with stern resistance from the orthodox.

No wonder, then, that Fosdick rejects such an unsocial view of religion. To the Christian, love of God expresses itself in love of man. "If you don't love the brother whom you see how can you love God whom you do not see?" And the love of the brother is not a mere passive feeling of sympathy but leads to efforts of active philanthropy. We strive to "lift the burdens of the poor". More than that, we have "social ideals"; we want to see the principles of

Christ applied to all areas of life and change conditions as they are to conditions as they ought to be.

Nevertheless, we can't always change conditions and certainly can't change them at once. And no matter what improvements the future may bring, there will always be trials, hardships, sickness, suffering, decay and death. It is a triumph of the Christian faith that it doesn't fail to give us help even if misfortune, pain and trial are not taken from us.

I go to see a young woman occasionally who lies in one of the beds of our Deaconess Hospital; it is in the department for tubercular patients. I knew her when she was just a young girl. She had a beautiful voice and often sang in our church. But of religion she apparently had little, if anything. Her marriage did not result in happiness. Years later her lungs became affected and now when in the grip of fatal disease, a "window in her soul opened towards Jerusalem". For a time she and her family found consolation in the "Tabernacle Church". When dissension disrupted this church they left it, and a little later she was received in our institution. There I found her again some time ago. She had now been sick for years. It was a pathetic experience to see this young person now confined to her bed all day. But it was an uplifting thing to see the spiritual transformation that life had brought about. Her Bible is her constant companion. I said, "do you often feel sad and lonely?" "Yes, I do," she said, "but then I take my Bible and turn to God and the clouds lift again". She has been there for many months now, with nothing but consumption around. Conditions won't change; not for the better, one fears. But when I read the 34th Psalm to her I felt the promises of the Psalms could be depended on today: "He redeemeth the soul of his servants, and none of them that trust in him shall be desolate".

Her case reminded me of another that happened when I was only a young boy, over in the home country. The sister of a friend of mine had contracted tuberculosis. She was only nineteen years of age. I never saw her but a remark that an uncle of hers made about her impressed me so much that I could never forget it. He was a teacher in one of our higher schools, somewhat critical, perhaps even skeptical. He often went to see her. He claimed that to see her on her sick-bed, not only patient but radiating happiness and peace, did him more good than many sermons of the preachers.

When I heard that, I was convinced that the victories of the Christian faith were not all confined to the Bible. I didn't know anything about the social gospel then. Still a religion that could bring peace in conditions such as those was "good enough for me".

“PRO DOMO”

Wenn wir hier „pro domo“ schreiben, so meinen wir natürlich, wir schreiben im eigenen Interesse, oder vielmehr im Interesse des „Magazins.“ Im Juliheft haben wir unsre Leser mit der Tatsache bekannt gemacht, daß die Depression ihre Schatten auch auf unsern Pfad geworfen hat, und daß das Exekutivkomitee der Publikationsbehörde sogar mit einem eventuellen Aufgeben des Blattes rechnet. Für den Redakteur war dies natürlich eine höchst unangenehme Überraschung, doch hat es ihm auch wieder wohlgetan, die Briefe zu erhalten, welche er in der Julinummer veröffentlichte, und in welchen namhafte Brüder so warm und nachdrücklich für das „Magazin“ und sein Fortbestehen eintraten.

Die jährlichen Berichte der Synodalbeamten und -behörden zeigen, daß fast alle unsre Blätter unter der Depression stark gelitten haben. Das „Magazin“ hat 38 Leser verloren, das heißt etwa 6 Prozent. Das ist natürlich beklagenswert, aber dem gegenüber stehen andre Blätter, die in demselben Zeitraum 16 Prozent ihrer Leser verloren haben, und niemand denkt daran sie abzuschaffen.

Am 1. Januar dieses Jahres hat unser „Magazin“ das sechzigjährige Jubiläum seines Bestehens gefeiert. Abgesehen von den stark lutherischen Synoden wird es schwer sein, Zeitschriften dieser Art zu finden, die eine so lange Lebensfähigkeit gezeigt haben. Darauf sollten wir doch gewissermaßen stolz sein, stolz darauf, daß in unsrer Synode immer ein Bedürfnis vorhanden war, die eigenen theologischen Flügel zu regen, und daß unsre Kirche immer bereit war, für ein solches Unternehmen die Mittel bereitzustellen, auch wenn man dabei kein Geschäft machen konnte. Auch kann nicht behauptet werden, daß das „Magazin“ es unterließ, auf die Zeichen der Zeit zu achten und sich den wechselnden Bedürfnissen seiner Leser anzupassen.

Auf ein andres haben wir schon früher hingewiesen. Im Herbst, bei Gelegenheit der Generalkonferenz, wird sich unsre Synode ohne Zweifel mit den Reformierten vereinigen. Die Reformierten haben 1366 Prediger. Augenblicklich hat ihre Kirche kein theologisches Organ. Es darf doch gewiß erwartet werden, daß von diesen 1366 Pastoren ein gewisser Prozentsatz sich dem „Theologischen Magazin“ zuwenden wird. Es mag das nicht so gleich geschehen, aber sobald sich die finanzielle Lage bessert, darf ein solches mit guter Zusage angenommen werden. Dr. Seyl, der Redakteur der „Reformierten Kirchenzeitung,“ und Prof. Dr. Zerbe von Dayton haben sich demgemäß ausgesprochen (siehe im Juli Editorial). Aber dabei ist selbstverständlich vorausgesetzt, daß

wir selbst zu der Sache gutes Vertrauen und genügend Wagemut haben.

Die Publikationsbehörde will naturgemäß mit so wenig Verlust als möglich arbeiten. Pastor Gaefele, der Vorsitzende, schreibt mir, daß, wenn nur die Hälfte der Nichtleser sich entschließen würde, im neuen Jahr auf das „Magazin“ zu abonnieren, das Defizit schon überwunden werden könnte. Wir verstehen den Standpunkt der Behörde durchaus: die Zeit fordert strengstes Zusammenhalten unsrer Mittel. Wir haben keine Zauberformel zur Verfügung, um den Leserkreis auf einmal sprunghaft zu vergrößern. Doch sei vorläufig unsre Bitte, daß wenigstens jeder, der augenblicklich Leser des „Magazins“ ist, es auch im kommenden Jahr bleibe. Dann können wir mit gutem Gewissen auf die Unterstützung der Reformierten rechnen. Die Redakteure der reformierten Blätter haben ihre Bereitschaft ausgesprochen, für das „Magazin“ unter ihren Pastoren zu werben.

Sollten wir nicht freudig die Gelegenheit ergreifen, unserm „Magazin,“ nachdem es 60 Jahre alle Stürme überstanden, die Möglichkeit neuen Wachstums und erweiterten Einflusses zu sichern?!

The Christian World

Laity vs. Presiding Bishop

Several months ago "The Catholic Congress of The Episcopal Church" agents secured the acceptance of an invitation to Dr. Perry, Presiding Bishop of The *Protestant* Episcopal Church to preach at "the Great Congress Mass" to be held in the new Philadelphia Municipal Auditorium, October 24th. The propagandists of this organization in due time began to make capital of their conquest and spread the news abroad. As a clever advertising stunt it commands admiration. It gave the impression that the "titular head" so-called, of the Protestant Episcopal Church was placing his approval upon their project and practices. Readers of newspapers, some Church papers and of the Congress Bulletins easily drew this inference. It was so intended. In the June issue of the Bulletin (p. 3) there is a nice large picture of Dr. Perry (size 3"x4¼") and the Anglo-Catholic editors breveted him with the flattering title "The Most Reverend." Dr. Perry is as much of a "Most Reverend" as a Kentucky planter who never shouldered a rifle or smelt powder is a Colonel.

On (p. 3, col. 1, Bulletin, June) is the story of what is called "The great Congress Mass", announcing Dr. Perry as "Preacher" and associating with him clerical satellites whose allocution in the caste indicate the performance of a Roman Mass and the contradiction of the Protestant Episcopal service of the Holy Communion.

When this publicity began to bubble fortunately for The Protestant Episcopal Church, members of The Protestant Episcopal Laymen's Association in the Diocese of Albany felt that they should take notice of the impertinent challenge of a disloyal and comparatively insignificant minority of so-called Anglo-Catholics in this Church. The purposes of their program and its implications must offend and arouse right thinking men and women to the dangers affecting the governmental and spiritual integrities of our Church. Realizing this, the Albanian laymen requested their secretary to write a letter to Dr. Perry and forward to him a resolution expressing their reasonable opinion and convictions concerning the "Catholic" Congress and its exploitations of the office of the Presiding Bishop for the benefit of their organization.

The secretary's letter:

May 11, 1933.

Right Rev. JAMES DE WOLF PERRY, D.D.,
Presiding Bishop of the Protestant Episcopal Church,
281 Fourth Avenue,
New York City, N. Y.

Dear Bishop Perry:—

At the direction of the Protestant Episcopal Laymen's Association in the Diocese of Albany, I enclose herewith copy of resolution protesting against your attendance at the coming so called "Catholic" Congress in Philadelphia and your celebrating any kind of Mass thereat.

I am also directed to inform you that the Protestant Episcopal Laymen's Association in the Diocese of Albany is not a part of the official organization of the Diocese, but is composed of a group of laymen who have voluntarily associated themselves together in such an association for the purpose of safeguarding the interests of the Protestant Episcopal Church.

Very truly yours,

Frank Cooper, Secretary.

RESOLUTION ADOPTED BY THE PROTESTANT EPISCOPAL LAYMEN'S ASSOCIATION IN THE DIOCESE OF ALBANY:

Whereas, the Members of the Protestant Episcopal Laymen's Association in the Diocese of Albany have learned through the public press that the Presiding Bishop of the Protestant Episcopal Church will attend a so-called "Catholic" Congress in Philadelphia in October next and there celebrate a "Pontifical Mass" and

Whereas, the militant Anglo-Catholic group in the Protestant Episcopal Church in holding such Catholic Congresses constantly flouts the doctrines and articles of Religion of the Protestant Episcopal Church, and thereby constitutes a menace to this Church; and

Whereas, the celebration of a "Pontifical Mass" finds no sanction in the official book of worship, the Book of Common Prayer, and in the Articles of Religion of the Protestant Episcopal Church, and both its celebration and attendance at such a Congress are not within the purview of the Presiding Bishop's functions:—

NOW, THEREFORE, we earnestly protest against both the celebration of any kind of Mass thereat by the Presiding Bishop and against his giving sorrow to the members of the Protestant Episcopal Church by his attendance at such Congress.

STATE OF NEW YORK }
COUNTY OF ALBANY }

I, Frank Cooper, Secretary of the Protestant Episcopal Laymen's Association in the Diocese of Albany, do hereby certify that the foregoing is a true and accurate copy of the resolution duly adopted at a meeting of the association held in the City of Albany, N. Y., on the 25th day of March, 1933, and of the whole of such resolution.

In witness whereof, I have hereunto set my hand on this 10th day of May, 1933.

Frank Cooper, Secretary,
Protestant Episcopal Laymen's Association
of the Diocese of Albany.

The foregoing letter and resolution was sent to Dr. Perry at "281 Fourth Avenue." It was released for the metropolitan press (N. Y.), broadcast throughout the country by the Associated Press service and appeared in all important Protestant Episcopal Church papers.

Dr. Perry, like many a good "Bishop of Tours", was wintering in the Orient when the letter arrived. Dr. Burleson, the resourceful First Vice-President N. C. and assistant to the Presiding Bishop and masterful "pinch-hitter" for his superior officer acknowledged receipt of the Albany letter and expressed sorrow that there could possibly be any difference of opinion.

How can any one differ from our budding hierarchy? Immediately upon his return, we presume, Dr. Burleson brought this letter to Dr. Perry's attention. We can imagine a hurry call for a meeting of the official staff, including of course the Publicity Department. And, "among those present" must have been fear compelling indignation, offended dignity mellowed by hierarchical hauteur,—the result was the following example of a truly ecclesiastical defense mechanism. This Presiding Bishop's edict was released to the daily papers and Church press by the N. C. Department of Publicity in the following form:

Publicity Department,
281 Fourth Avenue New York.

Note to Editors: Following is a letter from Bishop Perry replying to Judge Cooper of Albany whose letter of May 11 appeared in recent issues of Church papers.

June 28, 1933.

My dear Judge Cooper:

On my return from the Orient I have received your letter of May 11th and an enclosed resolution adopted by a group of laymen in the Diocese of Albany protesting the attendance of the Presiding Bishop at the autumn meeting of the Catholic Congress.

Several months ago I accepted the invitation of the Congress to preach to a large gathering under its auspices at the service marking the centennial of the Oxford Movement, an event which is being commemorated this year by our Church throughout the world. It is to this event that your communication refers.

Without entering into the question as to the propriety of any attempt by a group of persons to instruct the Presiding Bishop as to what meetings in the Church he may help by his presence, and what others he should ignore, it is important to inform you and thus to put on record that in agreement with the excellent course pursued by my predecessor, invitations from bodies of Churchmen representing every school of thought shall have my attention and when possible my acceptance. The service of the Catholic Congress is, except for its special historical significance this year, similar in character to that attended officially by the late Presiding Bishop, the Right Reverend Dr. Murray. An invitation to the annual service of the same organization was extended to me last year but necessarily declined on account of

other engagements. In my absence my place was taken by the Assistant to the Presiding Bishop. It would be obviously inconsistent and discourteous to withdraw my acceptance from an invitation to a religious service because of protest from those who are unwilling to attend it.

I am glad for the occasion which your letter has given me to state very plainly that it is my purpose to act as the Presiding Bishop of the whole Church, including representatives of every school of thought within her membership. All unbiased persons may be expected to approve this attitude.

Faithfully yours,

(Signed) *James DeWolf Perry*, Presiding Bishop.

The Honorable
Frank Cooper,
United States District Court,
Albany, N. Y.

This letter in spirit is sacerdotally arrogant. Dr. Perry may be the innocent victim of his own ignorance. He may not know what is happening to our Church because of Anglo-Catholic disloyalties. He may not realize that the Anglo-Catholic monastic leaders or "Catholic" promoters are using him in an advertising stunt. The original Oxford Movement founders (except Newman) could not have nor would they have had commerce with these later claimants to their work. Dr. Perry seems to be guilty of a misleading euphemism when he states that the Philadelphia "Catholic" Congress represents "an event which is being commemorated this year by our Church throughout the world." It would be more correct to say that the Centenary is being commemorated in some parts of our Church throughout the world by minority groups who are using the event as a subterfuge to promote their peculiar divisive propaganda. Because of this fact and, because of the discord and disloyalty the later "Catholic" Movement has produced, the event is being commiserated and ignored by the greater, more intelligent and loyal part of our Church everywhere.

We offer no comment upon the last two paragraphs of Dr. Perry's letter, both of which are gauche and infelicitous and thoroughly discredited by the devoted and loyal group of Albany laymen.

Dr. Perry's letter received a prompt, courteous but at the same time devastating rejoinder from the Albany laymen. It was released to Dr. Perry's office, to newspapers and the Church press.

And here it is:

PROTESTANT EPISCOPAL LAYMEN'S ASSOCIATION IN THE
DIOCESE OF ALBANY

June 29, 1933

Right Rev. James De Wolfe Perry, D.D.,
Presiding Bishop, Protestant Episcopal Church,
281 Fourth Avenue,
New York City, N. Y.

Dear Bishop Perry:—

Your letter of the 28th we read in this morning's press before its receipt by me.

We are very sorry indeed that you feel offended by the fact that a group of laymen of the Episcopal Church have written to you protesting against your attending a so-called "Catholic" Congress to be held by a group of Anglo-Catholic Clergy and a few Anglo-Catholic Laity where, by the celebration of a "Pontifical Mass" and otherwise the original, long-established and fundamental laws of the Protestant Episcopal Church are to be violated.

It is clear to any thoughtful Episcopalian that the ritual to be used at this Congress will be absolutely un-Episcopalian and anti-Protestant.

We feel that you do not recognize that there is a rising tide of indignation among the laity at transgressions of this nature, chiefly by Anglo-Catholic Clergy and if, as you say, you intend to represent "every school of thought" in the Church, surely you realize that you are not truly representing this large group in the church, if you attend and participate in this Congress and thereby become a partisan of Anglo-Catholic violation of the law of the Protestant Episcopal Church.

It is not a matter where responsibility can be passed back to your deceased predecessor, but the responsibility is yours and yours alone.

Very truly yours,

Frank Cooper, Secretary,

Protestant Episcopal Laymen's Association
in the Diocese of Albany.

And the end is not yet.

—*The Chronicle.*

The Prophetic Voice and the Apostolic Calling*

DWIGHT BRADLEY

The prophets of Israel established for all time a standard of ethical outspokenness. Whenever a voice is raised in behalf of social justice, national morality or international idealism, we say, almost by instinct, that it is a *prophetic voice*. Equally so, when some brave soul stands up to excoriate evil in high places, exploitation of the weak, corruption in office, abuse of privilege, racial oppression or militaristic violence—we acclaim, "He is a prophet." Whoever, therefore, speaks out openly in the name of God and in support of righteousness, is invested by general consent with the mantle of Elijah. He is pronounced a successor to Amos, Hosea, Isaiah and Jeremiah!

* Commencement address delivered May 4, 1933, at Pacific School of Religion, Berkeley, Calif., when Mr. Bradley received the degree of Doctor of Divinity.

In like manner, the apostles of Christ established for all time a standard of spiritual faith. Whether or not he has been ordained by the physical laying on of hands, we hold him to be spiritually in the apostolic succession who exemplifies by character and influence an unqualified dependence upon God's grace and good will as revealed in Jesus. He is recognized to be in the line that began with the disciples, was carried on by Paul, and has lengthened out during the centuries until in our time it has reached to Albert Schweitzer and Toyohiko Kagawa.

These two successions, with their complementary standards, have been joined in many cases by the personality of an outstanding individual. This was true of Francis of Assisi. It was true, in part, of Martin Luther, although his voice became less and less prophetic as he grew in power and prestige. It was true of John Fox the Quaker. It was true of Abraham Lincoln. It was true of Walter Rauschenbusch. It was true of Washington Gladden. It has been true of a good many others somewhat less well-known. It is true, I think, of Ramsay MacDonald and of Mahatma Gandhi, despite the fact that they are politically in opposition. It is certainly true of Kagawa and Schweitzer. But it has not been true of the Christian Church as a whole.

There have been fearless prophetic voices. There have been devoted apostles of Christ. But the infrequency with which a prophetic voice has been heard in connection with a sense of apostolic calling is one of the tragic realities of history. So infrequent, indeed, has such a connection been, that today it is almost taken for granted that the two lines are separated in the very nature of things, that to be a real prophet and a true apostle at the same time is psychologically impossible.

A point has been reached, however, beyond which the continuance of a breach between prophecy and apostleship cannot well be allowed to go. Upon the field are coming today leaders who have authentically the prophetic stamp. These in growing numbers are aggressively hostile to religion as religion is commonly understood. Some of them have not gone quite so far as to repudiate religion altogether, but, like Harry Ward and Reinhold Niebuhr, are as critical of organized Christianity as men well can be who still maintain a formal relationship with the church. It seems unwarranted to suppose, therefore, that if men holding an honored and eminent position in the religious body have become disillusioned with it, others who owe it no allegiance whatever should regard it with love and admiration. To put the matter plainly, the voice of prophecy comes today at least as often from men outside the apostolic calling as from men who are in it; and not a few of those within the calling are growing increasingly restive under the restraint which religious institutions put upon their speech. We are face to face now with a revolutionary situation. There are some who think that the leadership of mankind out of the present chaos will be a leadership of anti-religious zealots. In which case, the mantle of Elijah will drop entirely away from men who speak in God's name,

and will come to rest upon those who speak only in the name of economic determinism under the aegis of a class war.

On the other hand, there was never a time when people were more hungry for spiritual food. As in Rome just prior to and during the decline, there is today a widespread search for reality in religion. The discreetly conventional approach to spiritual experience is becoming less and less popular. But interest in many kinds of mysticism and occultism is growing.

The Saturday edition of almost any metropolitan newspaper has on its page of church notices an interesting variety of advertisements that announce services of what are sometimes contemptuously called "cults." These offer every sort of religious ware; and their appeal is directed to men and women whose spiritual natures are starved and whose lives are emotionally empty. To ignore or to ridicule these so-called "cults" is sheer folly. The fact that they flourish is a sign that they are filling a felt need. We may be convinced that they supply no substantial sustenance; but even so, they must be supplying something that our conventional churches and services do not supply. Otherwise, they would not persist and proliferate as they do. Our amusement or resentment seems not to deter thousands from leaving their ancestral religious homes and going into truth centers, theosophy, rosicrucianism, vedantism, the elohistic brotherhood, new thought, spiritualism, practical psychology, and the like. Nor does our expostulation seem to interfere greatly with the success of astrologers, clairvoyants, numerologists, "cosmic seers," or showwomen like Aimee MacPherson Hutton. We have long since abandoned our warfare with Christian Science, remembering perhaps the old adage that "he who fights and runs away shall live to fight another day." Are we being forced to surrender to unconventional mysticism as we surrendered to Christian Science?

And now arises a new thing, namely, Buchmanism, or, as its adherents prefer to have it called, "The Oxford Movement." These self-styled "first century Christians" are apparently sweeping the country. A distinguished former Cabinet member and the son of a famous tire manufacturer are enrolled as enthusiastic members of the group. What, do we suppose, is the reason for this popularity? Why does the so-called "Oxford Movement" take hold as it does? Call it if you please by some clever name, dub it, as Halford Luccock has dubbed it, "the gospel to the genteels," but you can not escape the fact that there is something in it that grips people and grips them hard. Wherein lies its strength? Why does it draw thousands to luxurious hotel ball-rooms where nothing but personal religion is discussed?

Palpably, its strength lies in the promise it makes to satisfy the spiritual and emotional hungers of famished people.

Whether we like it or not, we must at least agree that unless there were a hunger, and unless that hunger were in some manner being satisfied, Buchmanism would not in a few months have spread across this country from New York to the Pacific Coast, or have established itself so strongly in England, or have successfully made common cause with similar movements in Europe.

No, Buchmanism, as well as the innumerable so-called "cults," to say nothing of the movement led by Karl Barth, is not to be dismissed with a smile, a scowl, or even an epigram. They mean something. Their vogue is a symptom of something. And that "something" is nothing more or less than the great and urgent desire that people are feeling for spiritual reality.

Yet, in the presence of this great desire, our conventionally liberal ministry seems almost helpless. We have, as we confidently assert and honestly believe, a spiritual standard that is altogether higher than any other. We are, for the most part, unwilling to grant that Buchmanism is quite a complete expression of apostolic religion, although in this we may be proved wrong. Certainly we are convinced that esoteric mysticism in any or all of its phases does not offer a satisfactory substitute for the Christianity which we represent. But we are on the defensive. The gains we make are almost entirely statistical; we receive new members into our churches and add up the number with some show of pride. Our prayer-meetings, however, are pitiful. And when we are honest with ourselves we realize how parched and barren is the soil in which the souls of our constituents, with a few exceptions, are struggling to keep alive.

It is not correct to say, as we sometimes do, that people are spiritually unresponsive. They were never more responsive to spiritual reality. They are hungry and thirsty for religion. It is in us that the lack is to be found. We have no food or drink to give them. Or, perhaps, possessing a few loaves and fishes, we do not know how to perform the miracle that will feed the multitude in the desert place who have had nothing to eat.

Nevertheless, it is for reality in religion that people are searching and which they are finding in sometimes bizarre places outside the church. But this religious searching, alas, is going on independently of the prophetic leadership. Prophecy and apostleship are proceeding in opposite directions. At the very time when the prophets of social justice are beginning to lose faith in spiritual agencies and are turning to economic determinism, and methods of class war, the movements of personal spirituality seem to be tending farther and farther away from realistic contact with the mighty forces of historical change. This is an ominous thing. Here on the one hand is a world passing through the travail of economic and political rebirth, and trying to get through pretty much without the help of religion; and there on the other hand is the hunger for spiritual nourishment seeking satisfaction almost without reference to the portentous displacements of the social organism. It is very much like the situation in declining Rome: revolution and religion progressing side by side in space and time, yet psychologically without sympathy or contact. And it is due entirely to the fact that the prophetic voice and the apostolic calling have had so little connection in the past that now, when they *must* be connected in order that civilization may be saved, it is difficult to get them together!

But the breach can no longer be tolerated! There is still time to heal it and to draw the two lines into contact. This is the most pressing task before us who are involved in both the social and the spiritual issues of our day. In order, however, to do what needs to be done, we must first know how to go about it. We have simply got to understand the conditions. And we must have courage to tackle the job!

What, then, is the basic psychological difference between the prophet and the apostle? And how can that difference be eradicated? Then, what is lacking in the modern liberal Christian which needs to be restored? What can be learned from the so-called cults, or from Christian Science, or from the "Oxford Movement," or from Barthianism, which will enable the liberal ministry to fulfill its apostolic function? These are the questions to be answered.

The fundamental difference between the prophet and the apostle is one of emphasis. The *prophet* is concerned primarily with the *social environment*. The *apostle* is chiefly interested in the *individual soul*. Here lies the root of the problem.

The typical contemporary prophet seems to take for granted the inherent goodness of men as individuals and to believe that an improvement in social conditions will give the inherently moral man a chance to fulfill himself. He is inclined to attribute personal misbehavior to a crippling environment. To change the environment is, therefore, the first and most pressing thing to do.

The typical modern apostle, however, looks at the matter otherwise. In his opinion, the individual is himself to blame for bad social conditions under which he lives. The evils of society are due, he thinks, to evils issuing from inwardly maladjusted lives. Wronghearted and wrong-minded people produce wrongly built institutions. The very existence of a misbehaving world proves that it contains too many misbehaving men and women. The first and most pressing thing to do, therefore, is to change the individual. After this has been done the problems of society will take care of themselves. Clean men up inside and they will clean civilization up outside.

When Reinhold Niebuhr chose the title for his latest and perhaps most brilliant book, "Moral Man and Immoral Society," he showed himself to be (as he has always been known to be) a man whose prophetic interest is primary. But had his interest been primarily apostolic, he would have written a book and called it "*Immoral Man and Moral Society*." That is, he would have felt it necessary to defend the established institutions of civilization against attacks carried on against them by bad and dangerous radicals! Instead of trying to show how handicapped we all are by the immoral economic and political set-up in which we live, he would have tried to prove that our essentially good and stable political and economic structure is being undermined by base and selfish and irresponsible perverts.

It is no wonder, then, that men like Niebuhr and Ward, with so decidedly a prophetic point of view, should accuse the apostolic type of being in league with a corrupt *status quo*. Nor is it any wonder that men whose whole mind is fixed on saving individual sinners should

look with suspicion on men like Ward and Niebuhr, who, in their opinion, are going at the problem from the wrong end, and are thus confusing the issue.

This is the basis of the old dispute between preachers of the social gospel and personal evangelists. Today we call it the difference between radicalism and individualism. And the pity of it is that, as we have already pointed out, the radicals grow less and less interested in personal religion, and the individualists become more and more cool toward the social gospel. If the trend apart continues very much longer, we shall see a state of affairs in which the great and needed changes in social structure will be carried on by prophets who have forgotten God, while the profound and necessary conversions of individual character will be attended to by apostles who have forgotten God's kingdom! No one with any perspective can look forward to such a *dénouement* with equanimity. It would mean nothing less than the decadence of culture and another period of dark ages.

How, then, can this tendency be arrested and the widening divergence between prophetic and apostolic viewpoints be closed? How, for example, can the position of Niebuhr and Ward be brought into closer relationship with that of Frank Buchman and Sam Shoemaker?

It could be done if the prophet and the apostle together were to orient themselves so as to see life more as a whole. To do so would require sufficient objectivity to enable them to stand off, as it were, and look at things with a certain analytical detachment, until the entire view should be printed indelibly on their minds. Afterward, they could safely let their subjective loyalties take command once more; because from that time on they would realize that the prophetic voice and the apostolic calling stand in reality for two aspects of God's single purpose in the world.

We are sorry for reasons of space we can't give the whole of this article from the *Christian Leader*.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

For Sinners Only, by A. J. Russell. Harper & Brothers Publishers, New York & London, 1932. 293 pages.

This book gives us the history and working methods of the Oxford Group Movement. It is by an English newspaper editor, who first was interested in it for professional reasons but later got to be an enthusiastic admirer.

He naturally has a great deal to say about the human engineer of the Movement. Frank Buchman had been trained at the Mount Airy Seminary, Philadelphia, for the ministry in the United Lutheran Church. His first field was a mission church in Philadelphia. It grew steadily under his nurture. He started a hospice for young men (something like a Y. M. C. A.) and a Settlement House. After five years financial difficulties developed. The board demanded retrenchment; he resigned. He set out on travels, came to Keswick, England, where a convention was in progress. Here a miracle happened which changed his whole life and started the movement whereby Buchman became a Christian worker of the first magnitude. True to tradition, it did not happen at the great convention, or at some important church service addressed by a notable preacher. It was a tiny village church and a tiny congregation. The speaker—a woman! No thunder, no lightning, no cloud, no supernatural voice, but a simple straightforward, conversational talk to a gathering of about seventeen persons, including Frank Buchman. The woman speaker spoke about the Cross of Christ, of the sinner and the One who had made full satisfaction for the sins of the world.

"The woman's simple talk," say Buchman, "personalized the Cross for me that day and suddenly I had a poignant vision of the Crucified. A strong current of life had suddenly been poured into me. With a deeper experience of the love of God in Christ and the new sense of buoyant life that had come, I returned to the house feeling a powerful urge to share my experience." (See the story of Buchman's change of life also in Begbie's "Life-Changers.") "Frank had undertaken a crusade to be absolutely for the absolute: to live the life which all Christians held, but few constantly essayed. To the average man a decision to let God so deal with sin that he would accompany him every day, every where, is a terrifying thought. To Frank it was the only logical step. It was the starting point from which Abraham, Paul, Francis, Booth, Miller, Moody and the other religious leaders all moved forward to great achievement."

Some Rhodes scholar introduced Buchman to a group of Oxford students and now began his connection with Oxford from which the whole movement received its name. If there was any place, any environment that seemed uncongenial to everything Buchman stood for and to his way of putting the Christian message, it was Oxford. Here was the intellectual center of England and the students were anything rather than sentimental or pious. Nevertheless, they responded to the approach of a man who talked of the Holy Spirit as though to him this Spirit was a fundamental fact. Without in any way losing their manliness or their naturalness, they accepted Buchman as a messenger of God who had led them into a new reality of the Christian life.

The book now goes into a description of Buchman's methods of work and the main ideas that comprised his intellectual and religious program. Most of them are by now well known to us. The fundamental spiritual act is the self-surrender. Under the Spirit's convicting influence man comes to feel his sin. Repentance (which means "feeling sorry enough to quit sin") leads to confession, forgiveness, self-surrender. A changed man wants to share his experience with others. He becomes a life-changer. His life from now on is under God's guidance. The "Quiet time" in the morning is not only one of meditation and prayer but also one where the Christian gets his guidance for the day. He walks by faith, which means he bets his life that God will be with him. Christ's command that one should seek the kingdom of God and his promise that all other things would be added to him, has to be followed literally. If one seeks the kingdom, God provides the necessities. Buchman and other leaders have no salary. Of course, most of the workers do their witnessing on the side, having other occupations to make a living with.

Reading the book one will get the impression of the "pragmatic" nature of the work of the Oxford Group. Buchman says, argument won't convince anybody. It's the results, the changed lives that tell, and the conviction of the Holy Spirit. The Movement has not contributed anything to theology; they never claimed it had or that such had been their object. Even Bible study in itself has received no special furtherance. God enters human life, changes and uses it, that is about all the Oxfordians ring the changes about. It is an important message but one comes to feel that their range of ideas is a very circumscribed one.

Nevertheless, the work that they are doing seems good and necessary. There is on one side the Liberal who excludes the supernatural and deals only with Christian idealism, and on the other side Barth who proclaims that we can never get hold of God (*finitum non capax infiniti*). Both are going to extremes, and here is Buchmanism, in spite of Liberal and in spite of Barth, preaching that God enters human life, changing it supernaturally and giving real bread to the hungry and life to those who are without God. Their voice has gone out into many lands, China, South Africa, South America, North America, Germany, Holland and so on. Shall we say, with Barth, they are living in a fool's paradise, or, with the Liberals, they forget the Social Gospel?

Read this book and you will perhaps conclude that if you had had something of Buchman's experience and power to witness, your ministry would have been a more fruitful one.

Albert Schweitzer: Out of My Life and Thought. An Autobiography. Translated by C. T. Campion, M.A., Oriol College, Oxford. Henry Holt & Company, London, 1933. 258 pages.

We heard of Albert Schweitzer first through Dr. Dibelius when he visited us in 1921. He told us of the wonderful versatility of the man, of his success as a scholar (in theology); of his virtuosity on the organ; his turning to the study of medicine, when fame began to be his, in order to minister to the negroes of equatorial Africa, and his successful labors there. Since then we have all heard much more of the man. The world has come to see in him one of its most distinguished men and Christianity one of its most devoted and self-sacrificing witnesses. No wonder that his autobiography now appearing (the German title: "Aus meinen Leben und Denken") is greeted with enthusiastic acclaim in many lands.

He was born in Alsace, as the son of the Protestant pastor of Günsbach, in 1875. The musical talent in his ancestry asserted itself in the boy; when only nine years old he already played the organ at a church concert. All through his life he kept close to this beloved instrument, even in the primeval forest of Central Africa, becoming at an early age one of the leading Bach interpreters of the time. In the "gymnasium" he did not particularly distinguish himself. But when advancing to the university (at Strassburg), he soon showed his ability for thorough study and independent thought. Holtzmann, the scholar who first proposed the view that Mark's was the oldest gospel and that the other Synoptics built on him, influenced him most. He completed his studies in Paris, where he heard Sabatier and Ménégoz. At the same time he formed a close attachment to Widor, the great organ artist and teacher.

After his university years he worked as assistant pastor to a church at Strassburg. But it was evident that he was cut out for an academic career. When the examination for the licentiate was successfully passed he was given various chances to teach at the university on different subjects.

Schweitzer was always a liberal theologian as his father had been before him. His first literary venture was, in accordance with the prevailing tendencies, on the question, what kind of a man was Jesus and what did he teach? It came out under the title, "The Quest of the Historical Jesus" (1906). Here Schweitzer contended that Jesus had the eschatological outlook altogether. While the liberal theologians taught that Jesus was a spiritual Messiah who tried to win his people away from their secular Messianic view, Schweitzer claimed that Jesus shared the prevailing popular ideas in all their externality. When he sent out the seventy he expected that persecution would fall upon them and that the kingdom of heaven would be revealed before they

came back. Jesus was therefore, according to Schweitzer, mistaken on this important issue, but he fit into this scheme his ethical program as outlined in the Sermon on the Mount. It was due, he says, to this limitation of Jesus' outlook on future developments that he paid no attention to social questions, to science, art, or anything that would be the concern of one who counted on long periods of historical growth.

Schweitzer's reputation as an organist kept step with his scholarly achievements. He not only excelled as an organ player, but gave the matter of organ-building a great deal of time and effort. His opinion and skill in this direction was sought and employed by countless individuals and churches. The old organs, or many of them, seemed to him of better tone quality than those newly built, in spite of their many new attachments and greater size. The traditions of the French appealed to him more in this respect than those of the Germans.

The *great turning point*, however, of his career came when he decided to drop his science and art and go to Africa to serve the negroes. The world was astounded that he should so bury his great talents and go to the primitives to do a work that ordinary people could do. Schweitzer had come to this conclusion years before. He had felt that in return for the many blessings he enjoyed he should engage in a ministration of love that would benefit some of the least privileged of the race. A paper of a Paris missionary society induced him to concentrate on equatorial Africa where that society was working. When he came to be thirty years of age he matriculated at the medical faculty of Strassburg University. Six years of hard labor followed, in medical work as well as in lecturing and organ concerts. The orthodox mission societies did not fancy the idea to send a man into the heathen world who was an out and out liberal. He could only get their favor when he told them he would go there simply as a doctor. In 1913 he started out for *Lambarene*, Africa, on the edge of the primeval forest. We haven't the space to even sketch the wonderful work he did there as a doctor and surgeon during three periods he spent in the dark continent. He built a hospital there, showing surprising talent for practical work and the handling of primitive people. Soon the War came and Schweitzer and his wife were interned in Southern France. When he could go back to Africa he found all his buildings decayed. He had to erect new ones, the money coming from the organ concerts he had given before he went back and from his many friends. The Paris Bach Society sent him an organ built for the tropics and so he kept in constant practice.

At the same time his interest in scholarly work never let up. The relation between civilization and ethics held him in its grip for years. Civilization meant to him progress in the ethical line as well as in invention and the mastery of nature. A long time he was looking for a principle or a motive power that could give the ethical supreme place while also including the interest in material progress. He found it in "Reverence for Life" as he called it. By this he not only meant human life or personality, but *all* life. If we cultivate our own life and

protect, promote and enrich the life of our fellow-men, we are serving the cause of real civilization. Schweitzer thought he had found in this slogan the key to the great problem. He endeavors in the book to give us an idea of the far-reaching effects of his viewpoint, but this writer must confess that such a general idea as "reverence for life" can't give him much light and leading on the vast subject. Schweitzer is a Rationalist throughout. He admires the ideas and objectives of the Age of Enlightenment ("Aufklärung"). He thinks that every one must get a philosophy of life by his own thinking and not take it on authority, as passed on to him by tradition or the theology of the church. The truth, he says, that the ethical is the essence of religion is firmly established on the authority of Jesus (1 Cor. 13: 13). The Sermon on the Mount is his "creed" of Christianity. "It is the incontestible charter of liberal Christianity." When he preaches he speaks on the "wonderful sayings" of Jesus and Paul, he doesn't preach "the gospel" in our sense. Jesus is the man who was an embodiment of the Spirit of Love; whosoever really loves is of his own.

In a way this is all true, but we believe more is needed. We believe that what the gospel of John says of Jesus is true and is essential. Schweitzer considers this gospel an idealization of Jesus for which later stages of development were responsible.

We have then in Schweitzer a man whom the orthodox would call a "negative" theologian. Nevertheless we have in him also a man who in practical Christianity, in devotion and self-sacrifice reminds us of the early Christians and who ranks with the "saints" of the Christian past, but is a saint who does his full share of the world's work and carries out his part of the social program of Christ.

He has consumed his wonderful physical and mental powers in the service of humanity. John Haynes Holmes, the Liberal, while he praises his humility, calls Schweitzer's life and work "Almost a miracle." But who—Liberal or Conservative—would not praise God that in Schweitzer we are made aware that the Spirit of Jesus has the same creative power in the twentieth century it had in the first?

The Mysticism of Paul the Apostle, by *Albert Schweitzer*, Dr. Theol., Dr. Med., Dr. Phil. (Strasbourg). Translated into English by Will Montgomery, B.D. With a Prefatory Note by F. C. Burkitt, F.B.A., D.D. New York, Henry Holt & Comp. (From the German, "Die Mystik des Apostels Paulus.") 1931, 411 pages.

In his "Quest of the Historical Jesus," Schweitzer had to decide among other things, whether Jesus was supposed to hold the eschatological world view pure and simple or whether there was in his teaching a mixture of eschatological and non-eschatological ideas. He decided on the former course. Jesus, according to him, was an out and out eschatologist. His ethics as presented in the Sermon on the Mount is an "Interim-Ethics." Its demands can only be justified and are only practicable on the supposition that this aeon is soon to vanish away. The absence of all interest in the affairs of this world, in what

we call civilization; the complete indifference to a new social order is conditioned on the belief in the immediate establishment of the Messianic Kingdom. Jesus, when sending out the seventy (Mat. 10) foretells the coming of great tribulation *at once*, but the fact of the matter is that they did not experience anything of the kind. In Mat. 24, Jesus makes the end of the world to follow on the heels of the tribulation leading up to the destruction of Jerusalem. He says pointedly, "this generation will not pass before all these things will be fulfilled."

In this position Schweitzer differed strongly from most of the liberal scholars of his type. These were as a rule agreed that there were eschatological elements in his teachings but also that it was well possible to read the principles of a social ethics and a kingdom of God development into them or out of them. We believe that Schweitzer overstressed his point, and that he e. g. is wrong in rejecting II Thessalonians because in that letter Paul prepares his readers for a delay in the second coming of the Lord. The latest development in this matter is the stand taken by Karl Barth, who not only makes Christ an eschatologist but gives to eschatology a place of central importance. Schweitzer doesn't even mention Barth, strange to say; in his opinion the eschatological world view is completely obsolete to us. But the question arises, if Paul was a strict eschatologist how can we explain the fact of his great influence among the Greek Gentiles to whom the idea of a speedy termination of this world and a transformation of its nature was utterly foreign? The answer is that Paul made Christ so absolutely central and the relation of the Christians to him so unique and close that it survived the abandonment of the eschatological viewpoint. This he did by what Schweitzer calls his "Mysticism." There is a primitive mysticism which attempts to put man in touch with the higher powers by certain kinds of ceremonies, bringing about a magic contact. And there is an intellectual mysticism which endeavors to sink the individual mind in the universal by concentration and absorption. Paul's mysticism is different from either. The task of unifying the temporal with the eternal, the human with the divine hinges entirely on the mediation of Christ. What Christ achieves for the believer is not a God-mysticism, it is a Christ-mysticism: Paul never says, the Christian is *in God*, he invariably speaks of him "*being in Christ*." The historic personality of Christ reveals the nature of the God whom man seeks and opens the way to union with him. A God-mysticism is always in danger of absorbing the personal identity of the God-seeker in the absolute God. The Christ-mysticism sees in God not only the all-including world spirit, but the God who "wills to love," him who possessing personal (or superpersonal) qualities enters with men into a relation which has for its goal the establishing of a kingdom of God.

Here, we say, Christ has the all-important position of mediator. The terms in which Paul describes this (by Schweitzer called) mystical relation (or fellowship) are Paul's great contribution to the Christianity of the future. He says the Christian *dies and rises with Christ*. He is then *in Christ*, receives the Holy Spirit. He is a member of the

Kingdom of God, which begins with Christ's death and resurrection. He has already the new nature as a citizen of the new world although the new world delays to come. He is no longer under the law, for the law was given by the angel powers to subjugate man. But by the atoning death of Christ man has forgiveness of sin, is justified and freed from the bondage of the law. These gifts of God in Christ are so great, the liberation of the spirit is so entrancing an experience, that the continuation of the "status quo" can be borne with patience and even with joy. Paul, according to Schweitzer, has no message of social regeneration or readjustment. He engages in no emancipation movement. The Christian indifferent to the allurements and prizes of the world is sure of his being a citizen of the Messianic Kingdom.

In spite, however, of Paul's almost ecstatic detachment from the ways and interests of the world, he undergirds human relations with such an inspiring ethics of love, he gives such wise and helpful practical counsel that his eschatological views never conflict with the duties of the present time or tempt him to a premature assumption of an angelic existence.

Because Paul makes Christ and the Christ-experience so altogether central, his influence in the heathen world did not suffer although his eschatological position did not carry over. It was inescapable that when his churches were planted in the Greek world a "Hellenization" process would soon set in. The Christian apologists of the post-apostolic era, like Justin, Ignatius and others would try to adjust the gospel to Greek thought forms. But Schweitzer is very insistent in his claim that this Grecianizing of the original Christian message did not begin with Paul. He prepared the church for it by breaking Jewish narrowness, its bondage to the law; by universalizing the claim of Christ and by what was said of his mysticism, but he remained unaffected by the contents of the Greek world view.

When that Hellenization began and Paul's eschatology was dropped, with it there was also given up the kingdom of God idea that had always been at the bottom of the eschatological hopes. The Greek world adopted the belief in the redemption of the individual through Christ. It laid especial stress on the resurrection of Christ in so far as it seemed to offer a solid guarantee of the immortality of the soul that had been such a favorite thought of Greek philosophers. The Kingdom of God, however, so central in prophetic teaching and in Jesus' own message, soon dropped into disuse. (By the way, Schweitzer makes the kingdom idea also an essential part of Paul's gospel because contained or presupposed in his acceptance of the late-Jewish eschatological views. This position is not shared generally. As a rule it is taken for granted that with Paul the *church* moves into the place of the kingdom.) Schweitzer rightly deplores this eclipse of the Kingdom of God belief. He says it was not characteristic only of the Greek world, it continued all through the history of the church. Our own times have witnessed a resurrection of this fruitful idea. But, he goes on to say, because the social gospel preachers have neglected the cultivation of Christ's interest in the individual soul "we are con-

stantly in danger of giving our allegiance to an externalized Kingdom of God belief, as though anyone could do anything for the Kingdom of God who does not bear the Kingdom of God within him."

Schweitzer classes with those who Hellenize the gospel to make it acceptable to the Greek mind, the Gospel according to John. He says, the Greek apologists are characterized by a union-with-Christ mysticism into which they insert the doctrine of Jesus Christ as the organ of the Logos. This is set forth with admirable completeness in the *Gospel of John*. It was impossible to refer to the words of Christ for all their peculiar ideas. But Paul already had made the claim that some of his knowledge was revealed to him by the glorified Christ. The Hellenistic mysticism felt the necessity of being able to appeal to the preaching of Jesus. "A great unknown, therefore, probably about the beginning of the second century, claimed the right to supply in appropriate fashion the missing material, and write a gospel in which Jesus appears as the Logos-Christ and preaching redemption as the working of the Spirit which was to be experienced by union with himself. The extra material is explained as the report of a disciple of Jesus who remembered mysterious hints in the discourses, which the others, not understanding him, had not noted." That is the way in which, according to Schweitzer, the Gospel of John came to be written. Schweitzer has many striking things to say about this gospel. But it seems to us more natural that the real John, the disciple of Jesus, as an old man and after coming in contact with the Greek world and its thought, should have written his mystic gospel, than to ascribe it to a great "unknown," in the second century, who manufactured it for the benefit of his contemporaries, sailing under the false colors of an assumed disciple of the Lord.

Paul is to Schweitzer the apostle par excellence. "His Christ-mysticism," he says, "so far as its spiritual content is concerned, remains valid for all after-times. As a fugue of Bach's belongs in form to the eighteenth century, but in its essence is pure musical truth, so does the Christ-mysticism of all times find itself again in the Pauline as its primal form."

And again: "Paul vindicated for all time the rights of thought in Christianity. Above belief which drew its authority from tradition, he set the knowledge which came from the Spirit of Christ. There lives in him an unbounded reverence for truth. He is the patron-saint of thought in Christianity. And all those think to serve the faith in Jesus by destroying freedom of thought would do well to keep out of his way."

In these words Schweitzer states his own creed as a scholar. As the liberal thinker we have come to know him in his books and his biography. We don't always agree with him. Still, when we most decidedly disagree we qualify our disagreement by the consideration that of all real Christians he is one of the best, measured by the standard of consecration and self-sacrifice.

This book will reward careful perusal with new insight flashing from many unexpected places. One will also be amazed and puzzled

to picture to himself how the author could find time and perseverance to write a book of more than four hundred closely printed pages on a subject requiring such careful and prolonged research.

As I See Religion, by *Harry Emerson Fosdick*. Harper and Brothers, Publishers, New York, 1932. 201 pages, \$2.00.

The case for religion does not seem to be so very satisfactory at the present time. The scientist is narrowing the field where religion used to have full sway to an ever decreasing area. The man in the street treats it with indifference and almost contempt; and the church people themselves are plainly worried. Nevertheless the human race has never gotten along without religion. Times of religious unrest and decay have been followed by revived interest in it. It can be said without exaggeration that religious questions are being asked in the literature of today perhaps more than ever before. Is there a God and what kind of a God? is a query that may receive different answers but its insistent frequency shows that it cannot be passed by as being of no consequence. According to Fosdick religion (or its representative, the church) has often been itself at fault in this matter. The dogmatism of the church, or its institutionalism, or its claim of a literal, verbally inspired Bible, or its supernaturalism have been stumbling blocks in the path of faith. If the situation is to be improved the church must use the broom before its own door. It is necessary to understand what is essential—religion in general and the Christian in particular, in order to find for it a safe place in this modern world.

Our age is not interested in dogma, Fosdick goes on to say, or philosophy. The conflicting claims of different church bodies arouse but resentment in the outsider. Religion can prove its worth only as a spiritual experience. If it is helpful in making the individual a better person, better able to fill his role in human society it will get a hearing. Or, in other words, if religion seems to be a decisive factor in making possible the *good life*, then its place in the future is assured.

Now the Christian religion would seem to meet these requisites better than all other faiths. Life, abundant life, the life of love, the loyalty to high ideals, this is the very breath of the Christian faith. What distinguishes the Christian faith from all others is, according to Fosdick, its *reverence* for personality. Jesus was the champion of personality. "In personality's divine origin, spiritual nature, infinite worth and endless potentialities the Christian religion is decidedly anthropocentric." The ways of God may not always be clear but ultimately his purpose focuses in the establishment of a community of a redeemed and ethical society. Jesus as the Son of God symbolizes the Father in the best personal life we know. The life of the true Christian must survive according to Emerson's logic: "What is excellent, as God lives, is permanent."

Fosdick gives a chapter, and a good one, to modern Humanism. The humanists think they can get along without God. The good life can be lived without religious motives and sanctions. It exerts its

potency by the pull of its ideals. Religion is only a defence mechanism whereby we translate our own desires and hopes into the cosmic fact of a divine father. As one of them says, "we are only clothing the naked physics of the world with our fantasies." B. Russell claims that omnipotent matter rolls on its relentless way. In a cosmos negligent of human values, personality has evolved and will ultimately perish. "Living is only a physical process with only a physical meaning." (Krutch). "The most tragic event in the history of the universe is that man should ever have become conscious of himself."

Over against that Fosdick contends with Haldane, that personality is the great central fact of the universe. Theism in attributing to God personality is really a value judgment as to the worth and meaning of personality. Of course, he says, much of our popular belief in God is not moral but immoral. We expect him sometimes to abrogate the laws he has made for our benefit. Or we believe in an irruption of the supernatural into the natural world, although supernaturalism ought to be to us an obsolete word. (By the way, Reviewer does not subscribe to that. God is a transcendental fact in spite of his immanence, and therefore supernatural, even if our ways of approach to him are natural. Prayer is supposed to be communion with God. If there is no supernatural, prayer is nothing but a psychological exercise.)

Are people fooling themselves, Fosdick asks, when they try to believe in God in order to make a pitiless world seem fatherly? Careless of the facts of the universe, are they trying by imaginative facts to wrangle out of life a temporary peace of mind? Is it true that religion needs no longer to be disproved, is it merely a psychological process to be explained? Is it nothing but a chloroform mask into which the weak and unhappy stick their faces? Against these dreary objections of the doubter and unbeliever Fosdick tries manfully to defend theism by showing the reasonableness of positing a personal factor back of a world where personality is the central fact and by pointing out that religion has always been a vital and inescapable endowment of the human mind.

The author, however, reaches his height when in the closing chapter he takes up the claim that morality can well subsist and thrive without the sanction and dynamic of religion. He grants the claim that there are many good and moral men who have no religion. A man doesn't turn into a criminal, he says, as soon as he loses his faith in God. A man's morals may survive religion for a time; but what is seriously affected, he remarks significantly, is his morale. And then he cites numerous instances which show how true this is. Atheism, he explains, is for the most part *caused emotionally*, not intellectually. There is some grief, disappointment, heavy burden that causes a man's power of resistance to break. Religion being his attitude and response to the whole of life, he loses it and sinks into the slough of despondency. In time this affects his whole nature, it is a blight whose deadening effect nothing escapes. There is a logical kinship between thorough going irreligion and a lowered enthusiasm about life. Anatole

France is quoted, who although rich and successful yet cries out: "There is not in all the universe a creature more unhappy than I. I have never been happy for one day, not for a single hour."

On the other hand, "a religious man's vital conviction concerning the world he lives in is germinative, fecund, creative. It raises life's temperature. No one doubts that many virtues and satisfactions grow in any clime, but the things the religious man cares for will grow only in a world of which God is the living Spirit.

"Men find it difficult to believe that personality with its endless possibilities is a cosmic inadvertence; seeking integrated experience within themselves, men resent the inward disruption of a human life morally significant in a cosmos morally meaningless. All passionate goodness is forever unreconciled to an ethically senseless world."

How true these concluding words. And how convincing the whole argument of the book. We make our abatements here and there, but in following the author's keen reasoning, luminous statement and striking illustration one can understand why he has for years drawn so many under the spell of his influence by his pen as by his spoken word.





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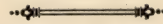
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NATIONALISM AND RELIGION

BY THEOPHIL MENZEL

The world has moved beyond the point where our subject can be regarded merely as a subject for an academic debate. Any man who tries to appraise the social forces which play upon his life will be violently confronted with this question. And he will feel the impact of it, not merely as a member of society, but also as a religious man—unless, of course, he be so naive that he is not conscious of the conditions under which he is trying to be religious.

The increase of nationalistic sentiment is one of the characteristic features of modern history. During the War some of us felt how this creates a tension in regard to Christianity, and most of us who did not realize it then, have since come to feel the conflict into which every man is placed who is both a Christian and a citizen of a nation. And no doubt this problem will be intensified as both modern nationalism and Christianity become more and more conscious of their own nature.

But it is not a question which is peculiar to Christianity alone, although Christianity may possess more social awareness than some other religions. People of every religion are faced with the same conflict, if contact with other nationalities is direct enough to make nationalism self-conscious. There are three attitudes, it seems to me, which religions have taken to nationalism and to culture and social life in general. 1) Some religions have taken a more or less negative attitude to culture in general. But man must live in the world as long as he lives at all, so this attitude cannot be carried through consistently. Man cannot get out of the world, but he may hide himself in a sphere of his own, like Jonah in his bower on

the hill-top. Religions of this type place a great emphasis upon asceticism, and the whole ethic of the religion is apt to be ascetic in character. The world is evil; don't live in it, but merely keep along the outer fringes of man's activity. Perhaps Buddhism has embraced this attitude, not entirely, of course, but to a large degree. The representative man of this type is the monk. 2) Other religions take a completely affirmative attitude to the culture in which they find themselves. Religion so unreservedly accepts and promotes national life that it is difficult to know whether we are dealing with a patriotic cult or a religion. Religion becomes an auxiliary motor of nationalistic ambition, or rather, it is prostituted by nationalism. Shintoism is a clear example of this type. In such national religions, the political leader tends to become a God. Other such religions were later Roman religion, Babylonian, etc. It is no accident that in ancient Babylonia and Rome emperor worship arose, as it survives in Japan even today. The voice of politics becomes the voice of God. Religion has no ethic which maintains itself in spite of politics. The political aims of the group are the law which religion helps to enforce. The representative man of this type of religion is the political leader, and the priest is his servant. The innermost essence of religion is swamped and prostituted by politics. 3) However, a third attitude is possible. Religion may preserve its soul while living in the world, yet cooperating with whatever has an eternal sanction by being critical of all of the culture by which it is surrounded. All deeply ethical religions are of this type. A sublime example is supplied by the ancient Hebrew prophet. Isaiah was perhaps the most completely balanced example. His own religious experience was so profound that he found something which transcended all of the relativities of time and space. Yet he lived in the cultural life of his day, cooperating with whatever conformed to the eternal will of God, yet never losing the moral discrimination which was supplied by his religion. Isaiah was not a recluse, but a prophet who threw the whole weight of his personality into the task of creating a righteous national life. He was a patriot, loving his own people so much that he did not shrink back from employing the surgeon's knife to remove the malignant growths which threatened to undermine her strength. In order to do this he could not be a 100% conformist. Because he had an ethical religion, he had to be critical toward the culture and the national policies of his people. The prophet knew that there is something which is higher than the dictates of political programs and national movements. The will of a government is not the ultimate reality in which man's life is rooted. There is a higher perspective gained by living in and with a power which is holy in a sense in which no human will is holy. When once man has

touched that highest, he cannot give unconditional allegiance to anything that is less than the highest.

Other religions have also made similar discoveries, but I think it is fair to say that the prophetic movement in Israel was the first to achieve such a clear-cut ethical realization of the stand which religion must take to nationalism and culture. Of course not all of the Hebrews were on this high level. The priestly type of religion in Israel very often confused national desires and the divine will. Later Judaism became so nationalistic that it lost the perspective of the prophets from which to judge national life. In spite of the protests of writers like the authors of the books of Jonah and Ruth, national exclusiveness grew until the ethical gains of the prophetic movement had been all but lost.

Other religions have occasionally gained an ethical perspective which also gave them a critical attitude toward human political presumption. Recent scholarship tends to confirm the belief that early Buddhism was not as ascetic as it became in later centuries. For example, King Asoka, the great Indian ruler of the 3rd century B. C., radically revised his nationalistic and military ambitions after becoming a Buddhist. In Buddhism he found a vital over-world which made claims upon him which were stronger than his earlier lust for conquest. And in modern times Japanese Buddhism occasionally shows that it can be critical of the usual assumptions of nationalism. It refuses to regard the political enemy as other than a brother. Imagine a Buddhist general praying over the dead, after conflicts in Korea, "May the Buddhas bestow protection upon each soul who took part *on either side*, and found his last resting place in Korea." There are Buddhists today who, like Christians, are trying to apply a higher standard to national action. In 1924 when the act was pending which excluded the Japanese from America because of racial prejudice, a Buddhist leader sent this message to our president, "Love is supreme. Its voice can never be drowned in the tumult of politics." Younger groups of Buddhists, especially in Japan, are beginning to feel the radical conflict between their religious principles and the policies of governments. When Buddhism abandons its other-worldly asceticism it finds that its ethic brings it face to face with problems akin to those of the Christians.

Has not Christianity repeatedly experienced this tension between a higher ultimate power and a human government? Did not Jesus imply in his teachings that the religious unity of men, as children of one Father, lies far deeper than the parochialisms of geography and nationality? It would be hard to dispute that a great deal of the opposition which he faced was due to his refusal to sanction the nationalistic ambitions of the Jews. And the

early church soon found itself groping for a correct attitude toward the Roman government. Here it stood between the devil and the deep sea. Luke was anxious to dispel the suspicion that Christianity was a foe of government as such. In Acts he repeatedly shows how Paul tried to find justice through the medium of Roman law and the fact of his Roman citizenship. Paul, too, gives the government its due by referring to it as a power ordained of God to preserve order and to punish evil-doers. The early missionaries were anxious to avoid undermining the legitimate functions of the state. Yet the inherent loyalty of the Christian to his God made a clash with the pretensions of the state unavoidable. When the persecutions began, Christianity realized that the question of religion and government was not simple. Is that government ordained of God which gives God second place in life? The writer of the Epistle to the Hebrews points out in Ch. XIII that the Christian is one who has a heavenly citizenship, that is, one that transcends man-made obligations. All through the book the writer is steeling his friends for a difficult ordeal. All things are subject to Christ. We must resist to the end any lessening of that claim of Christ. Christianity was facing the great question of whether Christ or the emperor was to be the ultimate ruler of men's lives. A similar situation is in the background of I Peter. Who is he that will harm you? Sanctify in your hearts *Christ* as Lord. The writer goes as far as he can in acknowledging the claims of governments, but there is a point at which the Christian is ready to undergo "fiery trials." Modern scholarship has also done much to unearth the conditions under which the Book of Revelation was written. What a courageous religious tract this is, when put into its proper setting of religious persecution! The seemingly bizarre images of the book are a concealed way of depicting the struggle for lordship between Christ and the kingdom of this world. The great promise is to him that overcometh. The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever. He alone is the king of kings and the Lord of Lords. Early Christianity was nursed on the blood of those who dared to assert that there is one will above the will of kings and empires.

If Constantine had not taken the church under the paternalistic wings of the empire this sense of the difference between the will of God and the will of this world would have remained more keen. As the empire then crumbled its place was taken by a growing Papacy. But the problem remained essentially the same. Luther rebelled against the religious imperialism of the Papacy. So far as Luther went, he was true to the genius of early Christianity. It was the old battle for the lordship of God over the

hearts of individual men, clearing away the dead hand of institutionalism and the magical doctrine of salvation by works. The Reformation marks the rebirth of an ethical Christianity. Yet Luther shrank back from applying the ethical insight which he had gained for the individual to the world at large. He applied a divine criticism to the individual heart in its own private sphere, but did not complete the task of the Reformation by applying the same criticism to man's more ramified social life. Much of the ethical authority which he wrested from the Papacy was thus left in the hands of the princes.

Let us not blame Luther for not going beyond the place where he stopped, but let us rather blame ourselves if we do not complete the ethical emancipation which he began. We have been set free from some of the things which he combatted. Now that our hands have been freed thus far, are we willing to grapple with other tyrannies over the soul of man? In our own generation we see that it is possible for the state to do evil and even to be evil. The church, whenever it mentions the Reformation, concedes that the church itself has done evil and has been evil. Can we be true to the critical perspective which the Christian ethic gives us if we fail to apply the same rigorous self-criticism to the nations to which we belong? We Americans have had our Macintosh case. We have seen a peerless Christian teacher excluded from the fellowship of our nation because he dared to reserve the right to question whether the vote of Congress always represents the will of God.

However, let us not make the blunder which is so wide-spread in certain circles, the blunder of asserting that all nationalism is and always will be evil. There are certain features of nationalism and patriotism which are not evil in themselves. Is the farmer wrong in loving the soil upon which he has been born and to which he has given his toil? Is the citizen wrong in loving the land of his birth, the natural scene of his labor and dreams? I am sure that Jesus loved the House of Israel. He wept over Jerusalem, a city that was something else for him than Athens or Alexandria or Rome could ever have been. There is something natural, one is almost tempted to say God-given about such emotions. Or are they intrinsically evil? Lest our modern misgivings toward nationalism be utterly unnatural and beside the mark, we should as Christians, occupy ourselves more with the question, "If such a thing is possible, what would a Christian nationalism and patriotism be like?" It seems to me that most of the positive features of patriotism are compatible with Christianity. To see in one's birth-place a gift of God, to appreciate one's mother-tongue, to cherish the memory of great men and women who have ennobled our life, to wish for a unity of purpose in national endeavors, cer-

tainly there is no God-given law against such things. Is it not fantastic to expect to stamp out such sentiments? Yet the Christian conscience cannot admit that such factors completely exhaust the content of what we meet today as nationalism and patriotism. There are certain negative and base characteristics which have become a part of nationalism which are an impudent defiance of the spirit of Christianity. When "national self-respect" asks us to despise other peoples, nationalism has become a parochialism which is a denial of essential Christianity. When nationalism becomes a concealed form of collective egotism, the Christian conscience is violated. Can we approve of a nation slapping itself on the back any more than we would encourage some blatant individual to do the same thing? If some particular type of national culture is exalted as bearing the stamp of divine approval, can the Christian help recalling the Pharisee who thanked God that he was not as other men?

Nationalism and patriotism have always been plagued with certain limitations which the religious man cannot escape. Christianity and all of the higher ethical religions have the effect of sharpening man's imagination in regard to the worth and potentialities of his fellow-man. But most patriotism limits man's imagination so that he sees as virtues those things which are akin to his own characteristics. It is an entity with two characters, a Dr. Jekyll and a Mr. Hyde in one, and lacking the ability to understand its own condition. And it is in special danger of remaining blind because it usually resents the application of any ethical standard. It wants to be a law unto itself.

Much misunderstanding and confusion has arisen in the minds of men today because they do not see this dual character of patriotism. Reinhold Niebuhr has given us a keen analysis of this ethical paradox of patriotism. It is a fusion of altruism and selfishness. "The paradox is that patriotism transmutes individual unselfishness into national egoism. Loyalty to the nation is a high form of altruism when compared with lesser loyalties and more parochial interests. It therefore becomes the vehicle of all the altruistic impulses and expresses itself, on occasion, with such fervor that the critical attitude of the individual toward the nation and its enterprises is almost completely destroyed. . . . Altruistic passion is sluiced into the reservoirs of nationalism with great ease, and is made to flow beyond them with great difficulty. What lies beyond the nation, the community of mankind, is too vague to inspire devotion." And what a queer jumble of "logic" patriotism often employs. A man may sing "I love thy rocks and rills, thy woods and templed hills," and then conclude that because he loves these blessings of nature

that therefore the dictates of the state are noble and deserving of his moral sanction!

Some Christians have tried to dodge the task of understanding the ethical character of nations by simply saying, "The state is not bound by the ethical standards which apply to Christians." To me that seems like moral atheism. It is equivalent to saying that there are spheres of life where there is no God. What they might more properly assert is that they have not yet been able to make an ethical analysis of national conduct. Blinded by the element of altruism and self-sacrifice in patriotic individuals, they have not discerned the collective egotism which nationalism so often expresses. While admiring the sincerity of individual patriots they do not see the hypocrisy which so often unconsciously characterizes the behaviour of states. As individuals we all practice self-deception. Yet how much more difficult is it to discover it when practiced by a large group!

It is the hypocrisy of nations which often leads them to turn so fiercely upon a group of "outsiders" in the midst. Shortly after the World War the Ku Klux Klan spread the doctrine in America that all of the bad features of American life were caused by the Jews, the negroes, the foreigners and the Catholics. The subtle hypocritical assumption was that if America contained only "Americans" then our country would be sinless. The same attitude persists in the continual attempt to attribute all of the crime in America to foreigners. And the savage treatment of the Jews in Germany springs from the same motives to a large degree. Post-war Germany discovered that it had been deceived, profiteered upon, and flooded by lewd literature and disruptive theories. The assumption is then made that this cannot possibly have been done by the Germans themselves, consequently it was done entirely by the Jews. If the true patriots had been in control, the national life would be stainless! The irony of it all is that some Jews of old used to assume that all of the corruption of the sons of Abraham came via the Gentiles. The more one studies the arguments of the Nazis the more one is struck by the similarity of their motives to the chauvinism of Ezra and Nehemiah, the precursors of later Phariseeism. The spirit of the last chapters of Ezra and Nehemiah might well be incorporated in a Nazi manifesto.

It is not easy to criticize a tortured nation when one has lived there and learned to see how international cruelty has made them beside themselves. Yet we cannot praise the abnormal simply because it has its causes. And should we not expect a higher insight coming from the Church of Christ! Antisemitism was bitter in Germany a decade ago, so bitter that I could not understand why the church did not at least do something to save its own soul. Yet

I never heard a word of reconciliation. Just in the past month a prominent German missionary magazine published an article by a Missionsinspektor in which all of the old epithets of "Christ-killers and the race "cursed of God" were heaped upon the Jews. How much we ought to learn from that drama across the Atlantic concerning the dangers of allowing a fiery nationalism to dull the rigorous self-criticism which Christians ought to apply to their own national life! However much the reports may be distorted which we receive in America, certain things are indisputable. A large number of the finest churchmen and theologians have been dismissed for daring to refuse to surrender their minds and consciences to a political movement. The state denies that it has violated the liberty of the church, yet no man can retain a position of leadership in the church if he does not lend his influence to the program of the Nazis. In what respect is the doctrine of a "totalitarian state" with its appropriation of the dynamic of the religious feelings for the purpose of achieving political conformity, superior to the old Roman assumption of the state as the object of man's highest allegiance? Certain German theologians have severely criticized English-speaking churches for their interest in the application of a Christian ethic to the social relationships, claiming that this means the mixing of religion and politics. German Lutheran theology has on the whole kept away from such an attempt. As a result they have not been trained to analyze the social forces which surround them, or to discriminate between the demands of Christianity and the political dreams of people who more or less belong to the churches. Many ministers may believe that a certain political leader is accomplishing great things for Germany, but does this justify them in stating that he is the anointed of the Lord, thus giving the political movement an absolute character? (This impression is gained, not from American newspaper reports, but from reading German sources.) What will happen when men wager their religion on a political movement, when they use God to push along a popular wave of opinion? A theology which was once so fearful of examining political life is now helpless in the face of it.

But we Americans should not be Pharisees in this matter. An understanding of our life leads us to pray, "God be merciful unto *me* a sinner." We are truly fortunate in that our national life is so blessed with freedom from international pressure that we, of all nations, ought to be able to think through the issue of nationalism and religion in an unhampered way. We shall be all the more to blame if the American Church does not struggle upward to a Christian viewpoint in this matter. What are we doing when the official viewpoint of our nation, as expressed in the Macintosh case, is that there is no law but the state, and Congress is its prophet. Chris-

tianity teaches us that no man is a law unto himself. We see the daily need of subjecting ourselves to self-criticism in the light of a higher will. Our will is not a perfect will. And the state, which is a product of the human will, is subject to the same frailties which beset our individual lives. If we were to assert that the collective will of men, incorporated in the state, is beyond the criticism of conscience, we might just as well assert that all of us who compose the state are infallible saints. Before God we cannot!

THE PULPIT OF YESTERDAY AND TODAY

BY F. W. SCHROEDER

Preaching has always been regarded as one of the major functions of the Christian church. Both the style and the content have undergone changes in succeeding generations. Theological views have always colored the message. Sermons preached by men of the Lutheran persuasion are for the most part introvert, exploring the recesses of the inner life, whereas sermons with a Calvinistic background are more public-minded, placing greater emphasis upon the problems of civilization. But while there are many differences, men of every persuasion and of every age would no doubt subscribe to the definition that a sermon is "a discourse delivered in public for the purpose of religious instruction and grounded on some text or passage of Scripture." Most men will agree, too, with Henry Sloan Coffin that a sermon should "arouse thought, kindle imagination, touch feeling, enlist conscience, and commit the whole man to Him who gives himself unreservedly to us." And while none of the New Testament writers ever attempted to state the purpose of preaching it is not amiss to regard Paul's statement, "teaching every man in all wisdom, that we may present every man perfect in Christ" as an adequate norm and guide of all preaching.

In comparing the pulpit of yesterday with that of today it is not our purpose to pit one against the other and possibly claim superiority for the one or the other. Such a comparison would in all probability reveal the prejudices of the writer and perhaps lack that objectivity of outlook which is so essential to any just and fair appraisal. The purpose of this study is simply to record a few observations and impressions in the hope that these might prove to be suggestive and create anew an appreciation of and an interest in the great and difficult task of preaching. Our comparison will confine itself to three lines of investigation: The use of the text, the content of the sermon, and the preacher's general objective.

THE USE OF THE TEXT

In the relationship of the text to the sermon we come upon one of the most pronounced differences between the pulpit of yesterday and today. The fathers adhered to the principle that the entire content of the sermon must be contained in the text. They explored the chosen passage of Scripture for all its worth, and brought forth many treasures new and old. But in spite of this acknowledged ideal they sometimes brought forth also such treasures which obviously were not contained in the text. Man's particular interests will ever lead him into the temptation of reading into the text a truth that is especially congenial to his mind but which at best is only very distantly related to the central truth of that text.

The modern pulpit makes no pretense at preaching what might be called a textual sermon. The topic is the all-important consideration. It is still the custom to preface the sermon with a word of Holy Writ, but quite obviously some treat it purely as a custom. Only too often the text is merely a convenient starting point, employed, so it seems, to lend a kind of ecclesiastical sanction to the theme the preacher is about to develop. Any one reading the *Christian Century Pulpit*, which undoubtedly offers a fair cross-section of contemporaneous preaching, will find ample evidence to confirm this assertion. A study of fifty of its most recent sermons showed the following result: Thirty-one could be regarded as textual, whereas seventeen merely employed a text to have a Biblical starting point and two had no text at all. The orthodox theologians of old would have disqualified such sermons without further ceremony; but it does not necessarily follow from the absence or disregard of the text, that the sermon is therefore void of a spiritual message. And yet the omission or neglect of the text is ominous.

Contemporary preaching is frankly topical rather than textual. This procedure is not without some justification. It is better to have folk go home with one idea well established than to have them leave with a jumble of several unrelated thoughts. The fathers sometime sacrificed unity for the sake of covering the whole text; today men often sacrifice the content of the text to the development of their theme. Because a sermon should have unity of thought the text need not be sacrificed. Surely, even the most ardent advocate of the topical method must recognize the validity of Dr. Coffin's position when he says, "however a sermon arises in a man's mind—and many do not originate in texts—it is always the richer and more surely Christian for being well grounded in a passage of Scripture."

Moreover, modern preaching, because it is so liberal in its use or disregard of the text, stands in danger of too much subjective preaching. Unless a preacher searches the Scriptures diligently and derives his message and his inspiration from this source he is apt to confine himself to those topics that are of special interest to him instead of exploring the larger social heritage of the Christian community. It is difficult to escape the impression, that some of the great central truths of religion are neglected simply because texts are not used as faithfully and extensively as in the days of yore. The faithful use of texts assures greater variety and makes for more comprehensive preaching. Some sermon themes will be suggested by the preacher's reading and his observations in the congregation, but he who searches the Scriptures for its treasures will come upon great and inspiring themes that would never have occurred to him if left to his own devices.

THE CONTENT OF THE SERMON

When reading the sermons of the previous generation one soon becomes aware of what one might call a distinctly religious note. The language is not the language of the street. The ideas are not the ones that are discussed on the public square. High and holy things, invisible and heavenly realities constitute the subject of their message. The whole sermon seems to move in another world. The fathers did not say much about the ordinary, common, everyday affairs of life; they spoke of the will and the law of God, and of the love and the grace of Jesus Christ. Sin, repentance, regeneration, sanctification, faith, hope, love—these and similar terms which have a distinctly religious connotation abound in the sermons of yesterday. The master pulpiteers used this distinctly religious tone to great advantage, but those of lesser ability often mistook the use of religious phrases for a truly religious message and substituted pious platitudes for real spiritual nurture. Sometimes the preacher of eternal truths became a mere ecclesiastical pedant paraphrasing Biblical phrases or a religious historian reconstructing the experiences of the past in minute detail. The result was that religion became a sort of record of past experiences void of any real bearing upon the life of that day.

The pulpit of today strikes a more secular note. Very few of the modern sermons can be said to be laden with any excess baggage of religious phraseology. However, it would be a mistake to conclude, that the sermons of today are less religious in spirit because they are more secular in tone. The mere use of religious phrases does not make a sermon a profitable religious discourse. What the modern sermon lacks in the way of a religious tone is more than compensated by its realism in coming to grips with the everyday experiences of the average man. The pulpit of today gets down to the level where men live; it speaks the language men understand; it discusses the problems in which men are vitally interested. And as a result there is less habitual sleeping in the pew. In the days of yore many a deacon or elder, who attended services regularly, went to sleep during the sermon with the confidence that his pastor would not say anything that he had not heard before. Whatever weaknesses the pulpit of today may have, it cannot be accused of being dull. The pulpiteers of today have learned the art of arousing and holding the interest of the listener.

As already indicated, that is due in a large measure to the fact that the sermons of today come to grips with the contemporary problems of the individual and the civilization in which he moves. In this respect the sermons of yesterday are characterized by what one might almost term an aloofness from life. The fathers subordinated the temporal to the eternal. Reading their sermons one is

impressed that they were dealing with the problems of eternity rather than the issues of contemporary civilization. The sermons of a Robertson of Brighton, of Spurgeon, of Brooks and Beecher, and especially of the great German preachers make you aware that they were proclaiming a message sufficiently detached from the contemporary situation to make their sermons equally fitting in almost any generation. This sense of detachment is not to be understood in the sense that they ignored the problems and perplexities of their flock—for that would not be true; but one has the feeling that while these men lived in the world they were not of the world. Save for a few minor changes in style and phraseology many of these sermons could be preached with equal appropriateness today. This feature, that might be termed the eternal fitness of their sermons, rates as one of the greatest achievements of the fathers.

By way of contrast the modern sermon is distinctly contemporaneous. The fifty sermons of the Christian Century Pulpit previously referred to, were also examined to determine the nature of their content. Ten of the fifty sermons were seasonal in the sense that they were Thanksgiving, Christmas or Easter sermons. Of the remaining forty, twenty were such that they might have been preached in 1900 as well as in 1933. However, the other twenty were so distinctly and exclusively related to the present situation—the economic crisis and the social problems peculiar to our day—that they would be out of date within less than a decade. To conclude from this that forty or fifty percent of the sermons of today are of this type would be erroneous, but it does indicate the modern trend. Opinions will differ as to the merits of such preaching. It has this commendable feature, that the Christians of today will never be able to excuse their selfishness, their avarice, their ruthless individualism or any other social sin by saying that the church never brought this phase of the gospel to their attention. On the other hand there is danger that the pulpit might neglect the basic beliefs of Christianity so completely as to encourage the idea, that religion is just a matter of maintaining right relations with men. It is very good to insist, that religion is an affair of man's everyday life and conduct, but if men should lose sight of the fact that religion also has to do with ultimate spiritual values which transcend the boundaries of time and space, the net result might be a shallow moral philosophy lacking the enthusiasm which only a great religion can inspire.

THE PREACHER'S OBJECTIVE

An interesting comparison can also be made in regard to the purpose of the sermon. As a general rule the preacher, who has not become a mere professional, has a specific purpose for each

sermon. Certain immediate results that he hopes to accomplish give his message the note of urgency which is typical of all great preaching. But aside from this specific purpose of each sermon, a more general purpose is revealed in the preaching of a given man, a given generation, or a given theological school. According to the preacher's particular outlook this general purpose, of which he is not necessarily conscious, will color his message. It is of this general purpose that we wish to speak.

If the content of the sermons of the past furnishes any clue, the fathers seem to have deemed it a part of their mission to impart knowledge of Biblical facts. Their sermons abound with quotations from the Old and New Testaments and with illustrations of Biblical incidents. The congregations of a former generation were well versed in Biblical lore. Very few of today would concede that to be a virtue in itself. And it would be unfair to the fathers to say that they thought so. While it might seem to us that some of them did little more than to indoctrinate men with the Bible and to interpret the Bible, it would be more correct to say that they sought to interpret life by the Bible. The varied experiences of the Hebrew race and the lives of its great prophets and leaders were used advantageously to cover the whole range of human experience. In view of the fact that men and women frequently saw the implication of these historical incidents, even though the application to contemporary life was not always made, one can easily excuse what to us appears as an over-emphasis upon the importance of Biblical knowledge as such.

The pulpit of today also aims to impart knowledge; but the subject material is not taken from the Bible. In place of the Biblical lore of old the sermons of today abound with statistics and data concerning all the problems and movements of the modern day. Contemporary preaching indicates that the ministry of today is well-read. Our pulpiteers are aware of what is transpiring in the world. And certainly the modern pulpit does make a valuable contribution to the spiritual life of mankind by the wise and discreet use of such facts. Save for a well-informed ministry many Christians of today would be blissfully ignorant of the evils and iniquities in which they knowingly and involuntarily share. But there is also danger that the pulpit might furnish information and little more. Information without inspiration is of little avail. Unless the pulpit also supplies the necessary motivation to act, little will come of the knowledge that men have about the problems of their world. That inspiration and motivation to act, today as of old, must come from Him who sealed His ideals with His blood on Calvary.

There is yet another difference in regard to purpose. The fathers preached with the aim of saving immortal souls. The redemption of the individual was the burden of their message. To save as many as possible from eternal condemnation was the object of their preaching. And so their sermons, to a very large extent, were built around such themes as sin and salvation, repentance and regeneration, sanctification and justification. Such preaching was not without visible results. Men knew themselves to be sinners. Many were called to repentance. And yet the results were not all salutary. Many of the saved drew their garments about them in feigned righteousness lest they become contaminated by the sins of the world. Many of those who took religion seriously became so concerned about their own soul's salvation that they did nothing to redeem the world. Men were not challenged to create a Christian world in which it would be easier for succeeding generations to live according to the Christian ideal.

The pulpit of today is thinking almost exclusively in terms of a Christian world. The Kingdom of Heaven—which is one of our most favorite expressions—is conceived of to be a mundane rather than a supermundane state. Save for the sermons of the old-time evangelists and perhaps some extreme fundamentalists, the modern pulpit reveals few utterances that aim at saving souls for eternity. The preachers of today deem it to be their mission to Christianize the social order, it being inferred that salvation in the world to come will follow quite naturally if men will zealously and intelligently apply themselves to the immediate task of redeeming the world. Naturally a modern writer is partial to that view, and yet an objective view of the matter will lead one to say, that there is danger that the pulpit shall become so absorbed in saving civilization that it will cease to be the mouthpiece of an eternal God who would speak through the pulpit to the souls of men. The possibility is not remote—as humanism will indicate—that the pulpit can become so adept in discussing moral problems that it will cease to be genuinely religious.

In closing we might make a brief summary of some characteristic differences. The fathers were men of one Book and dedicated their talents to the noble art of expounding its truths, but sometimes they limited themselves so exclusively to its use as to shun all other material which might have given their sermons more variety and color. The pulpiteers of today are men of many books and enrich the content of their sermons by quoting the great writers of all ages, but sometimes this endeavor to discover the great treasures of literature leads them to overlook the treasures of the one Book which was written by men moved by the Spirit of God. In the days of old the noble resolve to know nothing "save Jesus

Christ and Him crucified" caused preachers at times to weary their congregations by the constant repetition of the same ideas; today the laudable motive to be intellectually stimulating at times causes men to parade their learning—not to say sophistication—so that their congregations must wonder whether they are in the sanctuary or the lecture hall. In the days of yore men were frequently challenged to accept Jesus Christ, but they were not always adequately informed just what was involved in such an acceptance; today men are constantly challenged to Christianize the social order, but the pulpit often neglects to supply the need motivation, such as Paul had when he explained his zeal by saying, "the love of Christ constraineth us." If one were to score the sermons of yesterday and today one would no doubt discover that the failures and the achievements of both are about equally divided. However, the pulpit of today might profitably take cognizance of the sermons of yesterday, and add to its own fine qualities the best the fathers can teach us.

THE MINISTER AS SCHOLAR

ALVIN J. MUNSTERMAN

Many young men leave the Seminary with the high resolve to do a great deal of studying upon certain phases of the many subjects that were presented to them in the varied courses at the Seminary. They hope to become immersed in a definite field of study, so that they may become experts in that particular realm or thought. But alas for the experiences of the first few years in the ministry! The minister becomes engulfed in myriad claims upon his time, leadership and strength, so that in due time the challenging subjects are permanently laid aside and perhaps even forgotten. The ministry is so varied, and so much is expected of the modern minister that avenues into the pastor's life become very numerous, with the result that a minister begins to lead a cluttered life. The preacher will have the sad experience of intellectual poverty instead of growth, and awaken to the fact that he is moving in parochial circles.

THE SCHOLAR MINISTER AND THE PRESENT AGE

The world is in a desperate moral and spiritual state. The preacher is not alone in diagnosing the present day situation. Every field of contemporary thought and activity is concerned about some phase of the current situation. It is comparatively easy to shout from our pulpits as a little Mount Sinai, but an exceedingly difficult task to follow the injunction of the Master's ordination: "Feed my sheep." The people in our pews are tired and worn by pulpit diagnoses, without offering some tangible solution for their perplexing problems and baffling experiences. The wise physician, after years of careful study, research, observation and experience, is not only able to diagnose a particular malady, but also to prescribe a remedy, and definite steps for a full or partial recovery. So the preacher must know the conditions and symptoms of the age, and after study, research, observation and experience, he is in a position to suggest the Way of Jesus as the way of men. It sounds simple, but to stand before the same congregation every Sunday, year after year, the task of preaching overwhelms the minister at times, that is, if he takes his preaching seriously. The day of the Pollyanna gospel is past.

Some ministers and their families have undergone untold suffering and anxiety during the past few years. Coupled with this sad fact, to bring to the congregation a helpful and encouraging message the modern minister needs to study and spend more hours in careful preparation than ever before. If the preachers of the past were scholars, the ministry today needs to lose itself in dili-

gent study and find itself again in preaching with power and conviction the great realities of life.

A SCHOLARLY STUDY OF THE BIBLE

Religion touches every realm of thought and activity of life; hence many fields of special study beckon the minister for further thought. The minister should be a scholar when it comes to the Bible, above all the other books upon his desk. If the minister finds difficulty among his people in their understanding of the Old Testament, it ought to be a challenge to him to master its message, the great areas of experience, the prophetic utterances, and permanent abiding values of the interesting section known as the Old Testament. We have not outgrown the Old Testament. To begin, read the Bible or the designated part for special attention before you read the books about the Bible. Learn to handle the primary sources before using the secondary sources. The current series of articles in the Evangelical Herald on the Books of the Bible ought to provide a good beginning as an aid to study. Some ministers feel that they need exceedingly large personal libraries or other libraries at their command to be scholars of the Bible. After a thorough study of a particular book, character, purpose and teaching, read everything you have in your own library on this subject. Have a pencil and paper and make copious notes on the subjects studied. Add your own thoughts and reactions.

An unknown and practically forgotten field is the Intertestamental period, with the many writings known as the Apocrypha and Pseudepigrapha. A year of scholarly research in this department will give the minister a new and wonderful introduction to the portals of the New Testament, and a new appreciation of the genius of Jesus and His message.

Some will find it easier to begin with the New Testament, especially with the Life of Jesus and the message of the Gospels. A thorough study of the teachings of Jesus will be rewarding. Take every subject on which Jesus spoke—God, man, sin, the kingdom, forgiveness, true righteousness, eternal life, etc.—and bring the teachings together under each one of these headings. Comb your books on Biblical Interpretation, Commentaries, and Theology for everything pertaining to these subjects, making notes of the important sentences or outlines of the interpretations. Never neglect to add your own reactions, thoughts or comments. Almost every minister has scores of sermonic books upon his shelves, many of which have not been opened for years. Make a fresh study of them, noting carefully all references to the teachings of Jesus, and after stating the volume and page, give in a few sentences their application to the particular teaching or experience to present day life.

This plan can be carried even further. The modern minister needs equilibrium, and the poets are at our command. All references or allusions to the text or teachings should be noted. Spend a few hours in going over the back numbers of theological, religious, missionary and cultural magazines and you will find related topics for more notes. Experiences of the minister or others in the books of biography will come to mind. In short, by the end of six months, the minister, by reviewing his findings from time to time, will have a new book of which he is the author and master. Sermon topics, texts, series of sermons, will suggest themselves during the course of scholarly study, and the reward will be an untold enrichment in preaching. The minister will not live in fear and trembling intellectually and spiritually from Sunday to Sunday. The rest of the New Testament can then be studied and certainly some definite plans of comprehensive work will evolve after a thorough study and analysis of the writings.

A foretaste of this method which will add zest to the high office of preaching is to plan or "block out" the sermons in advance. Select a number of texts or subjects for a series of sermons for a definite number of Sundays. Write the text or subject, with the date at the top. Keep them handy and jot down all references and thoughts as you find them. Keep adding page after page of notes, and when the material is placed before you for sermonic construction, there will be a wealth of material that cannot be gathered in one morning or in two days. Planned preaching as planned study, keeps the minister from following pet hobbies or favorite themes. A scholarly study of the Bible gives the preacher the priceless possession of the power of release, conviction and growth in preaching. The Barthian indictment of modern preaching has much truth in it, that the modern preacher bends the text instead of bending before the text.

Following the mastery of the Bible, the minister may take up one of many fascinating subjects which are related to his work. The great problems of theology and philosophy call for intellectual acumen. It is not so important as to how many books one has read in this field, as the mastery of some of the important and standard works that is essential. There is a renewed interest in biography of all kinds which is always helpful to the preacher in his interpretation of life. A list of other fields of study is herewith briefly though incompletely given, not stated according to their importance however: History, with its many social and religious movements; Devotional Literature; Christian and Character Education; Worship; Homiletics; Living World Religions; Home and Foreign Missions; Science; Adult Education; Barthianism; Buchmanism; Psychology; Psychiatry; World Peace; Stewardship; Christian

Unity; Church and Industry; Church and Rural Life; Church and the Economic Order; Nationalism; The Jewish-Christian Relationships, Christian Archaeology; Customs and Folklore; Parish Programs and Publicity; Religious Cults and Practices; Confirmation Instruction; Church and Recreation; The Church Year, History, Customs and Usage; Hymnology and Sacred Music; Social Work and Religion; Religious Drama and Poetry; Essays and Letters: Life as Interpreted in Great Fiction.

The danger is to read and study here and there, and not comprehensively. It is not the number of books one has read, but the number of good books mastered through the crucible of our own mind and experience. The saying, "Big thoughts make big men," is true of preachers today as in generations ago. An example of modern preaching of the minister as scholar may be found in the preacher whose training and heritage is Scotland. His preaching has breadth, height and depth, motivated by a fine devotion to the Master and a passion for the kingdom. One hears and sees a fine scholarly mastery of subject, however, never bringing the utensils of scholarly research into the pulpit, but catching the deep abiding spiritual experience and message of the text. For helpful suggestions on any particular phase of scholarly interest the reader might write to the editor of this magazine or to any member of the faculty of Eden Seminary.

DEFINITE HOURS FOR STUDY

In many lectures on preaching we are admonished to set aside five mornings a week for study. It sounds wonderful and seems easy, but the distractions of the modern minister are many and the inroads made upon his morning hours of study are untold in number and manner. Every minister should formulate a definite schedule of the use of his morning hours. If he can cloister himself for four hours, that minister should count himself fortunate. Four uninterrupted hours without a plan, challenging subject and determination to see it through, can be wasted in day dreaming or dabbling around in the study. Frankly, no profession has place or time for the dabbler; certainly not the ministry. The longer the pastorate, the more difficult is it to have stated hours of study, because the minister's parish interests and cares are many. The minister must always remember that his first duty is to the larger group, meaning the church as a whole. To serve them effectively as a preacher, certain hours of study are necessary. Some men cannot give four hours of study to any subject at one time. They become mentally tired after two hours. One minister discussed the entire matter with the Church Council, emphasizing the necessity of thorough and careful pulpit preparation for the minister, and

what was expected of the modern preacher, and how necessary it was for him and the congregation that he should have definite hours of study. The result was that a Sunday bulletin suggested that all telephone calls and interviews be made between the hours of 10:30 A. M. and 1 P. M., and between 5 and 7 P. M. in the evening, except in emergency cases or for exceptional messages. Thus the minister used a table in another room of the house, placed his books and notes for special research there, and was able to spend a goodly number of hours in quiet morning study. At 10:30 he would be in his study, ready to answer the telephone, read his mail, despatch and attend to the parish administration. When the church has a secretary, the matter is somewhat easier. Some of the afternoons and evenings not used for meetings or parish calls could be set aside for special study and sermonic preparation. To start this work of special research or thorough study, another room than the regular study is a good place, especially in the beginning. Then the books and papers can be left undisturbed on the table until the next day. Other men find it easier to use the early morning hours for study, and still other groups find the hours between 10 P. M. and 2 A. M. the most creative. The minister needs time to think. He must have a large amount of determination to keep at the problem under research. When a vexing problem arises, he will appreciate these stated times of study and not become a victim of the problem, but rise above it.

The minister as a scholar has the reward of a disciplined and trained mind, and is endowed with a ripper knowledge and an added power and personality for the problems and tasks that confront the modern ministry. The minister will have the personal gratification of being a scholar, and possessing a mastery of some field of study. This joy and reward will be shared by his congregation.

IN WHAT DIRECTION SHOULD OUR MISSIONARY STRATEGY BE CHANGED

BY DR. A. STUELER

(Conclusion)

II

FOREIGN MISSIONS

In view of the fact that Foreign Missions by opponents and friends have often and searchingly been scrutinized as to their motives, value, policy and methods and have continually undergone needed adjustments and changes, there appears to be no occasion for alarm with regard to their efficiency. Our own fields in India and Honduras are no exceptions and, in keeping with the limited means at our disposal, have been improved according to modern trends and standards without being torn loose from their Scriptural moorings and launched out into the dangerous sea of a shallow liberalism and superficial humanism. Fortunately, according to its Statement on the Laymen's Report entitled "Rethinking Missions," our Foreign Mission Board is not willing to be swept off its feet by the devastating criticisms and radical recommendations advanced by the Appraisal Commission of the Laymen's Inquiry, though it holds some of these recommendations to be sound, timely and practicable. Our Board is "gratified to find that some of the measures recommended have been advocated for years by our leaders on the field, and that in some instances steps toward their realization have already been taken." The criticisms of the Report (as for the sake of brevity we shall designate this Laymen's Appraisal of Missions) with their implied or expressed recommendations are so numerous that it is utterly impossible to discuss them here in detail. It would take a volume instead of a few pages to do so. We shall, therefore, treat them rather summarily and select only a few for special examination, in keeping with our task which consists in determining whether or not any changes should be made in our foreign missionary methods.

When at a ministers' meeting we were first made acquainted with the Report we arose in protest to a considerable part of its contents and were told that Dr. Robert T. Speer had the same objections set forth in a pamphlet: "Rethinking Missions Examined." We have since then read this splendid little book and, as it in the main points describes our own reaction to the Report, we could possibly just recommend its perusal and consider our task accomplished. Indeed, we advise our laymen to either procure for themselves a copy at very little cost or ask their pastor to lend them

the book together with the other literature sent out recently by the Mission Board. However, in pursuit of what we have proposed to do, some observations will have to be made here.

It may be said that the Report has rendered a distinct service by reviving an interest in foreign missions on the part of thousands who had almost forgotten this vital and important obligation of the Church. This Appraisal, in spite of its alarming and highly controversial features, is not a condemnation of missions, but answers the question whether they should go on in the affirmative saying: "It is somewhat like asking whether good-will should continue or cease to express itself." But when it makes the continuation of missionary activities dependent upon a changed theological basis and on unification of all mission boards in one super-agency which is to distribute all mission money and alone direct the missionary policy, we must emphatically disagree.

The proposed theological basis, which the Report treats in 4 long chapters, is the doctrine of modernistic, merely ethical, altruistic-humanistic liberalism which came to us from Europe some decades ago but has long been replaced there again by a profound Biblicism, or evangelicalism, grounded on the clear-cut teachings of the New Testament. This theology concerns itself exclusively with the social side of the Gospel, leaving out its redemptive and regenerating power; it wants to foster the by-products of Christianity, schools, hospitals, clinics, rural and industrial improvement projects, social betterment enterprizes and the like, all detached from direct evangelistic-religious influence and control, as "being in themselves expressions of the Christian Gospel and standing as such," on the one hand ceasing to be means to a supreme end and on the other hand without the essential dynamic of salvation, regeneration and sanctification through Jesus Christ behind them. But you cannot have the fruits without the tree, and should this kind of "missionary work" ever be attempted, the beautiful structure would soon collapse having no solid foundation and not drawing sufficient financial support from an evangelical constituency giving their money in the belief that it is used to bring unfortunate heathen people into contact with Christ, Who, not only as the Great Teacher and Example but as the Divine Savior, Redeemer and Lord, is alone the hope and cure for all the sins and all the ills of the world. For the same reasons the creation of the suggested Interdenominational Super Mission Board—otherwise, that is, if all would agree on an absolutely evangelical basis, a very splendid idea—is ill-advised and practically impossible.

The Report lacks historical background, does not recognize the tremendous progress already made, and is most unfair to the missionary personnel. While the Appraisers have come into contact

with only a very small minority of the missionaries, in each case for a very short time, they have the almost unbelievable audacity to stamp 95% of the men and women who are giving their lives for Christ in these foreign lands as unworthy representatives of the churches, calling them men of "limited outlook and capacity." Is the capacity and outlook of any human being, including the Commissioners, unlimited?! They require that "the best or none" should be sent. This counsel of perfection is discouraging because it simply cannot be carried out. But surely, the best that can be obtained should be selected, as it has been attempted by all the boards in the past. According to the judgment and testimony of competent men and women who have had 40 and 50 years, and not a few days or weeks, of intimate acquaintance with thousands of missionaries and constantly studied their fields and attainments, the fact is, in reversal of the figures, that 95% of them are worthy representatives of the Church of Jesus Christ, while perhaps 5% are unfit for the task committed to them. This latter group, for the most part, comprises rationalists, modernists, agnostics and humanists who have really no Christian message at all.

We agree with the Presbyterian Board that, "apart from its theological basis the following recommendations of the Report are sound and should be carried out: "its discernment of the special importance and beneficent influence of the work done by missionary women; its insistence on the principle of self-support and genuine independence in the indigenous churches; its insistence on the desirability of reality in the transfer of authority to the indigenous agencies in plans of devolution; its emphasis on the preponderance of a vast rural population and the need of effort directed to them; its call for better teaching in all schools; its discernment of the duty of Christian missions toward the great masses of men dissatisfied with their old religions; its insistence on the best quality of service that is possible in every form of work which is done in the Christian name; its constant emphasis on the need of the application of Christianity to human life and relationships; its appeal for a higher type of representatives of American trade, who will sympathize and cooperate with the missionary movement; its call for the largest possible measures of cooperation and unity among all the Christian forces engaged in the work of foreign missions."

The Report criticizes missions as having been too self-sufficient, antagonistic to non-Christian religions and not cooperative and sharing enough with them. It wants Christianity to recognize the good and worthwhile in the ethnic faiths, share it with them and work together with them in a common quest for truth. Certainly, the missionary should not directly antagonize the adherents of any religion; he is to come to them, not as their foe, but as their friend.

But when the Report recommends co-existence of Christianity and the pagan religions, with practically equal value accorded them, condoning the various forms of heathen worship, immorality and oppression, that means recognition of idolatry as justified, is a grievous transgression of the first commandment, upon which all the others rest as a foundation, and must under no circumstances be tolerated. If there is any good in any religion we should honestly acknowledge it; but Christianity cannot afford to compromise with these religions, much less abase itself to seeking the final truth in company with them. It need not seek it for it has Christ, and Christ is The Truth as He is The Way and The Life. This happy fact, along with gratitude, obedience and love, is Christianity's justification and motive in compassionately trying to impart to others this knowledge, sharing it with them and urging their acceptance of this most precious possession. There is, however, an element of real wisdom in this recommendation of the Report. Knowing—as the Appraisers evidently do not—that there is nothing of spiritual value which is abiding that may not also be found in Christianity, the missionary should, in a greater measure than has been done so far, use all the good in the ethnic religions and build thereon. The example of the Apostle Paul in Athens is cited, passing over, however, the sequel as Dr. Speer remarks. It is generally assumed, and even Dr. Speer apparently thinks so, that this sequel spelled failure. Contrary to this unwarranted opinion we learn from Acts 17: 32-34 that Paul, in spite of his very brief stay in Athens, met with pronounced success there. Not only was he immediately after his sermon on Mars' Hill asked to preach again, which because of his sudden unexplained departure for Corinth he was prevented from doing, but verse 34 shows unmistakably that his one sermon resulted in a number of converts. Two of these are mentioned by name: Dionysius, the Areopagite, and a woman named Damaris. Whenever the exceedingly brief accounts of the New Testament give us the name of any person there is a special significance attached to it, and we may take it for granted that the vast influence of these people of the highest political and social position was worth many times more for the spread of the Gospel than the immediate organization of a small church consisting of a score or two of comparatively non-influential members. Using the known good in any religion as an approach and starting point is a method in missionary preaching holding great promises. Paul used this method not only in Athens but also among the Jews.

Though our space and time is up, we must yet quote an illuminating passage contained in a letter from Rev. F. A. Goetsch, Associate Foreign Mission Secretary. He says: "Our strategy as a Board at this present time must be directed, if not primarily at

least very earnestly, toward the home constituency. I think it can be said that foreign missions has been a minority cause in all church bodies. Those who love the missionary cause are usually its consecrated supporters while there is a large group of adherents to the Christian Church which participates only half-heartedly or not at all. The strategy of the Board must be to bring to the consciousness of the home church the urgency of the Master's missionary commission and seek to rally each member of the church to an active participation in the cause of missions."

In conclusion, let us more than heretofore remember that the best way to promote missions is the individual and collective Christian life of holiness, righteousness and love in unreserved conformity to the revealed will of God. Let us also constantly be reminded of the efficacy and power of prayer, not omitting to make daily intercession before the Throne of Grace with the fervent and believing petition: "Thy Kingdom Come!"

Die Betätigung des christlichen Charakters in der staatlichen Gemeinschaft.

Von Prof. Dr. Grünmacher.

II.

Staat, Obrigkeit, Revolution, Politik, Krieg.

Bildet das Recht das charakteristische Merkmal des Staates, so gehören zu dessen Wesen und Betätigungen noch andre wichtige Elemente. Der Staat existiert in Wirklichkeit nicht in der Einzahl, sondern in der Vielzahl konkreter Gebilde. Er umfaßt verschiedene Völker oder Nationen. Diese sind nicht identisch mit Rassen. Rasse gründet sich wesentlich auf physiologische Merkmale, die dann auch ins Seelisch-Geistige hineinreichen. Sie existieren in der Gegenwart wirklich nur in den ganz großen Gebilden, der Weißen, Schwarzen, Gelben Rasse, während alle Untergebilde einschließlich der germanischen im Lauf der Geschichte Mischungen eingegangen sind. So bemerkt ein Sachkundiger — Boas — über Europa: „In Europa ist seit langer Zeit kaum irgendwo eine reine Rasse vorhanden gewesen, und es hat sich nirgends herausgestellt, daß andauernde Mischung an sich zu einer Schädigung geführt hat. Man könnte genau so gut behaupten und mit ebenfoguten Gründen beweisen, daß die Völker, die keine Störungen in ihrer Blutmischung von außenher erlitten haben, deshalb einer allmählichen Erschlaffung verfallen sind.“ Vom Standpunkt des Christentums sind alle Rassen gleichwertig, weil alle fähig das Evangelium zu empfangen. Das paulinische Wort: „Hier ist nicht Jude, noch Grieche, sondern allezumal Einer in Christo,“ gestattet und verlangt auch seine Ausdehnung auf die Rassen. Auch ihre Vermischung im Lauf der Geschichte ist nicht ohne Gotteswillen erfolgt. Die Verbindung eines Einzelnen mit einer Persönlichkeit einer wirklich verschiedenen Rasse wird allerdings die ernsteste Prüfung verlangen, ob die nötigen seelischen und geistigen Voraussetzungen für eine vollkommene Lebensgemeinschaft gegeben sind und nicht nur rein äußere Reize gewirkt haben. Von diesem Standort aus ergibt sich auch die Stellung des Christentums zu der immer wieder auftauchenden und in der Gegenwart wieder sehr lebendigen Judenfrage. Die Juden sind ein Bestandteil der weißen Rasse; innerhalb dieser haben sie sich allerdings — trotz auch hier besonders in alter Zeit nicht fehlender Mischungen — eine sehr starke völkische Blutsreinheit und damit entsprechende Charaktereigenschaften bewahrt. Das hat für sie selbst, wie für die andern Völker, eine instinktive Distanz hervorgerufen, die mit der Verbundenheit, in der sie tatsächlich innerhalb anderer Nationen leben, in Spannung tritt. Die einfachste, aber doch nur von einem Teil der Juden selbst gewünschte und im Zionismus prä-

tisch in Angriff genommene Lösung wäre die auch räumliche Zusammenfassung des Judentums in Palästina. So lange und soweit das nicht der Fall ist, wird die Bekämpfung der Juden rein auf Grund ihres völkischen Wesens vom Christentum nicht gebilligt werden können. Noch weniger kann dieses die jüdische Religion bekämpfen, die geschichtlich und sachlich die Vorstufe des Christentums bildet. Denn alle Versuche, das Christentum vom Judentum religionsgeschichtlich zu lösen oder Jesus zu einem Arier zu machen, sind leere Phantasien. Auf der andern Seite hat das Judentum im Lauf seiner Geschichte eine Reihe sehr unerfreulicher Charakterzüge gewonnen — zum Teil nicht ohne Schuld anderer Völker und im gewissem Sinn auch der Kirche vom Mittelalter an, bis weit in die Neuzeit. Die Verbindung des Judentums mit dem Geld ist eine überaus enge geworden, sodaß der durchaus nicht antisemitische Nietzsche erklären konnte, der junge Börsejude sei das widerlichste Geschöpf, das es gebe. Nicht minder hat ein Teil des Judentums — wie es der jüdische Dichter Heine repräsentiert —, ein besonderes Maß von Ironie, ja Frechheit in der Behandlung künstlerischer, ethischer, religiöser Probleme betätigt, sodaß die Forderung des Gospredigers Stöcker schon im Jahre 1878 an diese Juden: „Ein klein wenig bescheidener, ein klein wenig toleranter, ein klein wenig mehr Gleichheit!“ sehr wohl berechtigt war. So wird der christliche Charakter das Judentum nicht als Rasse, nicht als Volk, noch weniger als Religion bekämpfen, sich wohl aber gegen alle unethischen Eigenschaften und Uebergriiffe des Judentums energisch wehren, genau so wie gegebenenfalls der eigenen Rasse gegenüber.

Die übrigen Völker sind Nationen weniger auf Grund gemeinsamen Blutes als gemeinsamer Kultur geworden, d. h. durch Gleichheit der Sprache, der Sitten, des Rechtes und höherer kultureller Güter verbunden. Es entspräche dem Ideal, wenn sich mit der Nation auch die Rechtsgemeinschaft des Staates decken würde. Das aber ist nicht der Fall. Eine große Anzahl von Staaten umschließt verschiedene Nationen und Völker. Nation und Staat miteinander in Deckung zu bringen würde — wie die neuere Entwicklung gerade in Europa zeigt — zu der Bildung von nicht lebensfähigen Zwergstaaten führen. Darum bleibt nur der doppelte Weg übrig, daß entweder im Lauf langsamer und möglichst freier Entwicklung aus getrennten Nationen innerhalb eines Staates sich allmählich eine neue Nation bildet, oder daß man nationalen Minderheiten innerhalb eines Staates kulturelle Autonomie gewährt. Das kann um so leichter geschehen, wenn man die Aufgaben des Staates seinen Angehörigen gegenüber nicht überspannt.

Eine Auffassung des Staates billigt ihm nur negative Funktionen zu, nämlich die Sicherung seiner Bürger nach Innen und Außen und den Schutz ihrer freihheitlichen Betätigung in jeder Rich-

tung. Der Staat hat eigentlich nur eine rechtlich-polizeiliche Aufgabe, oder wie man es noch drastischer formuliert hat, die des Nachtwächters. Das war die ältere liberale Auffassung des Staates, wie sie besonders das 18. Jahrhundert vertrat. Eine entgegengesetzte Auffassung wurzelt in der Antike und hat in neuerer Zeit ihre schärfste Ausprägung bei Hegel gefunden und im Zusammenhang mit diesen bei dem christlichen Theologen R. Rothe. Der letztere sieht im Staat die allumfassende sittlich-religiöse Gemeinschaft, ja sogar die soziale Erscheinungsform des Christentums, in die sich auch die Kirche allmählich aufzulösen hat: „Wo der wahre Staat gegeben ist, da ist von selbst auch das wahre Christentum gegeben und umgekehrt.“ Diese Auffassung ist nur möglich bei einem Verständnis des Christentums als eines wesentlich innerweltlichen sittlichen Kulturprinzips, nicht aber als einer religiös transzendenten Größe. Denn der Staat bleibt wesentlich eine dem irdischen Leben dienende Rechtsorganisation. Darum kann nur in einem sehr bedingten Maße von einem christlichen Staat die Rede sein. Da das Recht seine letzten Prinzipien aus Sittlichkeit und Religion entnimmt, so wird auch der Staat von diesen Mächten mit beeinflusst werden. Ist ein Volk wesentlich christlich, so wird auch seine staatliche Organisation Spuren davon zeigen. Allein da die meisten Staaten mindestens konfessionell christlich gemischt sind, einige sogar fremde Religionsanhänger umfassen, wird der Staat niemals im innersten Sinne christlich sein können. Der Historiker Treitschke hat darum mit Recht festgestellt: „Unser Staat ist der Staat eines christlichen Volkes, er wird also die christliche Kirche als die allgemeine Kirche bei der Ordnung des bürgerlichen Lebens zur Voraussetzung haben müssen. Trotzdem soll man nicht reden von einem christlichen Staat. Der Staat ist seinem Wesen nach eine weltliche Einrichtung; er muß gerecht sein gegen seine Untertanen ohne Ansehen der Religionen und Konfessionen.“ Wie der Staat gegenüber Religion und Kirche eine gewisse Neutralität zu bewahren hat, so hat er sich gegenüber jenen geistigen Erscheinungen, die wir als Kunst und Wissenschaft, als Geselligkeit, Freundschaft und Familie beschreiben, weitgehend zurückzuhalten. Er wird sich hier wesentlich auf Abwehr von Schädigungen dieser Gemeinschaften und damit des allgemeinen Volkslebens zu beschränken haben.

Positiv hat der Staat seine eigentlichen Leistungen einmal im Wirtschaftsleben — wie schon entwickelt wurde — zu entfalten, dann aber in seiner eigensten Sphäre der Politik. Im weitesten Sinn verstanden ist Politik die bestmögliche Staatslenkung nach innen und außen. Um sie durchzuführen, bilden sich im Staat Organe, die die allen zukommenden Staatsaufgaben berufsmäßig erfüllen und darum mit der notwendigen Macht ausgerüstet werden. Es entsteht Obrigkeit. Ohne sie gibt es keinen Staat und damit auch

nicht ohne Untertanen. So wenig wie das allgemeine Priestertum die besondere Existenz von Geistlichen ausschließt, sondern diese geradezu fordert, damit die allen zustehenden religiösen Funktionen auch tatsächlich ausgeübt werden, so müssen gerade unter Voraussetzung der Volkssouveränität besondere Persönlichkeiten mit der Durchführung der staatlichen Funktionen und der dazu nötigen Macht betraut werden. **In solcher Entstehung und Erhaltung der Obrigkeit sieht das Christentum eine Schöpfungs- und damit Gottesordnung.** Ihr ist insofgedessen Gehorsam zu leisten, der sich aber nicht nur in der Befolgung äußerer Anordnungen, in der Zahlung von Abgaben und Steuern betätigen soll. Vielmehr hat der Christ der Obrigkeit auch Ehre zu erweisen, ja ihre schwierige und verantwortungsvolle Tätigkeit auch in seine innerste religiöse Betätigung, in das Gebet, einzubeziehen. Diese Forderung stellt schon Jesus selbst Matth. 22, 21, dann besonders Paulus und Petrus Röm. 13, 1; 1. Tim. 2, 2; 1. Petr. 2, 13 und von den apostolischen Vätern 1. Clem. 61, der schon die Obrigkeit in das allgemeine Kirchengebet hineinnimmt. **Diese positive Stellung des christlichen Charakters zur Obrigkeit bezieht sich auf jedwede Form der Obrigkeit,** die von der natürlichen und geschichtlichen Situation des einzelnen Volkes abhängt. Die beste Obrigkeit ist stets die, welche die besondern Aufgaben einer Nation zu einer bestimmten Zeit am wirksamsten durchzuführen vermag. Das kann ebenfогut eine Republik wie eine Monarchie, eine Demokratie wie eine Aristokratie, eine Diktatur wie ein Parlament sein. Der Christ hat als Christ zu keiner dieser Formen als solcher ein prinzipiell bejahendes oder verneinendes Verhältnis. Selbst ein so entschiedener preussischer Monarchist, wie der Historiker Treitschke erklärte: „Man soll sich hüten, zwischen Republik und Monarchie einen sittlichen Rangunterschied feststellen zu wollen.“ Denn alle Formen der Obrigkeit können wechseln. Erfolgt ein solcher Wandel auf gesetzmäßigem Weg, etwa durch Abdankung der bisherigen Obrigkeit oder durch Volksabstimmung, so wird der christliche Charakter zur neuen Obrigkeit ebenso stehen, wie zur alten. Nun aber pflegt ein solcher Wandel öfter auf gewaltsamem Weg, d. h. durch Revolution stattzufinden, einen Vorgang, den ein Rechtshistoriker dahin beschreibt: „Die Venti funktionieren nicht, insofgedessen platzt der Kessel. Oder nicht im Bild gesprochen: Wenn die rechtliche Zwangsorganisation, Staat, in ihren Grundfesten erschüttert ist, erzwingt sich die in der Rechtsordnung eingedämmte Kraft gewaltsam eine neue Regelung der staatlich rechtlichen Verhältnisse.“ Mit jenem Vergleich ist schon auf die überindividuelle Notwendigkeit von Revolutionen hingedeutet, die man am besten als Naturkatastrophen in der geschichtlichen Welt bezeichnet. Damit ist schon einer Betrachtung vorgebeugt, die in jeder Revolution nur private Willkür und Schuld,

sei es bei der früheren Obrigkeit, sei es bei den Revolutionären sieht. Gerade die bei Revolutionen übliche moralische Drapierung und gegenseitige Infamierung darf über die tieferen Notwendigkeiten nicht hinwegblicken lassen. Eine so konservative Persönlichkeit wie Treitschke bezeugt auch hier ein gut Stück Wirklichkeitsinn. „An sich ist eine Revolution immer ein Unrecht, eine gewaltsame Störung der Rechtsordnung, widerspricht der inneren Vernünftigkeit des Staates. Schuldlose Revolutionen kann es daher nicht geben. Aber es hat in der Geschichte immer Revolutionen gegeben und wird es immer wieder geben, bei welchen das moralische Recht auf Seiten der Aufständigen liegt. Der Historiker soll immer ruhig prüfen, ob durch tiefere sittliche Gründe die Revolution historisch gerechtfertigt werden kann. Ueber die Notwendigkeit einer Revolution richtet im letzten Sinn der Erfolg, nicht der brutale augenblickliche Erfolg, sondern die dauernde Verbesserung der Zustände.“ Diesen Feststellungen entsprechend wird sich der christliche Charakter zu verhalten haben. Ueberschreitet eine Obrigkeit ihr Recht, sonderlich in der religiösen Sphäre, so wird sich der Christ ihr zunächst beugen, aber gewissenwidrige Forderungen nicht positiv ausführen. Die Folge davon wird Leiden sein, die der Christ nach Apostelgeschichte 4, 9 und nach Luthers Rat passiv ertragen soll. Der Christ wird aber zugleich alle ordnungsmäßigen Wege, die eine Aenderung jener Obrigkeit ermöglichen, auch seinerseits beschreiten. Gewaltsame Revolutionen wird der Christ von sich aus nicht fördern, wenn er aber zwangsmäßig an ihnen beteiligt wird, sich ihres schuldhaften Charakters bewußt bleiben. Hier liegt wieder ein Fall einer ethisch nicht restlos lösbaren Pflichtenkonfliktsion vor. Gehorsamsverpflichtung gegen vorhandene Obrigkeit tritt in Spannung mit der Notwendigkeit sittlicher Aenderungen im gesamten Staatsleben. Ist durch Revolution eine neue Obrigkeit entstanden, die, wie Paulus sich einmal ausdrückt, tatsächlich die Gewalt hat, dann ist der Christ nicht nur berechtigt, sondern auch verpflichtet, der neuen Obrigkeit Gehorsam in vollem christlichen Umfang zu erweisen. Das braucht ihn nicht zu hindern, an der alten Obrigkeit persönlich zu hängen, und auf gesetzmäßigen Weg für ihre Wiederherstellung einzutreten.

Die Betätigung des Staates und zwar wesentlich der Obrigkeit ist Politik. Diese ist die Ausübung einer Kunst, bei der sich natürliche Begabung mit entsprechender, besonders geschichtlicher Bildung zu bester Staatslenkung vereinen sollen. Ihre geistigen Triebkräfte sind vor allem Klugheit und Macht. Es erhebt sich die schwere Frage des Verhältnisses der Politik zur Moral überhaupt und zur christlichen im Speziellen. Man kann hier drei typische Antworten unterscheiden. Die erstere läßt die Politik — wenigstens die ideale — mit der Moral und — bei Nothe — sogar mit der christlichen Moral zusammenfallen. Diese Meinung fällt mit der früher charakterisier-

ten falschen Auffassung des Christentums dahin. Selbst Plato läßt sich seine Moral nur in der Utopie eines Staates, nicht aber in dessen Tatsächlichkeit decken. Gerade die großen Politiker, die auch ethische Persönlichkeiten sein wollten, haben stets die schärfsten Spannungen zwischen Ethik und Politik empfunden. Darum ist es begreiflich, daß eine **zweite Meinung Politik und Moral unversöhnliche Gegensätze sein läßt**. In der Politik gilt alles das, was die Moral verwirft, Lüge statt Wahrheit, Hinterlist statt Offenheit, Brutalität statt Bruderliebe. In der Geschichte hat Machiavelli im 16. Jahrhundert diese Position am offensten vertreten. Nach einer **dritten Meinung untersteht die Politik zwar moralischen Prinzipien, aber solchen, die aus dem Wesen des Staates und seinen Notwendigkeiten erwachsen**. Ist das Prinzip des Staats Macht, so ergibt sich für die Politik als sittliches Ziel die Förderung der Macht. Diese Stellungnahme hat wieder Treitschke deutlich formuliert. Er will unterscheiden zwischen privater und öffentlicher Moral. Das sittliche Urteil muß darum in der Politik aus den Lebensgedanken des Staates und nicht des einzelnen Menschen geschöpft werden. Ist dieser aber die Macht, so ist ihre Erhaltung eine unvergleichlich hohe sittliche Aufgabe für den Staat. Darum kommt für diesen Aufopferung und damit eins der Hauptgebote privater Moral nicht in Betracht, zumal es in der Geschichte nichts Höheres geben soll, für das ein Staat sich opfern kann. Auch Friedr. Naumann, der ehemalige christliche Theologe und spätere hervorragende politische Führer hat sich allmählich zu dieser Meinung bekehrt. Auf die Frage: „Ist der Staat und das Recht ohne Sittlichkeit?“ antwortet er mit einem entschiedenen Nein, distanziert aber diese Staatsmoral entschieden von der christlichen: „Die Nachfolge des Weltgottes ergibt die Sittlichkeit des Kampfes ums Dasein und der Dienst des Vaters Jesu Christi ergibt die Sittlichkeit der Barmherzigkeit. Das Leben braucht beides, die gepanzerte Faust und die Hand Jesu, beides je nach Zeit und Ort.“ Naumann beruft sich für diese **im strengen und ernstesten Sinn „Doppelte Moral“ auf Luther**. „Diese lutherische Scheidung der Gebiete, die uns zeitweilig als Verkürzung des Einflußgebietes des Christentums diesem etwas von seinen Rechten zu nehmen schien, hat sich bei tieferer Durchdringung des Stoffes auch für uns als richtig ergeben.“ Diese Berufung auf Luther ist wesentlich berechtigt und entspricht besonders dessen Darlegungen in der Schrift: „Ob Kriegerleute auch im seligen Stand sein können.“ Denn für den äußersten Fall der Politik, den Krieg, bei dem Staatsmoral und christliche Moral am weitesten auseinanderklaffen, unterscheidet Luther zwischen der Amtsmoral, die sich aus der Zugehörigkeit zum Staat und der Privatmoral, die sich aus dem persönlichen Christentum ergibt: „Wenn sie nun von weltlicher Obrigkeit zum Streit gefordert werden, sollen und müssen“

sie streiten aus Gehorsam, nicht als Christen, sondern als Glieder und gehorsame Leute nach dem Leib und zeitlichen Gut.“

So haben ernste Christen einen Dualismus zwischen politischer und christlicher Moral als Endergebnis konstatiert. Wir können uns aber damit nicht zufrieden geben, sondern schließen uns einer vierten Meinung an, welche auch auf das staatlich-politische Leben die Anwendung der Grundsätze der christlichen Moral verlangt. In dieser Richtung liegt die Grundtendenz des Urchristentums, wenn dieses auch keine konkreten Neußerungen über das Verhältnis von Politik und Moral bringt. Auch der Katholizismus denkt im Prinzip so, wenn er auch tatsächlich die christlich-moralischen Anforderungen an die Politik herabgemindert hat. Vor allem aber ist es der Wille des reformierten Christentums und mancher sogenannter Sekten, wie der Quäker, christliche Politik zu treiben. Die christlichen Forderungen müssen darum auch in der Politik durchgesetzt und ihnen entsprechend neue Mittel und Wege gesucht werden. Dabei kann man gewiß an einem vollkommenen Erfolg auf Erden zweifeln. Aber das ist beim Einzelleben genau so der Fall. So wenig bei diesem die zehn Gebote außer Kraft gesetzt werden, weil sie niemand restlos erfüllt, so wenig dürfen die christlichen Grundsätze für die große Politik suspendiert werden, wenn sich auch hier der sündige Widerstand besonders schroff geltend macht.

Von diesem Prinzip aus ergibt sich leicht die Stellung, die unsrer Meinung nach der christliche Charakter zum Krieg zu nehmen hat. Wir verzichten auf ihre nähere Darlegung nicht nur aus Raummangel, sondern weil es uns an der Freude fehlt, gerade diese uns nicht nur theoretisch, sondern praktisch durch viele Jahre schwer bedrängenden Fragen wieder in Angriff zu nehmen. Unter meinen Vorarbeiten befinden sich nicht weniger als ein halbes Hundert von Exzerpten aus Schriften über Krieg und Christentum, die leider nicht selten ein bedauerliches Abweichen von der christlichen Linie bezeugen. Diese gebietet eine entschiedene Ablehnung des Krieges und eine energische Förderung aller Mittel zu seiner Verhütung.

Die Schranken des Unionsprinzips.

Dr. G. Fr. Schueze.

Zu dieser Stunde, da die Leser des „Magazins“ diese Nummer aufschlagen werden, wird — so hoffen wir zu Gott — die Generalkonferenz in Cincinnati die Vereinigung mit der Reformierten Kirche, U. S. ratifiziert haben. Vielleicht liegt auch die konstituierende Versammlung des neuen Kirchenkörpers schon hinter uns im Meer der Vergangenheit. Wir freuen uns der Tatsache, daß das Unionsprinzip der Evangelischen Synode von Nordamerika einen so schönen, durchschlagenden Erfolg erzielt hat; denn es ist ein schönes, biblisches Prinzip, beruhend auf dem Wort des Heilandes, „daß sie alle eins seien“ (Joh. 17, 21). Verkehrt wäre es nun, wenn wir jetzt die Hände in den Schoß legen wollten, uns unsrer Errungenschaft freuen und nun auf viele Jahre genug haben wollten. Im Gegenteil. Es gibt noch so manchen Kirchenkörper in den Vereinigten Staaten, mit dem nähere Bekanntschaft, Verbindung und zuletzt auch Verschmelzung möglich und wünschenswert wäre. „In union is strength,“ das wollen wir nicht vergessen. Daß die katholische Kirche so groß, angesehen und mächtig ist, verdankt sie nicht nur nicht zum geringsten Teil, sondern ganz und gar ihrem Einheitsprinzip, das in dem sichtbaren Gottesreich auf Erden, der Kirche Roms, nicht nur gipfelt, sondern auch darin basiert. Wir haben einen tüchtigen Schritt zu der Einheit des Gottesreiches getan, der uns zwar nicht auf römischen Bahnen zu einem evangelischen Papsttum, wohl aber zum Kommen des Gottesreiches auf Erden führen kann, soll und wird. Wohl wird es noch eine Zeit — hoffentlich nicht zu lange — dauern, bis die beiden sich jetzt verschmelzenden Kirchenkörper so organisch zu einem Ganzen verwachsen sind, daß man nicht mehr sagen kann, dieser kam von links und jener von rechts, der eine aus der Evangelischen Synode und der andre aus der Reformierten Kirche. Dennoch aber dürfen wir keinen Augenblick das hohe Ziel, daß sie alle eins seien, außer Augen lassen, und das betreffende Synodalkomitee darf keinen Augenblick versäumen, nach Vereinigungsmöglichkeiten auszuschaun.

Es entsteht aber sodann sogleich die weitere Frage: mit welchen Kirchenkörpern können und dürfen wir uns vereinigen? Ist das Unionsprinzip der Synode das höchste Ziel? Oder sind noch andre Grundgedanken maßgebend und ausschlaggebend? Mit andern Worten: Hat das Unionsprinzip der Synode irgendwelche Schranken? Und wenn ja, welches sind diese?

Wir brauchen diese Frage nicht als ein Dilemma zu behandeln, sondern wir dürfen ganz ruhig den ersten Satz streichen und dürfen kühnlich behaupten, daß das Unionsprinzip **nicht** das höchste Prin-

zip ist. Es sind Schranken gezogen, innerhalb derer eine Einigkeit im Geist möglich ist; wie der Heiland in dem angegebenen Verse auch die Beschränkung hinzufügt: „gleichwie du, Vater, in mir, und ich in dir.“ Aber bevor wir auf diese wesentlichen Schranken weiter eingehen, müssen wir kurz die äußerlichen Schranken berühren, die unserm Vereinigungsprinzip gezogen sind.

Es besteht in unserm Land eine interdenominationelle, kirchliche Körperschaft, die sich das Federal Council of the Churches of Christ in America nennt. Mit weislicher Beschränkung ist diese Föderation auf unser Land begrenzt. Nicht, als ob das Ziel „der Kirche Christi auf der Erde“ nicht zu erstreben sei. Gewiß ist es das; aber das ist erst die Krönung des ganzen Strebens, die Turmspitze, die das Gebäude der Kirche Christi auf Erden einmal krönen soll. Uns gilt es, erst einmal das Fundament zu legen, damit nicht die geplante „große Brüderunion“ (Gerok) wie Muhameds Sarg in der Luft schwebt, zwischen Himmel und Erde, ohne auf festem Boden gegründet und ohne an den Himmel angekettet zu sein. So wie der Weltlauf geht, wird die Vereinigung der ganzen Welt zu einer Kirche doch einmal kommen. Christus hat es verheißen, und auf den Missionsfeldern geschieht es schon jetzt, daß die denominationellen Sonderheiten gänzlich zurücktreten und eine Vereinigung der Kirchen in die Wege geleitet ist. Ist doch auch unsre Synode schon in Canada, Honduras und Indien vertreten und nach der Verschmelzung mit der Reformierten Kirche auch in Japan, Afrika und wo die Reformierte Kirche noch sonst Missionsgebiete haben mag. Wie gesagt, das sind die unausbleiblichen Folgen der Mission, einstweilen aber werden wir weise handeln, uns mit unsern Unionsbestrebungen auf unser eigenes Land zu beschränken, wie auch Goethe sagt: „In der Beschränkung zeigt sich erst der Meister.“

Wenn wir aber nun auf die wichtigsten Schranken, die innerlichen, elementaren, essentiell bedingten, eingehen, so darf uns wieder das Wort des Meisters den Fingerzeig geben, wenn er sagt: ich in dir und du in mir. Das hat auch das Föderalkonzil eingesehen, da es in seinem Namen die Beschränkung aufgenommen hat: **Kirchen Christi.** Also ist eine Verbindung ausgeschlossen mit allen solchen Gemeinschaften (wir sagen mit Bedacht nicht Kirchen), die nicht an Jesus Christus glauben. Gott bewahre uns vor dem verworrenen Synkretismus der rationalistischen Zeit, der mit Begeisterung sang: Wir glauben all an einen Gott, Jud, Heide, Christ und Sottentott.

Um uns aber vor Irrwegen zu bewahren, müssen wir diesen Glauben an Jesus Christum noch genauer definieren. Auch der Islam nimmt Jesus als einen Propheten Gottes an, und dennoch wäre eine Vereinigung mit der Gemeinschaft des „falschen Prophe-

ten" auf ewig undenkbar. Warum? Weil der fundamentale Satz fehlt: Gottes Sohn und Erlöser der Menschheit. Der Mormonismus ist eine moderne Form des sinnlichen Heidentums, über den in unserm Zusammenhang zu reden sich nicht verlohnt. Die These der Gottessohnschaft schließt dann auch weiter sofort aus die angeblich christlichen Gemeinschaften der Unitarier und Universalisten, die in Christo wohl den weisen Meister und Lehrer, den Mann von Gott gesandt, verehren, aber nicht das Fleisch gewordene Wort Gottes.

Und noch sind die Schranken zu weit. Es genügt uns nicht, daß wir in unserm offiziellen Glaubensbekenntnis den zweiten Artikel haben, während er in der Praxis ganz und gar außer Acht gelassen wird. Wir wollen mit diesem Wort Fehde ansagen, in welcher Form und Gestalt er uns auch entgegentritt, sei es unter dem Misnomer Soziales Evangelium, sei es in der Bestreitung der Göttlichkeit Christi, sei es sonst noch, was es wolle. Wohl müssen wir zu unserm Kummer selbst in unsrer eigenen Synode, besonders in der jüngeren Generation, eine solche „liberale“ Tendenz bemerken; aber so lange diese Tendenz nicht glaubensbindend ist, dürfen wir sie wohl als eine theologische Kinderkrankheit ansehen, die in der furchtbaren Verantwortlichkeit des Amtslebens früher oder später überwunden wird. Das Verantwortungsbewußtsein des praktischen Amtes ist denn auch wohl die Ursache, daß wir viel leichter einen älteren liberalen akademischen Lehrer finden können, als einen älteren liberalen Landpastor. Und selbst unter den Professoren tritt mit dem zunehmenden Alter immer mehr eine Tendenz nach rechts zu Tage. Aus unsrer eigenen Studentenzeit erinnern wir uns sehr wohl noch des begeistert hinreißenden jungen Professors Ab. Harnack. Vergleichen wir ihn aber mit dem älteren Mann, so nehmen wir ganz deutlich wahr die von ihm ausgegebene Parole: Zurück zum Evangelium. Um aber auf das praktische geistliche Amt zurückzukommen, woher kommt es, daß die Liberalen oder Modernisten hauptsächlich unter dem jüngeren Geschlecht zu finden sind, daß aber, je länger der Pastor im praktischen Amt steht, die liberale Denkart mehr und mehr in den Hintergrund tritt, bis sie ganz verschwindet? Der Liberalismus unsrer Kirche ist, sit venia verbo, zu vergleichen mit dem Keuchhusten oder den Masern, die man einmal gehabt haben muß, um in späteren Jahren dagegen immun zu sein. Ganz anders aber wird die Sachlage, wenn ein Kirchenkörper ohne ein Bekenntnis zu dem Erlöser oder überhaupt ohne ein klares Bekenntnis zum Sohn Gottes auftritt und doch den Anspruch erhebt, seiner Gefolgschaft Brot des Lebens zu reichen. Da dürfen wir an keine Vereinigung denken, bis der betreffende Kirchenkörper klar und deutlich seine Stellung zu dem Welterlöser, dem Sohn Gottes, ausspricht. Erst dann und nur dann kann eine Vereinigung in den Bereich der Möglichkeiten gezogen werden.

Aber noch immer sind die Schranken zu weit. Wohl sagt der Prophet: Mache den Raum deiner Hütte weit (Jes. 54, 2); aber doch gibt es Grenzen, die wir nicht überschreiten dürfen und können. Vor Jahren hatte der Schreiber dieser Zeilen einmal eine Unterredung mit einem lutherischen Präses über eine mögliche Vereinigung. Als ich die Möglichkeit gern zugab, sagte er: „Aber dann müssen Sie ja alle lutherisch werden.“ Meine Antwort war: „Mit Freuden, so wie sich die Lutherische Kirche auf den ersten Teil ihres Namens besinnt und recht evangelisch wird.“ Und da hapert es. So viele Kirchen leiden unter dem, was man heutzutage in der Psychologie einen superiority complex nennt. Sie danken Gott, wenn auch nicht mit den fahlen Worten, daß sie nicht sind wie andre Kirchen, Presbyterianer, Reformierte oder gar wie diese „Unierten.“ Sie sind gern und mit Freuden bereit, sich mit irgendeinem Kirchenkörper zu vereinigen, vorausgesetzt, der andre Teil kommt in „seines Nichts durchbohrendem Gefühle“ zu ihnen, sagt Pater, peccavi und laudabiliter subjecit. Wir aber halten dafür, daß die besonderen Eigenheiten der verschiedenen Kirchen historisch entstanden sind, also darum von Gott zugelassen, daß sie zum allerwenigstens das Anrecht auf historische Beachtung haben, daß jede einzelne Sonderkirche ihre besondere Mission der Verkörperung einer besonderen Seite der Heilsökonomie hat oder wenigstens einmal hatte, daß also alle diese Eigentümlichkeiten nicht mit einem Federstrich beseitigt werden können und dürfen. Soweit solche Eigentümlichkeiten nicht widerbiblisch sind, sind sie mit Achtung zu bewahren und nur im äußersten Notfall mit Schonung zu verändern. Ein Luther selbst hat sich stets geweigert, historisch Gewordenes, wie Glocken, Kerzen und dergleichen aus der Kirche zu verbannen. Ueberhaupt ist ja Luthers Gottesdienstordnung ganz auf der katholischen Messe aufgebaut, nachdem alles Unbiblische und unnötige Wiederholungen beseitigt waren.

Aus allen diesen Erwägungen ziehen wir den Schluß, daß eine Vereinigung mit einem Kirchenkörper unmöglich ist, wenn er nur geschehen kann unter Aufgabe alles und jedes Evangelischen Charakters. Weitere Schranken aber vermögen wir nicht anzuerkennen. Mit irgendeiner Kirche, die mit uns auf dem Fundamentalartikel des Glaubens an den für uns gekreuzigten und auferstandenen Sohnes Gottes steht, und die bereit ist, unsern besonderen Evangelischen Kirchencharakter zu respektieren, ist eine Verständigung und letzten Endes eine Vereinigung möglich. Kleinere Fragen, wie ob Brot oder Hostien, Formen des Gottesdienstes usw. müssen zu den Adiaphora gerechnet werden und können und dürfen nicht kirchentrennend wirken.

Das Unionsprinzip marschiert. Immer mehr Kirchenkörper vereinigen sich zu größeren Gemeinschaften. Wir sehen im Geist

die Zeit voraus — freilich wir selber werden sie nicht mehr erleben, vielleicht auch unsre Kinder noch nicht, wohl aber die dritte oder vierte Generation — wo es in Amerika nur noch drei christliche Kirchen geben wird, die Katholische, die Walthersche (vulgo missourische) und die dritte, die große Unionskirche. Alle andern Kirchen werden sich teilen und je nach der Seite, nach welcher sie gravitieren, in das katholische, missourische oder evangelische Lager übergehen. Da ist die anglikanische Kirche, in der wir eine Spaltung voraussehen. Die Anhänger der High Church werden nach Rom zurückfließen, während die Low und die Broad Church sich auf die evangelische Seite schlagen werden. Auch in der lutherischen Kirche wird es soweit kommen, daß alle Befürworter der „reinen Lehre und Leere“ sich um das Banner Walthers sammeln, während der vernünftige Teil der vielen lutherischen Synoden zur Unionskirche übergehen wird, die wir — mag sie einmal heißen wie sie will — einstweilen als die protestantisch-evangelische bezeichnen wollen: protestantisch, weil sie abweist alles Menschliche, Unbiblische, Widergöttliche und evangelisch, weil sie als den positiven Teil ihres Bekenntnisses festhält an dem Grund, der zuvor gelegt ist, und außer dem niemand einen andern legen kann, weil sie sich bekennt zu dem lebendigen Glauben an Jesum Christum, den wahren Gott und wahren Menschen in einer Person, den Heiland, Erlöser und Herrn. Möge diese Zeit, die Vorstufe des verwirklichten Reiches Gottes auf Erden, bald kommen. Ja komme bald. Amen, ja komm, Herr Jesu!

Wesen und Aufgabe der deutschen Kultur.

Von Dr. Georg L. Scherger, evang. Pastor, Chicago, Ill.

I.

Der Ausdruck „deutsche Kultur“ war eins der Hauptschlagworte des großen Weltkrieges. Gleich zu Anfang wurde gegen das deutsche Volk die Anschuldigung erhoben, daß es der ganzen Welt seine Kultur aufdrängen wollte. Die Deutschen selbst wiesen diese Beschuldigung bestimmt zurück und behaupteten, daß sie nie die Bedeutung englischer, französischer oder italienischer Kultur unterschätzt hätten. Nur im Vergleich mit dem russischen Barbarismus fühlten sie die Ueberlegenheit der deutschen Kultur; und indem sie gezwungen waren, gegen die wilden Kolonialtruppen zu kämpfen, schien es ihnen, als ob sie für die Wahrung ihrer heiligsten Güter kämpften. Wie hatten sie behauptet, daß die deutsche Kultur alle Kulturen ersetzen muß. Im Gegenteil. Kein anders Volk hatte fremden Kultureinflüssen tieferes Verständnis und Interesse entgegengebracht. Im Herzen Europas gelegen, war Deutschland stets in enger Berührung mit seinen Nachbarn geblieben. Kein anders Land hat deshalb eine so effektische Kultur oder einen solchen kosmopolitischen Geist wie das Deutsche.

Lehrt die Geschichte nicht, daß es seit der Völkerverwanderung der Fluch der Deutschen gewesen ist, daß sie so wenig Selbstgefühl besaßen und so sehr ihre eigene Größe unterschätzten, und daß sie stets allzu bereit waren, ihre eigene Sprache, Sitten und Gebräuche preiszugeben, um fremdländisches Wesen anzunehmen? Haben nicht ganze Völkerschaften, wie Ost- und Westgoten, Vandalen, Longobarden und Franken ihre Identität vollständig verloren, weil sie allzusehnell auf keltisch-römisches Wesen eingingen? Und wie viele Millionen Auswanderer sind in den letzten hundert Jahren dem deutschen Vaterland verloren gegangen und haben das Ausland bereichert durch ihre Intelligenz, Sparsamkeit und Arbeitsamkeit! Gibt es irgendeine andre Nationalität, die sich hier in Amerika so rasch einlebte und assimilierte wie die Deutschen, die man als Vindictor verschrie? Wie huldigten die Deutschen im 18. Jahrhundert dem französischen Wesen und im 19. dem englischen! Wo wurde der Ausländer mit gleicher Zuborkommenheit behandelt wie in Deutschland? Wosonst fanden ausländische Künstler ein so dankbares Publikum? Wo sonst wurden ausländische Bücher so rasch übertragen und so gerne gelesen? Haben nicht Männer wie Shakespeare, Byron, Dickens, Mark Twain und Edgar Allen Poe größere Anerkennung in Deutschland gefunden als in ihrem eigenen Land?

Deutschland hat nie auf das Ausland herabgesehen oder sich gegen dasselbe abgeschlossen in dem Maße, wie England dies getan

hat. Es war immer bereit, vom Ausland zu lernen. So empfing der große Kant mächtige Anregung von Rousseau, Hume und Locke und baute ihre Gedanken zu einem System aus. Gaeckel und Weismann erkannten die Bedeutung des Darwinismus. Manche Erfindung des Auslandes wurde von den Deutschen sofort aufgenommen und vervollkommen. Klopstocks Worte an Deutschland lauten:

„Nie war gegen das Ausland
Ein anderes Land gerecht wie du,
Sei nicht allzu gerecht!
Sie denken nicht edel genug,
Zu sehn wie schön dein Fehler ist.“

Deutschland kannte seine Nachbarn immer viel besser, wie es von diesen erkannt wurde. Wenn irgendein Volk hochmütig gesinnt ist und mit souveräner Verachtung auf alles Fremdländische herabblickt, so ist dies das englische Volk und nicht das deutsche. Das Wort „Foreigner“ hat in England denselben Beigeschmack wie das Wort „Barbar“ bei den Griechen. Den höchsten Ruhm spendet man in England, wenn man von einem Mann sagt: „He is quite an Englishman.“ Der Engländer lernt aus Prinzip keine fremden Sprachen. Mag die Welt englisch werden — das wäre für ihn viel bequemer. Besonders das Vorkriegs-Deutschland war dem Engländer und leider auch dem Amerikaner „terra incognita.“

Bei dieser völligen Unkenntnis deutschen Wesens seitens der Engländer darf man sich auch nicht wundern, daß es lange dauerte, bis sie die Bedeutung des Wortes „Kultur“ kennen lernten. Sie verglichen es mit ihrem Wort „Culture,“ das nicht mit *a* buchstabiert wird und behaupteten, daß der Deutsche keine „Culture“ besäße. Sie verstehen die deutsche Sprache nicht genug, um zu wissen, daß diese ein Wort besitzt, das Bildung heißt, das genau dasselbe bedeutet, wie das englische Wort „Culture“; während das deutsche Wort „Kultur“ sich mit dem englischen und französischen Wort „Civilisation“ deckt. „Culture“ oder Bildung bezieht sich auf den einzelnen und ist subjektiv. Kultur oder „Civilisation“ hingegen bezeichnet etwas, das außerhalb des Individuums besteht, also etwas Objektives.

Es ist Unsinn zu behaupten, daß die Deutschen keine „Culture“ im englischen Sinn des Wortes besitzen. Es gibt kein Land, wo Bildung höher geschätzt wird und allgemeiner verbreitet ist, als in Deutschland. Man kann dort kein vernichtenderes Urteil über jemanden fällen, als ihn „ungebildet“ zu nennen. Man darf das deutsche Volk als das gebildetste Volk bezeichnen aus folgenden Gründen: Erstens gibt es in Deutschland weniger Analphabeten als in irgendeinem andern Land. Dann ist in Deutschland der durchschnittliche Bildungsgrad höher als sonstwo. Das deutsche Volk

liest mehr Bücher, besonders gelehrte Werke, wie irgendein andres. Sodann ist auch das deutsche Erziehungsweisen das beste in der Welt und ist heute noch das Vorbild für alle andern Nationen. Während England heute immer noch kein richtiges Volksschulsystem hat, reicht die Entstehung der deutschen Volksschule zurück ins Reformationszeitalter. Wie viel verdanken die Vereinigten Staaten dem deutschen Schulsystem! Was wäre unsre amerikanische Pädagogik ohne den Einfluß deutscher Erzieher wie Herbart, Ziller, Rein, Segel? Unsre besten amerikanischen Universitäten sind nach deutschem Muster organisiert, besonders Hochschulen wie Harvard, John Hopkings, Chicago und besonders unsre Staatsuniversitäten. Ueberall finden wir deutsche Methoden, wie z. B. die Einrichtung von Laboratorien; die Erteilung des Doktorgrades der Philosophie, den man in England nicht erteilt; die Doktordissertation; das fleißige Studium der Quellen im Geschichtsunterricht. Unsre amerikanischen Psychologen sind fast sämtlich Schüler Wundts, Stumpfs oder Külpes. Die großen Historiker Amerikas und Englands, besonders Bancroft, Motley, Freeman, Stubbs, Gardiner sind Schüler der deutschen Historiographie. Die Philosophen und Theologen Amerikas, Englands und Schottlands haben wenig Originelles geleistet und haben sich fast gänzlich beschränkt auf eine Wiedergabe der Resultate deutscher Forschung. Verdanken nicht englische Schriftsteller wie Coleridge, Sir Walter Scott, George Eliot, Matthew Arnold ihre Inspiration dem deutschen Geist? Wie groß war die Verehrung Carlyles für alles deutsche Wesen! Noch kurz vor Ausbruch des Krieges sagte Lord Salisbury: „Germany is my Spiritual Home.“ Matthew Arnold, den man als Apostel englischer „Culture“ betrachten kann, und der dies Wort in England erst recht heimisch macht, steht ganz unter dem Einfluß Goethes und des deutschen Ideals der Klassikerperiode. Das deutsche Bildungsideal ist eine Weiterbildung des alten griechischen, wie man ja die Deutschen als die Griechen der Neuzeit betrachten kann. Es wird wohl nie möglich sein, dieses Ideal zu verdrängen oder zu verbessern, denn Höheres kann man nicht erstreben, als diese wahre Humanität und schöne Menschlichkeit, diese allseitige und harmonische Entwicklung aller menschlichen Kräfte, wie die großen deutschen Klassiker sie erstrebten. Die großen Geisteshelden Deutschlands, wie Herder, Lessing, Schiller, Goethe, Kant, und nicht die Engländer, haben zuerst dies herrliche Ideal formuliert und zum Hauptmotiv des Lebens gesetzt. Dieser Ruhm darf nicht von ihnen genommen werden. Wahre Geistes- und Herzensbildung kann unmöglich erhabener gekennzeichnet werden, als in den Worten Goethes, wenn er sagt, daß unser höchstes Glück als Menschen darin bestehe: „Im Ganzen, Guten, Schönen resolut zu leben,“ oder in den Worten Schillers: „Edel sei der Mensch, hilfreich und gut.“

Die deutsche Bildung ist gründlich. England aber ist das Land der Halbbildung. „We are a nation of amateurs,“ sagte unlängst ein hervorragender Engländer. Es mag sein, daß man in Deutschland manchmal die Fachgelehrsamkeit überschätzt. Ich will auch nicht leugnen, daß in England Männer wie Gibbon, Grote, John Morley, Herbert Spencer und andre, die nicht zur gelehrten Zunft gehörten, Großes geleistet haben. Im großen und ganzen jedoch herrscht in England der Dilettantismus und die Mittelmäßigkeit und zwar auf allen Gebieten. Wie trocken und engherzig war zum Beispiel der Stodengländer Herbert Spencer, der sich rühmte, keine Sprache außerhalb der englischen zu kennen. Während gewisse englische Denker wie Locke, Darwin, Hobbes, Newton, Spencer oft große Originalität besaßen und wesentlich neue Gesichtspunkte aufstellten, war ihr Gesichtskreis oft ein beschränkter wegen ihrer Intularität. Es mangelten ihnen oft eben jene allseitige Ausbildung, jene vielseitigen Interessen, jenes universale Wissen, welches wir bei deutschen Gelehrten finden vom Schlag eines Leibniz, eines Kant, eines Hegel, eines Alexander von Humboldt, eines Goethe, eines Selmholtz, eines Mommsen. Es ist fraglich, ob England überhaupt seit Shakespeare und Milton ein einziges Universalgenie hervor gebracht hat.

II.

Nachdem ich versucht habe, den englischen Begriff „Culture“ zu erörtern, komme ich nun zum deutschen Wort „Kultur.“ Wenn der Deutsche von seiner Kultur spricht, meint er die materiellen Errungenschaften seines Volkes. Man kann unterscheiden, Geisteskultur und materielle Kultur. Geisteskultur umfaßt die intellektuelle, religiöse, ethische, politische, soziale und künstlerische Entwicklung, während die materielle Kultur es mit der technischen, industriellen und gewerblichen Entwicklung zu tun hat. Die Kulturgeschichte behandelt das Werden der Kultur nach diesen verschiedenen Seiten. Nun die deutsche Sprache besitzt dieses bequeme Wort, das man im Englischen und Französischen mit „History of Civilization“ („L'histoire de la civilisation“) übersetzt.

Es ist natürlich unmöglich, das gewaltige Gebiet der deutschen Kulturgeschichte in den Rahmen eines Aufsatzes zu zwingen. Wir müssen uns bescheiden mit dem Versuch zu erklären, was die Ideale des deutschen Volkes sind und wie sich dieselben als treibende Kräfte in der Entwicklung des deutschen Wesens erzeugt haben. Im selben Sinn wie Montesquieu vom Geist der Gesetze und Savigny vom Geist des römischen Rechts reden, wollen wir reden vom Geist der deutschen Kultur.

Der erste Charakterzug der deutschen Kultur ist tiefe Innerlichkeit.

Alles Oberflächliche ist dem Deutschen widerwärtig. Er zieht das Gediegene dem Prunkhaften vor. Er dringt auf Sein, nicht auf Schein, und verabscheut alles Strebertum. Bescheidenheit wird in Deutschland jedem Kind gepredigt. Vielleicht allzusehr. Etwas mehr Selbstgefühl könnte dem Deutschen nicht schaden. Er kann hierin viel vom Engländer und vom Irländer lernen. Auch in Amerika hat das deutsche Element lange nicht die Rolle gespielt, die es hätte spielen sollen wegen der numerischen Zahl und der Tüchtigkeit der Deutschamerikaner. Sie haben sich lange aus allzu großer Bescheidenheit im Hintergrund gehalten. Auch hier scheint wenigstens stellenweise eine Wendung eingetreten zu sein. Warum sollen die Engländer und Irländer immer obenan stehen? Sie wirtschaften oft mit einem viel kleineren Kapital von Tüchtigkeit, aber ihre Maschine trägt gewöhnlich ein lautes Horn.

Die deutsche Innerlichkeit offenbart sich auch in den religiösen und moralischen Anschauungen des Deutschen. Seine Sprache ist die einzige, die das schöne Wort „Gemüt“ besitzt. Der Deutsche muß in ein inniges persönliches Verhältnis zu Gott und der Welt treten. Dies zeigt sich in der deutschen Mystik eines Meisters Eckhart, Tauler, Jakob Böhme. Auch bei Luther, Binzendorf, August Hermann Francke, Schleiermacher, Tholuck hat sich diese Tendenz erhalten. Sie findet die Religion nicht in äußeren Formen, Zeremonien und Lehrsätzen, sondern im Innern des Menschen. Die Seele soll unmittelbar mit Gott in Verbindung treten und mit ihm vereint sein. „Will die Seele Frieden und Freiheit des Herzens in einer stillen Ruhe finden,“ schreibt Meister Eckhart, „so muß sie wieder heinrufen alle ihre Kräfte und sie sammeln von allen zerstreuten Dingen in ein inwendiges Wirken.“

Schleiermacher, der Vater der modernen Theologie, sagt in den Reden über die Religion, daß von jeher der Glaube nicht jedermanns Ding gewesen ist; daß die meisten Menschen mit den Umhüllungen der Religion gaukelten, während nur wenige das Wesen derselben erkannt hätten. (Er findet, daß die Religion im Herzen oder Gemüt und nicht im Kopf, ihren Sitz hat.) Auch Bengel sagt: „Pectus est quod theologum facit.“ Der Deutsche muß wirklich, wie ihm die Engländer vorgeworfen haben, einen deutschen Gott haben, das heißt einen Gott, zu dem er in ein kindliches, persönliches Verhältnis treten kann. Religion ist ihm Geist und Leben, nicht totes Formenwesen. In diesem Sinn hat Fichte Recht, wenn er die Deutschen „das Volk des Gemüts“ nennt.

Auch eine Weltanschauung muß der Deutsche haben, und wieder ist es charakteristisch, daß nur seine Sprache dies Wort besitzt. Er will in der Welt sich zu Hause fühlen. Sie soll ihm zum Heim werden, nicht bloß ein Gasthaus sein. „Wie ist doch die Erde so schön,“ singt er. Er liebt die Bäume und den Wald und die freie

Gottesnatur, wie seine vielen herrlichen Waldeslieder bezeugen. Er liebt die Blumen und die Vögel. Es ist nicht eine fremde Welt, sondern seine eigene. Ja, der deutsche Idealismus Kants und Fichtes behauptet, daß jeder sich seine eigene Welt erschaffen muß. Kant behauptet, daß nicht der Verstand seine Gesetze aus der Natur empfängt, sondern vielmehr seine Gesetze der Natur vorschreibt, oder daß die Dinge sich nach unsern Begriffen richten, nicht unsere Begriffe nach den Dingen. Kant verlegte hiermit den Schwerpunkt ins Subjekt, nicht ins Objekt.

Auch die deutsche Moral ist subjektiv. Der Deutsche will nicht handeln aus äußerem Zwang, sondern aus eigenem, innerem Antrieb. Er verlangt volle Freiheit in seinem Tun und Lassen. In der Kantschen Moral wird betont, daß das Individuum sein eigener Gesetzgeber ist und daß das Moralgesetz in seinem Innern zu suchen ist. Der gute Wille ist das Entscheidende, nicht das äußere Gebot. Kant sagt: „Es ist überall nichts in der Welt, ja überhaupt auch außer derselben zu denken möglich, was ohne Einschränkung für gut könnte gehalten werden, als allein ein guter Wille.“ Kant begründet somit den deutschen Begriff der moralischen Freiheit aus dem Innern des Menschen. Persönlichkeit ist ihm Freiheit und Unabhängigkeit vom Mechanismus der ganzen Natur. Charakter definiert er als „diejenige Eigenschaft des Willens, nach welcher das Subjekt sich selbst an bestimmte praktische Prinzipien bindet, die es sich durch seine eigene Vernunft unabänderlich vorgeschrieben hat.“ Dieser Kantsche Begriff der moralischen Freiheit ist tief eingedrungen in den Charakter des deutschen Volkes. Es ist eigentlich derselbe Begriff, wie wir ihn bei Luther finden, wenn er redet von der Freiheit eines Christenmenschen vom äußeren Gesetz. Es ist dies der wahre evangelische Geist, wie ihn Christus und Paulus kennzeichnen. Das Puritanertum Englands und Amerikas hat wenig von diesem germanischen und evangelischen Geist, denn es bezeichnet ein Zurückfallen in den engen juristischen Standpunkt des Mosaismus. Leider lebt dieser alttestamentliche Geist noch fort in Amerika, und offenbart sich in der Tendenz, die Menschen zu zwingen, gut zu werden.

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Chicago, 13. August 1933.

EDITORIALS

THE FUTURE OF THE THEOLOGICAL MAGAZINE

The General Board of Publication, at its meeting of August 22, 1933, left a bombshell on our premises that disturbed the peace of our editorial mind quite considerably. It passed a resolution as follows: "We recommend to discontinue publishing such periodicals of which the bare cost of production exceeds the receipts, such as "Kinderzeitung," "Feierstunden" and "Theological Magazine."

It astonished us that in this resolution "the Theological Magazine" was put in the same category with "Feierstunden" and "Kinderzeitung" although these two latter papers owe their precarious condition to the decline of the German language in our Sunday school work, a consideration which does not apply to the "Magazine." Still more were we surprised that the resolution is so worded as though these three papers were all of the same importance or, rather, as though they were all of the same unimportance and could be equally well missed in our Synodical household.

Of course the Editor, being present at that meeting of the Board, fought the resolution to the best of his ability. In the first place, he declared that the existence of the "Magazine" should not be made dependent on the question of whether it paid for itself. It had never been a paying venture in all of the sixty years of its life. Nor had any other Church ever produced a similar paper without financial loss. The Synod had kept it because of the inspiration and information its clergy derived from it and because of the chance it gave for scholarly work of our own.

Besides, there were a great many other papers on our list, especially in the Sunday school field, that showed considerable loss and yet were not condemned to death. We could go elsewhere and have our literature produced more cheaply there. But we didn't do that. We felt that we could furnish our people the kind of reading that was more adapted to their needs and tradition. Why not apply the same standard to the "Theological Magazine"?

Of course, the Editor continued, the "Magazine" has lost readers. But so have other papers. At the beginning of the year our loss was six percent, while other papers of ours had lost fifteen and even twenty percent.

However, one of the chief reasons why the "Magazine" should not be discontinued now, is the fact that at the General Conference we are going to unite with the Reformed Church and that as a result we may find there a large field of possible growth. The Reformed Church has 1,366 ministers. They have no theological paper of this kind. Is it not natural to expect a good deal of support from them for ours? In this connection the editor read to the Board a letter he had received from Dr. Geo. W. Richards, the president of the Reformed Theological Seminary at Lancaster, Pa. and one of the first-rank men of that Church. Dr. Richards wrote as follows:

Lancaster, Pa., Aug. 7, 1933.

Dear Dr. Kamphausen:

I was pleased to receive yours of the 4th inst. I thank you for the allusion to my work at the Belfast Alliance. I am especially interested in your proposal that we join after the union in advancing the "Theological Magazine" which you are now publishing. I had not given the matter any thought as yet. Now that you suggest it, it seems to me *quite feasible* to make the "*Theological Magazine*" the *organ* of the *United Church*. We ought at least to procure a thousand subscribers even at this time of depression. We shall not have any trouble in getting a joint board of editors (associate). At present we have no theological review in the Reformed Church. The "*Theological Magazine*" of your Church would *naturally* be the paper that *we would all unite on*. Of course little could be done before the union is effected. It will not be difficult to take up these matters after the union.

With best wishes,

Sincerely yours,

(Signed) Dr. Geo. W. Richards,
Pres. Theol. Seminary of the
Reformed Church.

I can't see how, after hearing this letter, any one can hesitate to grasp the hand which the Reformed Church thus (through Dr. Richards) extends to us in this matter. The Reformed Church has its own weekly church-papers. They will keep them after the union, just as we keep ours. But the "Theological Magazine," being the only one in the field and getting the support of the Reformed brethren, will be the paper that the clergy of both churches will read. It will then be a great medium in the unionizing process which will, as we hope, go on after the General Conferences have spoken. It will help the ministers of both churches to grow in the unity of the spirit and thus pave the way to a union not only organic but spiritual also.

The Board of Publication, in its majority could not be swayed by such arguments. We trust the General Conference will.* In fact, we have been assured by brethren weighty in influence and close to the mind of our ministry that General Conference will not want the "Theological Magazine" to die. While we write this it is September second and therefore we cannot tell what is going to happen. When this number gets into the hands of the readers they all will know what has happened. The Editor hopes to be sustained by General Conference.

May his hope materialize and he be able to see some of the large possibilities turned into realities!

EXPERIENCE IN RELIGION

It may be an exaggeration to say that Barthianism is the greatest spiritual movement since Schleiermacher (see "A Conservative looks to Brunner and Barth," Book Review page 479). Still it looks as though the father of that movement was giving the theologians all over the world a great deal of concern. America seems to be the only place where he has not yet made a very deep impression. In an informing article in the July issue of the "Magazine," M. Manrodt has tried to explain why the American pastor has so far failed to benefit by the "dialectic" theology. Aside from the difficulties of style and the strangeness of viewpoint, Barth is in many ways a pessimist, and the Americans are born optimists. Then they apply to all things and movements the pragmatic standard. They always ask, does it work? And Barth's theology doesn't work in the ordinary sense. It doesn't make the pastor a popular speaker. It doesn't help him in his various organizations; doesn't make the congregation grow, nor does it lift the minister to a favorite place on the program of the rotarians or secret societies.

There is good reason for Barth calling his theology a theology of crisis. To him modern theology is in a critical stage, in a period of dissolution, and this applies to the conservative theology almost as much as to the liberal. Of course it is especially true of the liberal. Barth was brought up in the liberal camp. He still has very liberal views on Bible criticism. But otherwise he has shed the liberal ideas of his theological youth. Jesus is to liberal theology the God-inspired man who by his example and teachings helps us to develop the potential divinity that is in all of us. The Liberal seeks to acquire the faith, the God-consciousness that was in Jesus; he is not interested in the faith about Jesus. He doesn't believe that Jesus started with a different natural endowment which made it possible for him to live the life he lived and be the man he was. Barth is correct, we believe, in saying that in liberal theology Jesus

* General Conference voted to continue the Theological Magazine. Ed.

became divine. Barth says, Jesus was divine from the beginning, in him the Word, the second person of the Trinity, became flesh.

Barth says, the Liberals are ashamed of theology; to them theology means faith in the Trinity, the virgin birth, the atonement, the physical resurrection of Jesus. Barth believes in all these things; he is proud of being a theologian. They are interested in Christ's teachings, in his way of life. Barth is interested in what Jesus was, in his divine person. Because he was God, his life, his death, his resurrection and his teachings are invested with absolute value and authority.

We could go on for a good while pointing out where Barth clashes with liberal theology. But in this editorial we want to stress the points where he differs from the Conservatives. Not only does he give the critics of the Bible almost unlimited play, saying that in the Bible truth and fiction are wondrously interwoven; not only does he assume an independent position on the creeds, claiming they are expressions, not objects of faith, not judicial standards of a man's orthodoxy. The point where we most decidedly diverge from him, is in his judgment of *experience* and its place in religion. For him to trust in experience is to introduce a human element into our faith. Religion is always the movement of God towards man, he says, never the movement of man towards God. According to him it was Schleiermacher who started theology on a wrong course when he based it on the religious consciousness of the Christians. Schleiermacher called his dogmatics the Christian Faith, he made it man-centered. Barth on the other hand, put in its place the objective *Word of God*; made his theology God-centered.

Barth's opposition does not stop with Schleiermacher and his school; nor with the Erlangen "experience-theology." He is if possible even more antagonistic to the Pietists and Methodists. Faith, he claims, has nothing to do with pious feelings or with religious experience. It is not trust (*fiducia*) but a symbol of a transcendent act of God (see Zerbe's book on Barth, Book Review, March, 1931, page 151). The Methodists and Pietists, says Zerbe, Barth seems to regard with particular aversion. "Rather with the church in hell, than with pietists of lower or higher rank in a heaven that does not exist." In this connection we quote Brunner, too. He says contemptuously, "As if conversion were the process whereby a sinful man is actually transformed into a Christian man!"

Now we believe that feelings play a very important role in religion. The Pietists under Spener and Francke gave religious feelings a legitimate place over against intellectual assent. Their faith was *fiducia* (in Luther's sense) in its very essence. Under

Francke's statue (in the "Franckeschen Stiftungen" at Halle) it says: "He trusted in God." That explained his whole life and career. John Wesley, when listening to Luther's Preface to Romans felt himself "strangely warmed." That was a religious feeling but his conversion experience of this kind was the fountain out of which the divine life burst into his own and enabled him to "spread the contagion of holy living" over a continent.

Our own denomination owes its origin and growth to the men who in the second period of Pietism were "converted to the shepherd and bishop of their souls" (1 Pet. 2: 25). Our literature contains the story of the lives of many of them. Their conversion experience is really the only thing they have to tell. Shall we say they were all mistaken in attributing so much importance to an uprush of religious feeling? Or did their character and life authenticate the genuineness of their experience?

This writer grew up in the pietistic atmosphere of the Lower Rhineland, where Tersteegen was born and where he was still revered. He then passed through a religious institution in the "Ravensberg" country (Westphalia), strongly Lutheran and soundly pietistic. The impressions then received have remained with him through life and they were by far the most potent he was ever to experience. How, then, could he agree with Barth that pious feelings had no place in the development of faith or that faith had nothing to do with experience?

In order to keep God in the transcendental sphere and the Word of God free from all subjectivity, Barth has gone to an intolerable extreme. He says, religion is always a movement of God towards man, never a movement of man towards God. We say, religion always starts in a movement of God towards man but it results, and always has resulted, in a movement of man towards God. The history of religion shows that man needs God and seeks him, but also that he has been unable to reach fulness of truth. Only when the Word was made flesh in Jesus Christ was God adequately revealed in his grace and truth. When the individual receives him by faith and surrenders to him, that is an action of the Holy Spirit but it is also a religious experience that may change a man's whole life.

Das Erbe der Reformation

Am Reformationstag erinnern wir uns der schöpferischen Zeit, die den Protestantismus ins Leben rief und prüfen uns wohl, ob wir noch auf den alten Grundfesten ruhen, in der Schrift gelegt und von den Männern Gottes neu entdeckt. Aber dies Mal hat das Fest für uns eine besondere Bedeutung. Wir haben uns mit der Reformierten Kirche verbunden, und demnach hat sich unser

Gesichtskreis erweitert. Früher stand Luther, der große Bahnbrecher, der ferndeutsche Mann, im Mittelpunkt unsers Interesses. Kaum daß wir noch ein wenig übrig hatten für Melancthon, seinen bescheidenen Mitarbeiter. Jetzt aber dehnt sich das Bild. Wir gedenken, daß Luther zwar der größte Reformator war, aber nicht der einzige. Was er für Deutschland tat, haben Zwingli und Kalvin für andre Länder getan. Nicht allein für die Schweiz, Frankreich und die Länder längs des Rheins. Durch John Knox, den Schüler Kalvins, kam der Kalvinismus nach Schottland, um später auch in Amerika eine herrschende Stellung einzunehmen.

Es ist zu beklagen, daß Lutheraner und Reformierte so bald sich entzweiten, daß sie die Unterschiede mehr betonten als das Gemeinsame. Im Zeitalter der Religionskriege haßten sie einander beinahe mehr als die Römischen. Die Lutheraner lernten früh, sich als die Vorkämpfer der **reinen Lehre** anzusehen. Schon im Reformationszeitalter bauten sie ihre theologischen Systeme aus und erreichten schließlich im Konkordienbuch die Vollendung ihrer Bemühungen um ein autoritatives Bekenntnis. In einem dicken Buch wurde ausgesprochen, was die Kirche glaube, und was der einzelne zu glauben habe. Wer von diesem Glauben abweiche, sei verdammt. Es liegt auf der Hand, daß eine solche Stellung notwendig zu einem Zeitalter der **Streittheologie** führen müsse und zum Haß der Andersgläubigen.

Der Dreißigjährige Krieg, in dem die katholischen Mächte versuchten, den Protestantismus zu vernichten, lehrte schließlich alle Teile, daß man versuchen müsse, mit Andersgläubigen in Frieden zu leben. Es folgten Perioden des Pietismus, des Rationalismus („Aufklärung“) und wieder ein Erwachen des Glaubenslebens als eine Folge der napoleonischen Kriege. Der preußische König Friedrich Wilhelm III., in wohlgemeintem Absolutismus führt die Union ein in seinen Landen, 1817. Er tat es als Summus Episcopus und konnte sich auf reformatorische Ideen berufen. Wir können ihn deswegen nicht verurteilen. Die Evangelische Synode hat sich stets als ein nach Amerika verpflanztes Reis des von dem König gepflegten Unionsbaumes angesehen. Sie hat den Unionsfinn allzeit gepflegt und ist darin von den Lutheranern, insonderheit den Missouriern, von Anfang an bitter bekämpft worden. Diesen ist ja die Union ein Gewächs des Teufels und des sündigen Weltgeistes.

Aber in unserm Streben, die Evangelischen und Lutheraner zusammenzubringen, hatten wir bisher keinen Erfolg. Die Lutheraner wollten nicht, und die Reformierten kannten uns nicht. Bis daß die große Bewegung, die auf Kirchenvereinigung drängte, ins Leben kam. Nun hat die Generalsynode der Reformierten in Akron den Plan angenommen und dann hat unsre Generalkonferenz in Cincinnati dasselbe getan. Können wir nicht sagen: Das ist vom

Herrn geschehen und ist ein Wunder vor unsern Augen? Als Gleichberechtigte, als Brüder, als Jünger eines Meisters kommen wir in diesen Bund. Reformierte und Evangelische haben beide ihr Teil an dem Reformationserbe zu dem gemeinsamen Besitz hinzuzutragen.

Im Jahre 1909 feierten wir in Zanesville, Ohio, das hundertjährige Bestehen der ersten Presbyterianerkirche daselbst. Die andern Kirchen sprechen ihre Glückwünsche aus. Schreiber dieses sagte: Die Presbyterianer sind Kinder Kalvins. Als ich in Genf war, suchte ich das Grabmal Kalvins auf. Ich fand nur einen alten Stein, mit den beiden Initialen: J. C. Aber, sagte ich, Kalvin braucht kein Monument. Jede presbyterianische Kirche im Land ist ein Monument seines Lebenswerkes. Luther hat den Ton auf den Glauben gelegt, als das Mittel unsrer Rechtfertigung; Kalvin hat das auch getan, aber hat hinzugefügt die Betonung der Werke, als der Früchte des Glaubens.

Darob wurde ich von dem nächsten Redner, einem Lutheraner, heftig angegriffen. Er behauptete, Luther habe die guten Werke ebenso stark gefordert wie Kalvin. Dem mag so sein, aber jedenfalls seine Nachfolger in Deutschland und hier in Amerika haben die reine Lehre so einseitig auf den Schild erhoben, daß dem gegenüber alle andern Rücksichten in zweiter Linie kommen. Der Heidelberger Katechismus hat drei Teile: Von des Menschen Elend, von des Menschen Erlösung und von des Menschen Dankbarkeit. Der dritte Teil legt eine starke Betonung auf das christliche Leben. Der Christ soll, sagt er, seines Glaubens aus seinen Früchten gewiß sein. Ein ernstes, auch mißzuverstehendes Wort, aber im Einklang mit des Herrn Verlangen: „An ihren Früchten soll man sie erkennen.“

Und es ist nicht nur das, was wir von den Reformierten lernen. Die Reformierten haben von Anfang an die Rechte der christlichen Gemeinde gewahrt. Ihnen verdanken wir die Gemeindeverfassung und die synodale Gliederung. Wir in Amerika werden uns dessen kaum bewußt. Der von Deutschland Kommende weiß, daß dort erst in den siebziger Jahren des letzten Jahrhunderts das Gemeinde- und Synodalsystem des reformierten Westens in den östlichen Provinzen eingeführt wurde.

Die Reformierten unsers Landes sind im ganzen starke Anhänger des sozialen Evangeliums. Die Lutheraner strenger Observanz haben noch kürzlich der Kirche allen Eingriff in soziale Gesetzgebung verboten und sie auf die Predigt des Evangeliums beschränkt. Wir werden fortfahren, soziale Ziele zu verfolgen, aber gut tun, nicht mit allen diesen Dingen das Reich Gottes bauen zu wollen.

Was die Theologie anbelangt, so halten beide Kirchen an dem Evangelium von Christo als dem Heiland der Welt fest. Wir werden beide unser Teil von Liberalismus oder Modernismus haben. Barth hat in der reformierten Kirche gute Aufnahme gefunden; wie es scheint, mehr als bei uns. Nun wir werden vielleicht noch mehr von ihm lernen. Im Uebrigen braucht man nicht alles zu schlucken, was uns die Schriftgelehrten alter und neuer Zeit vorsetzen. Noch vieles wäre zu sagen. Doch wir bescheiden uns mit dem, was gesagt ist. Mit Schiller wollen wir sagen:

Wir wollen sein ein einzig Volk von Brüdern,
In keiner Not uns trennen und Gefahr!

Und den Herrn der Kirche bitten wir um seinen Segen und den Beistand seines Geistes.

Der deutsche Teil im nächsten Jahr

Wenn die Generalkonferenz sich auf unsre Seite stellt, so können wir für den deutschen Teil im nächsten Jahr folgende erfreuliche Mitteilung machen. Generalsuperintendent Dr. Dibelius wird zwei Artikel liefern und in denselben die kirchliche Lage in Deutschland und andern europäischen Ländern schildern, sowie auch über die theologische Situation in Deutschland berichten.

Er hat uns empfohlen, Professor Dr. Werdermann zu ersuchen, als unser Mitarbeiter einzutreten und die Stelle zu versehen, die Professor Dr. Grützmacher so lange zu allgemeiner Zufriedenheit inne hatte. Professor Werdermann ist augenblicklich Lehrer an der Pädagogischen Akademie in Dortmund. Er kennt Amerika, hat eine Zeitlang in unserm Predigerseminar gewirkt und weiß, was dem amerikanischen Pastor von Interesse ist.

Es gereicht uns zur großen Freude, diesen Plan den Lehrern bekannt zu geben. Professor Werdermann hat natürlich noch nicht Zeit gehabt zu antworten. Doch rechnen wir fest auf seine Zusage.

The Christian World

Friedrich Heiler's "Prayer"

BY LAWRENCE CLARE

Friedrich Heiler was born in 1892 near Augsburg, Germany, and was brought up a Roman Catholic. At the age of eighteen he came in touch with such men as Harnack, Wernle, and Deissmann among Protestants, and with Loisy and Tyrell among Catholic modernists. In 1919 he delivered a course of lectures in Sweden at the invitation of Archbishop Soederblom, and at the conclusion of his visit he received the Holy Communion according to the Evangelical rites. "By this act," he says, "without an open breach and without formal secession from the Roman Catholic Church, I entered the Evangelical Church fellowship." At the age of twenty-eight he was nominated professor of the History of Comparative Religions in the Evangelical Faculty of Theology at Marburg. His literary works, though he is now scarcely forty, include books on Sadhu Sundar Singh, Buddhism, Luther, Jesus and Socialism, Evangelical Catholicity and St. Francis. His two most important works are "Prayer" (1918) and "Catholicism, Its Idea and Its Manifestations" (1923).

The following article is a discussion of his book on prayer, which has recently been translated into English by Dr. Samuel McComb and Dr. J. Edgar Park.

To Heiler prayer is the essential phenomenon of religion. The man who does not pray may be regarded as religiously dead, and the intensity of prayer, and its type, form the accurate test by which the degree of religion alive in men, or possible to them, may be measured. It is that by which we obtain power in religious living.

Heiler then turns to anthropology in order to study the prayer of primitive man. It is necessary for him to do this because throughout the book he is concerned to show the relationship between advanced forms of prayer and the instinct at work in earlier ones. He is not, however, very happy in his anthropological writing, which is perfunctory and lacking in all that vividness which we are accustomed to in the writings of Frazer and Marett. One is inclined to lay the book down at this stage; but most of us, I suppose, are in the habit of turning pages and glancing ahead, and those who do so are likely to persist, for chapter headings and summaries are alluring. The persistent reader will be amply rewarded.

Already, with an appreciation of the prayer of the Greeks, there is a heightening in style and interest. The Olympian religion is taken

as essentially Greek and is sympathetically analyzed. It is the religion of civilized men, many-sided in their interests, and deeply concerned with the maintenance of civilization. It is also the religion of free men, unspoiled by Semitic prostration before a Heavenly Sultan. In spite of Greek subtlety the type of prayer is naive, and in no wise neglectful of the good things of this world. Being closely associated with the State, the Olympian religion proved impermanent. The reader may be surprised at Heiler's statement to the effect that genuine Greek religion knows no mystical striving after a blessed union with God in ecstasy. What of the Mysteries? What of all that religion of Dionysos so brilliantly set before us in the "Bacchae" of Euripides? I suppose that we must lay the stress on the word "genuine" and take the view that these are Asiatic in origin. Nevertheless they were congenial to the Greek mind, and they did not die with the overthrow of Athens.

Having thus studied primitive prayer and civilized prayer such as still preserves its connection with the primitive, Heiler deals with the effects of philosophical criticism both upon what men think fit to pray for and upon the conception of God that they have in praying. Naive religion is anthropomorphic. Philosophy, on the other hand, concerns itself with the cold, impersonal, order of the universe and is critical even to the point of being contemptuous. If the philosopher is sympathetic enough to allow prayer at all, it is for the fulfillment of moral ideals; for acceptance of the order of the universe; for a noble freedom of personality; and not at all for the fulfillment of simple physical needs. Full rationalism, being abstract, dissolves prayer altogether, but only for the few, inasmuch as the many require something richer than rationalism can give.

Personal prayer at its best dispenses with sacrifice and becomes an intimate association with God. It is felt that it is God who inspires the prayer, that He is within it, immanent in the human nature from which it springs; and the idea of prayer and the idea of God exfoliate together. But though God inspires the prayer, it is for man to earn the inspiration. Such prayer tends away from earthly aims towards preoccupation with an intimate life with God.

Heiler then turns to a consideration of the two great religious types, the prophetic and the mystical. Several chapters are given up to this subject, and they are of extraordinary merit. (The English, though that of a translation, is smooth and pliable. It is a masterpiece of condensation.) He considers mysticism in its extreme form—that in which there is alleged to be such intercourse with God that human personality is dissolved, being absorbed in the infinite unity of the Godhead. It is useful to have this extreme form analyzed, as thereby we can detect certain weaknesses which may serve to remind us that mysticism is an element in normal religion and must not be driven too far so as to exclude other elements which have no less right than itself. A very pure form of mysticism is found in the Upanishads; in the great Greek writer Plotinus, to whom Dean William Ralph Inge has devoted two scholarly volumes; and in men like Eckhart. In the Upanishads the self of a man and the Self of the universe

are thought to be identical. To realize this is to attain salvation. When it is done the world falls away as though it was a dream. The One Self alone veritably is. This union, attained by flight from the world, is ecstasy. The great Self, so apprehended, is approached with shuddering and fascination—it is “numinous,” to use the word coined for this specific purpose by Professor Rudolf Otto in his famous book “The Idea of the Holy.” This self is God as known to the mystic, and the ecstasy referred to explains the frequent use of such terms as “fruition” or “enjoyment” of the Divine.

It is interesting to note that Heiler looks upon Buddhism as a thoroughly mystical religion. It differs from these others in a certain coldness in its apprehension of ultimate mystery. If ecstasy is the boiling point of religious experience, Nirvana is its freezing point. Both, however, are sought as salvation. When we consider the mystical type of prayer we find that the course of such prayer suggests that it differs but little from the stages of *Jhāna*, as described in Buddhist manuals.

“Even Buddhist meditation is in its way an ascent to the *Summum bonum*, certainly not in a positive sense, not the vital turning to a Supreme Divine Reality, but in a negative sense, an emptying of self and a giving-up of self, that finds its culminating point in Nirvana. As Nirvana is nothing else than the *Summum bonum* of mysticism, only in its most negative form, the self-abnegation that aims at Nirvana is nothing but an ascent to the Highest and Last, as in a mystical prayer.”

This passage is worth quoting because the point of view is unusual and exceedingly stimulating.

Contrasted with mysticism is prophetic religion. Here there is no thought of the great Self and one's identity with it, but, on the contrary, God is in Heaven and we upon Earth. It is fellowship with God, and not union, that is the end to be striven for. The remote, still unchangeableness, so loved by Plotinus and Eckhart, is supplanted by the God of burning energy, thought, will, and command. Prophetic religion, it is clear, is much nearer that of primitive man. It may be seen in almost perfect form in the Old Testament. Think first of the One of Plotinus and then afterwards of the Jehovah of the Old Testament, and at once one feels the difference between these contrasted types in all its force. Once this contrast is perceived it will be seen here, there, and everywhere. Thus the attitude towards history is, in mysticism, one of aloofness, so that men like Clement and Origen, though very great Christians indeed, are often accused of neglecting the Jesus of history in favor of the Eternal Christ of experience. In their approach to ethics the two types differ in a surprising way. To Prophetic Religion the moral imperative is an overwhelming claim of God upon the soul, and to neglect it is to be involved in sin, which is felt to be the supreme evil. The moral life is to be lived for its own sake and for the sake of the redeeming of the world; but mystical religion looks upon individual and social morality as a training of the

soul; as a means, indispensable it is true, of winning, free from entanglements that hamper one's approach, divine union. Moreover, mysticism is not characterized by a very strong social sense. A Tauler or an Eckhart feels kinship with a soul possessed of similar experience wherever it may be, but any evangelical passion for souls felt by these men is felt in spite of, not because of, their mystical approach. A further, but allied, difference is this, that Prophetic Religion is apt to be intolerant. There is one God and there is none other beside Him. All forms of religion divergent from itself are, in proportion to their divergence, evil. Only too readily does it, therefore, resort to the sword. But mystical religion knows no jealousy. It looks upon all other forms of religion as dim strivings in the direction of its own achievement, and very patiently it waits. For the same reason the mystic will usually attach himself to the religion of his time and place. There is little of the rebel about him, little of the reformer. He has eyes for resemblances and not for differences. Heiler is surely justified in attaching the importance that he does to this contrast. He says that they are "the two opposite tendencies of the higher piety which in history ever repel yet ever attract each other."

To these two types of religion correspond two types of prayer. Prophetic prayer is passionate, intensely ethical, and social. At all costs one must get rid of sin. The kingdom of God must be brought about by spiritual striving. God must be prevailed upon. His will must be moved. How different is this from the temper of the mystic, whose prayer is nine-tenths contemplation, and who by rejection of the world, and by spiritual training, seeks through well-recognized stages to approach divine union. Prayer of this latter type is, however, generally found combined with other elements that take away from its severity. Often it is attached to the idea of the Sacrament, and the reception of the body and blood of Jesus Christ in the Mass has many parallels in more primitive religious experience. Another modification in the direction of warmth is to be found in the type of religion best represented by Saint Bernard. It is to him we owe the very curious interpretation of the Song of Solomon as being a description of the love of Christ for the soul, and the soul for Christ. Historically there is not a shadow of justification for this view, but psychologically it is of intense interest. It gave to Bernard a warm, passionate language for his mystical experience, and many have followed his example. Great dangers attend this form of expression, but it is capable of extreme beauty and dramatic effect. How startling, splendid, and dangerous it can be may be seen clearly in that curious masterpiece of medieval literature—"The Life of the Blessed Henry Suso." The modern mind is more sympathetic to the type of mysticism found in Wordsworth and Goethe. Here the world is not rejected. The One Reality lives within and through its Appearances, and to it one's heart goes out in gratitude and adoration; and through union with all life one attains peace and joy. Heiler, however, insists that we are not to confuse devotion and adoration with prayer. Devotion and

adoration may be impersonal, but prayer is a speaking and a being spoken to. It is the *interplay* of God and the soul. From this we judge that Heiler is more sympathetic to the prophetic form of prayer than to the mystical.

The book leaves us face to face with a problem. Two forms of religious experience, radically different from one another, exist. The one points to a God who is still, effortless, passionless, center of the Universe, towards which we are drawn as filings to a magnet. The other points to a God anthropomorphically conceived, closely related to the God of the primitives, who wills the coming of His Kingdom and claims us for His service. This stark contrast is a challenge to human thought. It is for us to refine upon each point of view and then seek some higher synthesis. Of such synthesis French Gothic architecture, so full of life and passion in its detail, and so still, awful, and transcendent in its total effect, is a suggestive symbol. A higher synthesis of these two types of religion would have behind it the weight of all our religious experience. This witness, which should be one, Heiler leaves divided against itself.—*Christian Leader*.

The Imperiled Heritage of the English Reformation

BY JOHN CLARENCE PETRIE

The latest story I have heard illustrating the rapid adoption by Anglicans of Roman Catholic practices has for its setting a solemn function in the cathedral of one of the American cardinals. On this occasion it seems that a young thurifer who was a conscientious lad, trying his best to carry out his part in the church's ceremonies, met with an accident. At the close of a long procession the poor boy struck his censer against the gate of the altar rail and dumped the hot charcoal out onto the floor of the sanctuary. At once several acolytes leapt to his assistance and no harm was done. The unfortunate lad was deeply mortified for the rest of the service, for to add to his shame he had seen the eye of the cardinal upon him. Worse than that, as soon as the function was over the prelate summoned the boy to report to him in the vestry. Trembling in anticipation of a severe rebuke, containing perhaps with a sentence of suspension from his place as thurifer, he approached the dignitary.

"My boy," said his eminence in a not unkind voice, "what you have done is not in itself a serious offence. But it must not occur again; for if it did that young rector from St. Illumina's Episcopal church would think it a part of our ritual and begin having his thurifer dump the charcoal out on the sanctuary floor every Sunday morning."

That this story is not an outrageous libel on the Anglo-catholic movement all who have been close to that movement can vouch. Nor can there be any denying that the movement has now reached a stage where not only the letter but the very spirit of the reformation settlement is being violated by priests and bishops alike. Nor is the reason far to seek, for most Anglo-catholics are afflicted with an incurable inferiority complex: they are eternally afraid someone will think that

they are Protestants, that their priests will be mistaken for Protestant ministers, that their organization itself will be taken for a mere "sect" rather than for one of the three surviving "branches" of the Body of Christ, that their "mass" will be identified with the merely memorial Lord's supper of the Protestant sectaries. I have known clergy who so hated the word "Protestant Episcopal" that they would tear the title page from the pew copies of the book of common prayer lest their people be reminded of the "unfortunate nomenclature" wished upon their organization in the heretical days of its early independence in America.

The reformation in England, as all readers of church history know, was not intended to make a violent break with the past. Henry VIII was content to have part of the mass put into English, together with a simplification of services, the suppression of the religious orders and monasteries and whatever else strengthened the hands of Rome as against the crown. At his death more radical Protestantism came into power, with the revised services put out under Edward VI in the English tongue. Indeed the second prayer book of Edward was so distinctly Protestant in tone as to show a marked change in English worship and belief. But when the boy king died his work was undone by the return of England to Roman obedience under Mary the Catholic. At Mary's death Elizabeth chose to follow a moderate course and since her time England has remained outside the papal communion.

Middle of the Road Reformation

We may not like the middle of the road reformation that was followed pretty consistently by the makers of Anglicanism, but it was nevertheless a noble effort to preserve the essence of the old religion while removing the worst corruptions that had grown up around it in the centuries since Christ. For instance, the threefold ministry was not declared to be of divine necessity, but to have a history reaching back to the time of the apostles, and therefore worthy to be kept. As a matter of law and order in the church, none might exercise her ministry unless duly authorized by her. This gives forth no theory of the nature of holy orders. It offers nothing as to the validity of the Lutheran communion service. When Anglicans refuse to allow Presbyterian ministers to celebrate at their altars they do so in obedience to a rule of procedure in their church, not to a theory of orders.

The communion service itself was arranged so as to eliminate every item of the Roman Catholic sacrament cultus. Reservation was stopped, and when sick people wanted communion a service was provided for the patient's bedside. The presence of Christ in the act of eating the bread and drinking the wine was stated but left undefined, except that any magical change in the nature of the elements themselves was distinctly denied. The priest was ordered to break the bread so that the people might see and thus eliminate the magical features of the mass where, by whispering over the host, and by its elevation to the accompaniment of the bell, the people were taught to worship an ecclesiastical miracle.

Is it going too far to say that present day Anglo-catholic practice violates not only the letter but the spirit of the reformation in these matters? In regard to the ministry itself we find it stated in manuals published by high churchmen that Christ instituted a priesthood with a full monopoly over the sacraments. The test of being in the true church is possession by that church of the successors of the original priesthood. Presbyterians and Baptists and Methodists are not in that line and therefore their ministry is invalid—that is, their ministers cannot miraculously change bread and wine into the body and blood of Christ. Furthermore in Anglo-catholic churches today the bread is not broken plainly before the people's eyes but every detail of the Roman priest's gestures is copied exactly.

Anglican Distinctiveness

That there is something distinctive about the Episcopal communion office is to my mind to be taken for granted. One may go to the lowest church where no sort of doctrine of objective presence is taught and yet find the whole service conducted in an atmosphere of the presence of God that is not to be duplicated by other Protestant services. It is this undefined faith in the presence of Christ in the communion that seems to me to have been in the mind of the Anglican reformers—namely the steering between the superstition of transubstantiation and the memorial meal of the non-conformist Lord's supper. If there is anything that most of our churches need it is just such a service. At an early hour of the morning one could approach the altar to meet God. There is no sermon, no instruction, no organ, choir, or congregational singing—just worship in quiet. Our whole nation needs quiet moments like these to offset the noise and strain of our life.

Anglicanism without an *ex opere operato* interpretation of her ministry and sacraments might so well be the gathering point for church union and the restoration of worship. But the Anglo-catholics will have none of it. They detest their own brother Anglicans who cherish such moderate views; they look upon all movements to make Anglicanism hospitable to the non-conformist churches as "Pan-Protestantism." Hence it is that the violation of the spirit of their reformation is no mere battle inside the Anglican body! it is something that affects us all.

The Sacrifice of Simplicity

Many years ago the Abbé Duchesne when in England used to visit the little chapel of the Anglican Cowley monks at Oxford. The simple twofold daily offices of morning and evening prayer delighted his heart, fed up as he was by the florid, intricate, unliterary, superstitious breviary of his own church. Many a priest of the Roman church has told me of his wish that Rome would put the breviary into English and shorten the office. So notorious is the set of lessons read at the second nocturn of matins that it is common for Catholic priests to say, "He lies like the second nocturn." Back in the sixteenth century the Anglican reformers rebelled against the breviary and determined to reform it. They cut the offices from seven to two, put them in English, abolished all lessons except those from the Bible, made the psalter

cover a month instead of a week, and arranged to have the entire Bible read through, the Old Testament once and the New Testament twice a year.

Today what do we see but those same Cowley monks whom Duchesne congratulated reading the breviary done into English! As for morning prayer, it is now shoved off to an hour when almost no one is in church and in its place is the mass. Furthermore at this eleven o'clock mass, instead of the congregation going up in a body to receive the communion as was the intention of the early church, they are told that it is a sin to communicate without fasting and they are discouraged from communicating late. In other words the intention of the reformers that non-communicating attendance at mass should be eliminated has been violated. Strangely enough the work of Pius X in trying to eliminate this same abuse from the Roman church seems to have gone for naught with the Anglo-catholics.

Intelligent Worship

But the worst feature of the Anglo-catholic revolt is their complete nullification of the noble effort made by the founders to restore the church to the people. Roman authorities are hopelessly handicapped in their own efforts in this direction. For the last quarter-century Roman Catholics have done everything possible to get their people to follow the services of the church intelligently. Missals and other books are translated into English, lecture courses on the mass are given, together with stereopticon slides illustrating the positions and movements of the priest throughout the service. But at best what can be done, with the service in Latin and so intricate that the truth of what the preface to the English prayer book says is most evident, that it took longer to look up the office than to say it when found?

At one swoop the Anglican reformers did this whole task magnificently. The offices of morning and evening prayer and the communion service can be followed by anyone who can read English. But the modern Anglican despisers of all things Protestant, disregarding the futile efforts of Rome, are going back to the old abuses. No one in the pews can today follow the Anglo-catholic priest at the altar if he depends upon the official service book of his church, the book of common prayer. The priest will be using an "American Missal" or an "S S P P Missal" (named for the Society of SS. Peter and Paul, an extreme organization in London), with collects, epistles, and gospels not in the prayer book lifted bodily from the Roman missal; with graduals, offertories, secreta and post-communion collects, special pre-fationes and what not, all from the Latin missal, and usually read by the priest under his breath, not infrequently in Latin! And this is disguised as the priest's "private devotions" or as "enriching the liturgy."

What Anglicanism Might Mean to America

It is to weep! Beautiful church, with your marvelous liturgy, your ancient tradition, your magnificent heritage paid for by the blood of your martyrs! What might you mean to a soul-starved America! What might you mean to church unity! And your sons show their

lack of confidence in you by borrowing the trappings of Rome! They show their lack of appreciation of your greatness by despising your dearly bought treasure!

Soul liberty, beauty of ritual, purity of doctrine, these have been the possession of the Anglican church; and these will be lost if her children go on despising this heritage. Perhaps when their liberty is gone, their magnificent prayer book superseded by the tinsel of the Roman missal, and their doctrine assimilated to the latest decree from the vatican, they will look back. And then the reformation will have to come all over again.—*The Christian Century*.

A New Approach to Channing

BY JOSEPH HAROUTUNIAN

It is more than a hundred years since William Ellery Channing battled against the Calvinistic orthodoxy of New England, and emerged victorious. He did his work so well that when it was complete Calvinism was disgraced and was set aside by most of the progressive people "in and around Boston." The fundamental principles of Channing's faith have now become axioms of "liberal religion," and are accepted by all those who seek to interpret Christianity in the spirit of the modern world. Channing has proved to be the pioneer and prophet of "modern Christianity." He was the first great exponent of "ethical theism," which has now become the orthodox theology of the Christian religion.

"Ethical theism" gives us the clue to the religion of Channing. "Ethical" is the more distinctive word in this expression. It was Channing's ethical teaching that captured the hearts and minds of his audiences. He was a passionate preacher of righteousness and humanness in social relations; he believed that it is the essential function of religion to promote the "good life." Therefore his impatience with Calvinism is easy to understand. This "system," with its doctrines of predestination and total depravity and substitutionary atonement, was a medieval superstition which discouraged reform and led men to despair of themselves. It was evident that the degrading estimate of human nature taught by the Calvinists was vicious and harmful. If men are to reform themselves and achieve goodness, they must have an exalted view of human nature and must believe that they are capable of godliness. They must be fully conscious of their innate ability to be righteous, of their responsibility as free moral agents to obey the moral precepts of Jesus, of their potential likeness to God. The obligation to achieve goodness presupposes a power, a nature, a will, which enables men to fulfill that obligation. The Calvinistic theology was completely unfitted to encourage men to such a view for their nature and their duties. Channing was profoundly convinced of this.

Channing's religious thought is a reflection of this temper of his mind. He conceived God as a Being of perfect goodness, a person, an intelligent moral agent. "We call God a Mind. God is another name for human intelligence raised above all error and imperfection, and

extended to all possible truth." He thought of Jesus as another person, the divine son of God, but second or inferior to God. The Holy Spirit was, to Channing, "a divine assistance adapted to our moral freedom." Sin or guilt was the wrongdoing of a moral agent. Thus, salvation was a good life on earth, to be followed with perfectly righteous and eternal existence in heaven.

This sketch of Channing's religion makes it evident that he had reinterpreted Christianity for the new and more humane age in which he lived. The nineteenth century was an age of humanitarianism, scientific progress, and moral and social reform. Men were learning to turn their eyes away from heaven and hell, and to apply themselves to the task of making this world a good place to live in. Channing had caught the spirit of the times. Setting aside the theology of a bygone age, he set forth and popularized a theology which was congenial to the mind of the time. This was a great service to Christianity. We accept it gratefully and remember it. But, looking at his work after a hundred years and considering its consequences, we wonder if his criticism of Calvinism was entirely just and altogether wise. The following, it is hoped, will not only contribute to historical justice but also suggest some necessary reconsiderations of basic problems which we have inherited from the past.

To begin with a practical question, How do men attain the good life? Is the sheer exercise of volition the only or even the important part of moral progress? It is one of the fundamental principles of modern education that a child does whatever interests it. Normally the will follows desire; a person chooses a course of action *because* of an end which he desires. That which a person desires is a good, an object of choice. Moral growth or the achievement of the good is an intellectual and emotional as well as a volitional process. When a person is not good or does not choose the good, it is not only his will, a bare act of volition, that is at fault, he does not desire and purpose the good. His temper or pattern of life is such that he does not seek the things of God. If he is to alter his way of life, he must undergo changes in his likes and dislikes, in his judgments as to what is good. He must acquire a new temper of mind and emotion. Channing's insistence upon the essential goodness of human nature, upon man's free will and moral agency, although strong correctives of a cynical Calvinism, were no solution to the moral problem. The theology which he opposed was in fact far more adequate in this respect than he suspected. The Calvinistic idea that man could not, as well as would not, live a Christlike life without the regenerating work of the Holy Spirit was based upon the simple truth that a Christlike life in earnest is possible only where there is a knowledge of and love or desire for it. In spite of their famous "determinism," the orthodox were no less aware of volition than their critics. But their realism did not permit them to believe that men did or could "freely choose" to be like Christ. It is not necessary to be extremely cynical to observe that mere volition has no tendency to produce either good or evil.

To be godlike, men must love and worship and desire God. They must have a "lively impression," as Edwards used to say, of the excellency and the glory of God. The God of Calvinism was the first and final Cause of all things, the perfection and infinitude of all virtue and power, the eternal Reality who was also the ideal. Calvinists like Joseph Bellamy mustered all their imagination and insight and eloquence to describe the perfect Good, God, and ended with the humble conviction that they were unequal to the task.

When they turned their minds to the Son of God, and tried to fathom the love and the wisdom of Christ, they were equally aware of their failure in speech and in deed. It seemed to them both reasonable and true that they were sinners. They recognized that a godly temper (for they did not expect perfect righteousness while in the body) came as a consequence of a full view of their sins, a repentant and humble view of their own lives, a clear vision of transcendent godliness as revealed by Jesus Christ, a profound change in their purposes and judgments of good. Thus the theocentric theology of Calvinism was an expression of a realistic conception of the chasm which separates the ideal from the real. In insisting upon the essential likeness of man to God, Channing darkened the Calvinistic vision of the transcendent ideal and encouraged the now prevalent illusion that we are as good folk as can be expected or desired. The complacent optimism, the stubborn unwillingness to face the evil in the world, the comfortable notion that all things are becoming quickly better, sentiments which have played havoc with our good sense and stood in the way of reform, are to be traced back to the romantic "faith in man" of which Channing was the first great apostle in America. A high opinion of man, instead of producing the moral progress anticipated by the nineteenth century, has led to pride and indolence, and given occasion to the new cynicism of those who find themselves forced to question the intelligence and good will of man. Faith in the future does not rest so much upon faith in man as upon faith in God. Those who lack such faith have to choose between despair and illusion. The strength of Calvinism rested in its firm faith in the power and benevolence of God and its realistic estimate of man.

Space does not permit us to point out how the famous doctrines of the Trinity, predestination, grace, the substitutionary atonement, etcetera, appear far more plausible in the light of the theocentric religion which they symbolize than is commonly recognized. We confine ourselves to the one issue of the foundations of godliness, a cause to which Channing was greatly devoted. We cannot evade the fact that Channing's exalted view of man has for many minds become a questionable idea. Therefore, there is legitimate place for the question, If we are to maintain a courageous and hopeful attitude toward the future, do we not need a revival of the elements of humility, receptivity, faith in the Eternal, which were predominant in Calvinism, which modern religion has minimized and confused because of its uncritical conception of real men as well as of "human nature?" We are grateful for Channing's work in discrediting whatever was unwholesome and un-

true in the Calvinism of his time. But the facts and needs of our day constrain us to the conviction that Channing's faith in man must be subsumed under the Christian faith in God.—*The Christian Leader*.

Spiritual Conversation

It is an astonishing fact that one of the criticisms that large numbers of young people bring against the Church today is the absence of what they call "spiritual conversation." They want to talk about religion, and they complain that their opportunities are too few or that they have no opportunities at all. Many young people assert that they attend conferences of various kinds, not for the sake of the general meetings and discussions but for the informal talks between two or three which "happen naturally" at odd times. Leaders at conferences are amazed to observe the zest with which such talks are held.

Even more surprising are the statements made by young people regarding their lack in this matter at home. Everyone was shocked when the son of a bishop declared that he had never heard spiritual subjects so much as mentioned in his own home. His father and mother were deeply religious. "Yes, I know," the son said when this was brought forward; "but they never *said* anything about it." He wished something said about it; moreover, he desired to talk about religion himself. A girl whose mother was one of the most convincing speakers on missions in the Church insisted that she had never heard her mother say a single word on the importance of Christianity *except* in a speech in public. The girl longed to talk about it in "ordinary conversation." The children of many rectors have said that they knew what their fathers thought about religion *only* from their Sunday sermons.

In these days of free speech, particularly among young people, we may well wonder why these boys and girls did not begin the conversations in which they so wished to engage. Yet we are aware that even persons who are shy in no other way are often extremely shy in respect to "spiritual conversation." And, of course, it is well known that it is frequently easier to talk about religion with a stranger than with a member of the family, particularly when a beginning must be made. Thus we meet the sons and daughters of decidedly religious families, and they startle us by saying that "spiritual conversation" is a new experience to them.

Why have the parents kept silence? This question is often asked and an answer demanded. It is not so very difficult to understand the silence of many fathers and mothers. They grew up in the traditional reserve of their generation concerning things. There were no conferences, no discussion groups in their parishes or dioceses. In preparation for Confirmation, they attended "Confirmation classes," read the books designated by their rectors, and "thought"—as one of them recently said. No one spoke to them *personally* about spiritual things, not even about the approaching First Communion. They were not troubled by any feeling of something lacking. Not at all: they know that what they were about to do was supremely important. They

knew that it was so regarded by their parents and rectors and god-parents—though not one of them “*said* anything.” It was not the custom to talk about spiritual experiences.

Now it *is* the custom. Indeed, it is the custom to talk about anything in which one is vitally interested. The young people want to talk about religion. Perhaps their parents are aware of this, but find it almost impossible to begin. How about their rectors? Here is another question requiring an answer. For some of the rectors are only a few years older than their young parishioners. Of course, many of them do speak personally of spiritual things to the young people; but by no means all.

One reason is to be found in that very desire to make friends with the young people, urged upon every pastor today. The fear that anything “clerical” will hinder or entirely prevent this has led to numerous practices, intended to make the “approach” easy. For example, some young pastors do not wear clericals. Tweed or dark blue serge, they honestly think, will facilitate their acquaintance with young people—especially if a red tie is added. Another thing they do is to use to the full any skill they may have in sports. But a really serious practice is the care they take to refrain from all mention of religion, except in church, or in reply to questions, lest they “alienate” the young people. Young though they are, some of the young clergy have actually not discovered that their lay contemporaries are eager for spiritual conversation.

Occasionally, this is strikingly revealed at a conference. For instance, at one conference for young people, the chaplain was a splendid young clergyman, a genuinely and deeply religious man. He was good at sports of all the available kinds, both land and water. The young people crowded around him; they appeared to be delighted with him. “He is marvelous,” they said; “and not a bit like a parson.” But the significant point is that, later, when they were asked to evaluate the conference and to make suggestions for improvements to be carried out the next year, they wrote: “There was little if any talk about religion, except in chapel. Most of us would like to have it come in at other times, sort of casually.” This recommendation was made the subject of a post-conference discussion. The young chaplain said publicly that he had *wanted* to talk about religion, that it really was the great interest of his life; but he had thought it right to wait for some one else to begin. Whereupon, various members of the conference said that they *wanted* to begin; but felt that he was not “expecting” it. He admitted that perhaps he wasn’t, but that he certainly would be, next time.

It is not easy to begin talking about religion if silence and reserve have been the custom. Moreover, there are some devout men and women, young as well as old, who would never be willing to talk about spiritual things informally or under ordinary circumstances. They feel about holy things as they do about holy places; they could never treat either “sort of casually.” Perhaps such persons would never be

able to talk about spiritual things even with their nearest and dearest, except on some extraordinary occasion. What they can do is to try to provide opportunities for spiritual conversation for their children, if they are parents; for their associates, if they are young people. Most of them do this. Religion is profoundly important to them.

Many other Christian people to whom it is equally important *could* talk about it, if they would. Perhaps they do not particularly wish to do it; or it may be that they are as shy as the young people about beginning. The great thing to remember is that the young people want spiritual conversation; they feel the need of it. Anyone who helps them to it, "sort of casually," is doing a real service to youth.

—*The Living Church.*

Future of Preaching

"Preaching is doomed," cried a preacher last week at the Northern Baptist Convention in Washington. He was Dr. Bernard Chancellor Clausen, slight, blond, emphatic pastor of Syracuse, N. Y.'s First Baptist Church, a onetime Navy chaplain and communications officer on the U. S. cruiser *North Carolina*. Dr. Clausen began broadcasting sermons in 1920. He now speaks eight or ten sentences to "appropriate" music in a morning radio service, conducts a Saturday night radio Bible class with dramatized Bible stories. Last February Dr. Clausen spoke by air to the "largest audience of Baptists ever assembled," his listeners tuning in at their churches. Of the future of preaching he said last week: "We little, unimportant preachers may retire from the field with disgruntled resentment, or we may be a part of a joyous acceptance of this new tool which science has placed in our hands for the winning of the world."

Dr. Clausen did not tell the Northern Baptists about the "new tool" but he explained later to newsmen that he meant television—possible in ten years. Then, he thinks, half a dozen preachers will serve the whole world. Churches will so time their services that they can tune in on studio sermons. This will not throw little, unimportant preachers out of jobs. They will become executives, helping their parishioners to understand and live by the televised messages.

Besides hearing Dr. Clausen the Northern Baptists:

❑ Refrained, after brisk debate, from withdrawing from the Federal Council, and from repudiating the Laymen's Foreign Missions Inquiry which was financed by Baptist John D. Rockefeller, Jr.

❑ Came out for peace and disarmament, flayed Repeal and sweatshops.

❑ Elected as president Dr. William Shattuck Abernethy of Washington's Calvary Baptist Church.

❑ Met with the Southern Baptists for the first time since Slavery divided them. Retiring President Charles Oscar Johnson of the Northern Baptists and Dr. Monroe Elmon Dodd of the Southern Baptists visited President Roosevelt. Said they: "Mr. President, we are back of you 96.8%. We can't go the 3.2%."—*Time.*

"Back to Luther!"

Every summer U. S. Lutherans hold a "Luther Day" picked arbitrarily so that Lutherans may enjoy it in the mountains or at the seashore. Last week came a Luther Day which was notable because it preluded bigger celebrations, to be held Nov. 10 on the 450th anniversary of Martin Luther's birth. Eastern Lutherans, gathered at Ocean Grove, a strict Methodist colony on the New Jersey coast, had the most eminent speaker—Dr. Walter Arthur Maier, editor of the *Walther League Messenger* (for the young), professor at Concordia Seminary in St. Louis.

Cried Dr. Maier: "Without Luther there could have been no Washington. . . . While [Lincoln] dealt with bodies in bondage and minds coerced by mental slavery, Luther threw off the shackles of that damnable spiritual tyranny that pressed human souls of all colors and races into the strait jacket of abject terror that cringes before the distressing spectres of an outraged conscience and shudders before the thought of God and eternity. . . . All Protestantism, yea, Roman Catholicism itself, as its eminent scholars have admitted, not only owes him an everlasting debt of gratitude but also needs the re-statement of many of his principles. . . . If, as the world pauses to celebrate his birth four and a half centuries ago, it would rear a shaft of reverent devotion to his living memory, although that monument might be built from flawless granite, faced with stainless alabaster, edged with the rarest of marbles and raised to the loftiest heights to which human skill can ever ascend, this monument would be incomplete unless, in recognition of Luther's present day significance, there were emblazoned on its side in letters of imperishable gold, the challenge of this birthday anniversary, 'BACK TO LUTHER!'

"Surveying the rampage of crime, the increase of atheism, the stolid indifference toward the stern requirements of purity and chastity, we insist 'BACK TO LUTHER.' And if this challenge means wide and repeated protests against the bribery and corruption of officials in the various departments of American administrative government; if it involves organized protests against the levities and discrimination of American courts, stick-to-the-finish campaigns against the debasing and enervating influences of commercial amusements as they are controlled by greedy, soul-less men, may God give us the courage and insistence to declare with undeniable finality, 'BACK TO LUTHER.'

" . . . Picture the cancerous growth of modern infidelity as ego-complexed pulpiteers, disguising the breed of the wolf beneath silk cassocks and lacy chasubles, masquerade in imposing processions within high vaulted Gothic cathedrals, built with the superfluous millions of American plutocrats. . . . Think of the brilliant agnostics who read from the Scriptures with crossed thumbs, tongues in the cheek, and mental reservations, who place the Bible on the level with heathen philosophies. . . . Think of the smooth, oily surrender of the deity of our Savior . . . I still repeat the cry, 'BACK TO LUTHER.'"

—*Time.*

Pacifists 39%

When the Oxford Union startled England by voting not to bear arms "for King or country" (*TIME*, Feb. 27 *et seq.*), echoes were soon heard in U. S. universities. A nation-wide poll on arms-bearing was undertaken by the Student Federation of America, the Brown University *Daily Herald* which had editorially denounced war (*TIME*, April 3), and the Intercollegiate Disarmament Council, whose President James Frederick Green, Yaleman, was permitted to sit in on the Geneva Conference during its siesta last year. Last week the U. S. vote was published. In 27 States, at 70 colleges, 22,627 students* voted as follows: for downright pacifism, 8,938 or 39%; for bearing arms only in case of invasion, 7,342 or 33%; for bearing arms in any U. S. war, 6,347 or 28%. Most wholeheartedly pacifist were 13 women's colleges (49% against, 23% semi, 28% for) and ten State colleges (42% against, 37% semi, 21% for). Least pacific were 23 universities (37% against, 33% semi, 30% for).

Brown University's pacifism excited an investigation by the Rhode Island Legislature. Voting in the poll was forbidden at the University of Nebraska, Hartwick College (Oneonta, N. Y.) and the College of the City of New York. Because the last is a taxpayers' institution, any "Red" result would have been "extremely impolitic." C. C. N. Y. has enough troubles anyway. Last week a C. C. N. Y. student named Jacob Itzkowitz appeared before a Brooklyn justice named Charles E. Russell. He wishes to reassume the name Bakur which his grandfather had given up to avoid military service.† Justice Russell sternly denied Jacob Itzkowitz's application, launched a brisk denunciation of C. C. N. Y. as a place where the taxpayers, "the orderly and decent element, are educating a bunch of young Communists and Socialists." At once C. C. N. Y.'s president, alumni and friends burst into print, flaying Justice Russell for an impertinent flouter. Later a Supreme Court Justice granted the name-change, rebuked Justice Russell. Justice Russell, rebuked, said that investigation had convinced him C. C. N. Y.'s "bunch" was "but a minority," thanked C. C. N. Y.'s faculty for "the temperate manner in which the facts have been brought before me."

That afternoon C. C. N. Y.'s President Frederick Bertrand Robinson, 49, walked across the street to Lewisohn Stadium to review a drill of the college's Reserve Officers' Training Corps. When he reached the entrance with his military science department head, Colonel George Chase Lewis, and other guests, he found a Pacifist crowd blocking his way. They jostled him, pinioned his arms for a moment. Then he raised his umbrella, flayed left and right, soon lost his umbrella. Police drove a flying wedge into the mob, surrounded President Robinson and convoyed him into the Stadium. Said he, "They were probably Communists from outside. . . . The demonstration [was] aimed particularly at Colonel Lewis." At the review inside the Stadium, the R. O. T. C. band played on against the chanting outside: "War is hell." "Down with war."

* There are some 750,000 college and university students in the U. S.

† In Russia, exemption was granted to one son of an aged father. There were three brothers Bakur, all wanting exemption. Two of them changed their names, pretended they had fathers named Kocher and Itzkowitz.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Jesus after Nineteen Centuries, by *Ernest Fremont Tittle*.
The Abingdon Press, 1932. 217 pages.

In these Lyman Beecher Foundation Lectures delivered at Yale University, the gifted pastor of the Evanston Methodist Church really seeks an answer to the question, is Christianity practicable today? Can Jesus who lived in the first century be our guide in the problems of our complicated modern life? This is doubtless no new question, but it is the main question that Christianity is grappling with at this time and there are enough who consider it foolish to try to apply the principles of Jesus to conditions so wholly different from those of a time gone long since. We remember the book written by Miss Austin some years ago, where she attributed to Jesus the mentality of a "small-town man" with the obvious limitations resulting therefrom. Professor Barnes was even more radical. He judged that any liberal professor of theology, endowed with a little knowledge of sociology and economics, would be a better adviser on the questions of the day than Jesus. To him Jesus was a very good man whose memory ought to be honored by instituting a "Be kind" day, but to take him seriously in this matter of fact world would be futile.

Others, who by no means approve of the iconoclasm of a Barnes, still point out that Jesus was an eschatologist. He believed in the speedy end of the world. His ethical ideas were adapted to the short period that might intervene before the cataclysm; they could in no way be applied to a world view that reckons with many centuries of development.

The author, on the other hand, gives to Jesus the place of undisputed leadership in the church and the world of the twentieth century. Jesus had limitations and illusions, but in spite of these, history has vindicated his prophetic authority. We have evolved a civilization and an industrial efficiency Jesus knew nothing of; but the spirit of Jesus must still tell us how to live securely, nobly and happily.

From him we learn the large loyalty. To him the family was God's chief agency for training the individual. But his whole life was an illustration that the entire race was the object of God's fatherly love. In following the footsteps of Jesus we are slowly learning that the interests of the group, the nation, the world are to be subordinated to that larger loyalty which is due to the coming Kingdom of God. "Jesus called the nation to repentance, not to arms. He labored to inspire it with the dream of world service. His life was absolutely con-

trolled by the faith that love is the only redemption of the world." How to overcome evil; the necessity of the cross, i. e. of pain, sacrifice and heroism in fighting for a good cause; the getting rid of fear by faith in God, and how man's hunger for life may be satisfied by seeking the "Kingdom of God," are questions treated in able chapters.

To many of us the first question to be answered in a book with the title chosen by the author, would be, is Jesus still the Savior, the one who unites us with God and enables us to lay hold of "salvation"? No doubt Tittle would consider that also fundamental. However, here the ethical out-working of the Christian faith, the question, can we believe that in the spirit of Christ all problems pressing on the race could be solved, is the predominant issue. On these matters the book offers valuable light. That "in him lay life and that this life was the light for men," is its chief text. It's the usual way to move from the love of God experienced by us to the love of man as its fruit. The author pursues the opposite course. "Worship without God," he says, "is futile. Only in case we deal justly and kindly one with another and strive ever to make justice and good will rule in our society shall we come to believe that God is love."

What's Life All About? A key for those who ask the question by *Bertha Condé* (author of "The Human Element in the Making of a Christian," "A Way to Peace, Health and Power"). Charles Scribner's Sons, New York. 1930, 271 pages.

In this book the author attempts an apologetic for the Christian faith. The achievements of science are so great, so useful and so convincing that many look down with a sneer upon any other approach to reality. At the same time all the victories of science cannot conceal from us the fact that in the ordering of human life and in the coordination of society's conflicting interests we have made a dismal failure. The writer aims to show that without the religion of Jesus Christ we shall never solve our task, and that we are perfectly able to prove the validity of our Christian faith by scientific principles. She may at times overstate her case a little along these lines, still in the main she contends for the reasonableness of the Christian attitude with great persuasiveness. She says, "all idealism of Christian systems may lure us by its beauty but we demand more. Our subjective visions must become objective realities in life. Visions are illusions and not inspirations unless they work in real life. Thought must be tested by its observed consequences, by those highest laws which underly the universe."

On the essentials of the Christian faith the writer strikes no uncertain note. Wieman, the psychologist, may be right, she says, in defining worship thus: "It is the opening of mind or spirit toward the beneficent aspect of the Universe, which some of us call God." This is good as far as it goes, she continues, but it does not go far enough. An "aspect" is impersonal. I am personal, with a capacity for love which can only be satisfied by the response of personal love. An im-

personal relationship is like intercession to the Sphinx. Our conception of God's personality may be anthropomorphic. Still, if God is more than personal, he is certainly not less.

Later, in the chapter on Prayer, she refers to the attempts of W. James and others to explain its function by calling into play the "sub-conscious," the reservoir where the experience of the race is stored up and breaks at times through the thin wall into consciousness in inspirations and insights that seem to come from outside or above us. This, says James, is called by some the absolute spirit, with which we coalesce to a certain extent; others call it God. The author doesn't leave us in the dark here. She knows the psychological influence of prayer in giving poise, peace, confidence is great, but she firmly asserts the fact of God's real intercourse with the praying Christian. If the praying man came to believe that prayer was only a communing with his own deeper self it would not survive very long.

Jesus the author calls the greatest fact in human experience. She knows she has a good case in dwelling on his uniqueness. Even the Hindu scholars grant that there is "no one else seriously bidding for the heart of man" except Jesus Christ. She quotes a surprisingly full and harmonious chorus of witnesses as to the supreme place of Jesus in the past as well as in the living present. She knows that praising him, writing about him in itself cannot do much more than preparing the ground. The real knowledge of Jesus comes only as a product of the Spirit's action in a change of heart and life.

The book is a very strong and warm "apologia" for the faith in God revealed in Jesus Christ. Her own argument is corroborated by a veritable host of advocates of old and modern times, which a wide reading of the pertinent literature enabled her to quote. The volume has already appealed to a large number of readers; we add our own commendation: may the author continue to please, strengthen and comfort many who look for guidance and uplift in this time of confusion and distress.

Religion in Life Adjustments, by *Samuel Nowell Stevens*, Northwestern University. The Abingdon Press, New York, 1930. 147 pages.

That the affairs of the churches and religion are in a state of crisis no one, the writer says, can deny. The Modernists cry, "The way of life is the new way of science and social service; religion taking any other way must die". "The way of life", Fundamentalists shout, "is the old way of creeds and personal conversion; religion taking any other way gives up the ghost". The author himself admits that there is crisis and conflict in the religious world, but he contends that this is only natural. Religion must learn to adjust itself to the changes that life inevitably brings about. Such a process involves strife, but the result will be wholesome.

He examines the case of religion from the viewpoint of psychology, asking the question, what can it do towards integration of personality,

ethical demands and the shifting situations of life? and finds that its resources, if well tapped, are found to be adequate to a surprising degree.

His argument runs chiefly in the direction of idealism. Religion furnishes us with spiritual values, or ideals. Science gives us the facts, religion helps us to find the spiritual interpretation. It aids us to see life whole. What seems hard, unbearable, when looked at by itself, assumes a different aspect when placed in the larger perspective. Man is apt to be interested in things, he is absorbed in acquisitive pursuits. Religion puts the emphasis on life and the way it is lived. The end of life can only be the developing of a well balanced personality, whose relations to others are actuated by love. Faith in God helps us to find such balance. Jesus is the great exemplar of such, an all around character, in right relations to God and his fellow-men. He was perhaps the most normal man that ever lived (notice the "perhaps"). As he relied on and practiced prayer so we ought to be men of prayer. The writer puts the stress on prayer as a mental discipline. His way of explaining the effect of prayer reminds us of what Moody used to say of similar attempts: "Keep on praying, there is no real answer but it is healthy exercise".

The author doesn't think much of creeds and theological formula, but we must insist that the Scriptures do not present Jesus as an inspiring teacher and example only but as a Savior. God is not the "homeland of spiritual values" only, but a Father who establishes personal relation with us in Jesus. The writer quotes Eustace Haydon approvingly, who explains religion as the "shared quest of the good life" and leaves God out. He ventures the statement that with the help of modern knowledge we could learn to know human nature better than Jesus himself. Also that supernatural power is not necessarily involved in the successful living of a complete life. In speaking of Jesus at the grave of Lazarus he says, "Jesus brought calm and purpose as well as joy back into the lives of those who were bereaved by turning their attention and their enthusiasm toward the living of life itself" (but according to John, Jesus brought Lazarus back to life, too).

The author brings a great many "case studies" as illustrations of the integrating power of religion. They are very interesting, showing the remarkable psychological effect of a right religious attitude on the physical and moral health of seriously disturbed natures.

The following concluding sentences reveal the writer's position and outlook: "The older passion to save men's souls has gone long since, because the old convictions about some future life have disappeared. Still the minister as a pastor may come to the aid of men and women who are in the process of becoming souls. Let the minister approach this great task with new tools and modern understanding and the dynamic power of an earlier day will be regained. Lives will be made over for happiness and finer living, here and now".

Swastika. The Nazi Terror, by *James Waterman Wise*. New York, 1933, Harrison Smith & Robert Haas. 128 pages.

This book makes unpleasant reading. It is an interpretation and, coming from a Jew, of course a condemnation of the anti-Semitism of the Nazi government of Germany. What it says about the extent of the sufferings of the Jews in the Reich, may be exaggerated, but there can be no doubt as to the disastrous consequences of a policy that treats the Jew as an alien and curtails his rights of citizenship. There is good reason for the Jewry of the world engaging in a campaign of economic relief for their brethren in Germany. The author attributes the success of Hitler's agitation against the Jew to various causes. The chief one, he says, is the general despair brought about by the loss of the war and the treaty of Versailles. The Germans could not resign themselves to their terrible fate and looked for something or somebody to blame for it. They decided on the Jew. The Jew had never been popular, there had often been anti-Semitic groups and movements. The Jews had been prominent in the radical parties that took the lead in the revolution of 1918. With surprising rapidity Hitler succeeded in convincing a worn and mentally unbalanced people that the Jew was the cause of all his troubles. Another reason he finds in the fact that not only in Germany but all over the world the ideals of the nineteenth century, such as freedom, individualism, tolerance, democracy are on the decline. The weakness of democracy have been exposed pitilessly and there has been a general turn towards fascism and dictatorship. The Jews who were some of the main exponents of the old liberalism now come to feel that the trend of the times is against them.

Reviewer has no hesitation in saying that to him the anti-Jewish policy of the German government seemed a great mistake. It was hard to believe that the Germany of Lessing would be ready to adopt the policies of Czarist Russia. It was still more surprising that at this late date Christian people would approve disfranchising fellow-nationals simply because they were Israelites.

And as sincere friends of our old fatherland we saw with dismay that the anti-Jewish attitude of the government would alienate the minds of countless people in foreign lands. We all remember the meetings sponsored by Jews but participated in by Christians, where American public opinion was aroused to flaming protests against Hitler and what he stood for. Ominous words were heard in England from influential persons saying that the friendship for Germany that had developed since the War was being lost through recent developments and that English sympathies now lay more with France than with Germany. We read such statements with a sinking of the heart for we knew that Germany could ill afford to lose the good will of other nations. There is little hope that the present course will soon be changed in Germany, but doubtless the government will try to smooth over the hardness that its program causes to the unfortunate members of the Jewish race.

To an outsider it would seem that anti-Semitism is the one great initial mistake of the present regime. The insistence on purity of race,

on Aryan blood is an essential part of their platform. To us it is a far-fetched, narrow and artificial ideal. However, all that we hear from our friends in the "old country" is a paean of praise on the unification of the German people. The only place where they withhold judgment but show misgivings is the government's stand in church matters. We find it harder to join this chorus of jubilation. Still, we must admit that all this enthusiasm cannot be self-induced. There must be some substantial gain. As one says, "Whatever one thinks of the permanence of this spirit one has to admit that a new will to discipline, a new collective devotion has come which is dissolving all opposition. Hitler has been able to do something that even Bismarck did not do" (Humrighausen in "Christian Century"). May we become more and more certain of the real "rebirth" of old Germany.

The Meaning of Life, by *Will Durant*. Ray Long and Richard R. Smith, Inc. New York, 1933, 144 pages.

Will Durant, the great popularizer of philosophy, discusses here the most fundamental and essential of all questions with which philosophy has grappled, Is there any meaning to life? Can it be discovered, and if so, is there enough certainty and sufficient satisfaction in it to make life worth living? We live in an era of confusion, the old certainties and sanctions are gone, is there enough left to furnish inspiration for moral striving and for the pursuit of happiness? Our forefathers believed in God, the friend of man; in Jesus Christ, the head of a new race, the giver of life abundant and the guarantor of immortality. But now "astronomers have told us that human affairs constitute but a moment in the trajectory of a star; geologists have told us that civilization is but a precarious interlude between ice ages; biologists have told us that life is war, a struggle for existence among individuals, groups, nations, alliances and species. Historians have told us that progress is a delusion, whose glory ends in inevitable decay; psychologists have told us that the will and the self are the helpless instruments of heredity and environment and that the once incorruptible soul is but a transient incandescent of the brain." Many other developments have been injurious to the joys of home, to the happiness of the submerged masses. Religion that was once the strength of the tempted and the source of peace to the discouraged and unfortunate, has gone from the hearts of millions. It has been reduced to the rank of wishful thinking and the Christian "epic" as depicted in the scriptures has taken its place with the mythologies of other religions.

In this book the author gives us little of his own personal creed. He has written letters to a great many outstanding men and women, asking for their own views on the meaning of life and their replies constitute the bulk of his little volume. Dreiser, Mencken, Sinclair Lewis, take the position of materialism. They have no use for God, for the Christian faith, for the hereafter. They find satisfaction in the work they are doing, in following the urge to create, that is in them,

to depict life as they see it. There are a great many others, not so well known, who contribute to this symposium. John Erskine, John Cowper Powis, Havelock Ellis, even Will Rogers; Carl Laemmle, the producer; Adolph S. Ochs, owner of the New York Times; Gandhi; John Haynes Holmes; Mary Woolley; and last (and least) Mrs. Helen Wills Moody, the tennis player (who modestly says herself that she was the only one who got on the list through brawn and not brain).

As a rule their replies stress the fact that to them life is worth living because they find satisfaction in work ("creative" work some call it, e. g. Mr. Laemmle). We haven't found any deep philosophy or particularly striking sayings in this anthology. Some rudely reject Mr. Durant's invitation, so e. g. Count Keyserling who says "when stating his ideas he prefers using his own setting to providing material for the book of another." George B. Shaw says, on a postal card: "How the devil do I know? Has the question itself any meaning?"

Mr. Durant's own contribution to the problem he raises is far from satisfactory. He has given up the (Catholic) faith of his youth and misses the consolation he used to find in it. He doesn't consider individual immortality very likely. He finds joy in life as a father and husband and because his work is congenial. There are millions, he knows, the nature of whose work is a burden to them rather than a self-expression. Still, if they will, they'll find much joy in nature's beauty. If they can't find a place in the industrial work let them go to the country (very helpful advice, indeed).

The deepest and noblest definition of satisfactory human life has been given by Jesus Christ while he was about to lay down his own: "This is the life eternal that they know thee the true God and Jesus Christ whom thou hast sent." Any other definition that omits the religious need will be found disappointing in the long run.

Have We Outgrown Religion? by *Charles Reynolds Brown*, Dean Emeritus of the Divinity School, Yale University. Harper & Brothers Publishers, New York and London, 1932. 198 pages.

In his well known manner—clear, reasonable, persuasive—the former dean of the Yale Divinity School maintains the cause of religion before "the cultured among its despisers," to use Schleiermacher's phrase. As it was a man of a disordered mind who in the gospel narrative rudely exclaims, "What have I to do with Jesus?" so it may be said today that the opponents of religion don't know what the real needs of the human race are. They call the faith in God a defence mechanism whereby man tries to get over the unpleasant things of life. Science, they think, has displaced religion for the modern man. But nevertheless millions hail Jesus as their King, although he is poor and weak and we are living in this land of wealth and power. We are proud of our fighting forces and yet the number of those is growing steadily who believe Jesus was right when he said that they that draw the sword will perish by it. The test of whether religion has lost its old time place of honor can only be that of experience.

We can still say there is no one to compare with Jesus in the religions of mankind. The idea of religion became alive in Jesus Christ and in him life abundant becomes available for all who find life inadequate without the divine presence.

We all have to make adjustments in our religious conceptions as we grow older and assimilate the knowledge of our age. The man of sense finally emerges from that period of discrimination and readjustment with a more valid and more rewarding faith. An honest religious faith, grounded in reason, vitalized by personal experience and made real by being related to everyday duty, is the best sort of preparation for the life that now is and it furnishes the only adequate preparation for that which is to come.

The dean is thoroughly at home as he discusses these weighty questions before his audience of college pupils. He speaks their language, draws freely on his rich store of illustrations, quotes liberally from those who speak impressively to their times. He will be listened to with profit also by men of maturer age for there are few who in sympathetic understanding of the difficulties of the day and in solid faith in the essentials of the Christian message are superior to him.

The book makes no attempt to prove that the various doctrines of the church are securely buttressed. It takes the practical course in pointing out that the needs and requirements of human life are so deep and compelling that only a religious attitude has any chance of meeting them. The greatest danger of this modern age is externalism (J. Dewey) and "the true office of education is to distribute the bread of life and to breed an appetite for it", J. R. Lowell. Religion in the twentieth as in any other century, is not an elective, it is and will be a required course.

Christianity and Philosophy, by *D. Miall Edwards*, Professor of Philosophy of Religion and Systematic Theology at the Memorial College, Brecon, Wales. Edinburgh: T. & T. Clark, 1932. 327 pages.

Religion and Philosophy are two activities of the human mind which are bound to react upon each other. They cannot be kept apart as it were in hermetically sealed compartments of the mind. Both of them attempt in different ways to apprehend the ultimate nature and meaning of the universe and to solve the problem of life. Philosophy seeks to discover this meaning by the use of logical thought and religion by means of faith. The latter claims to reach into depths closed to the former; still, if they both use their methods legitimately, they ought to yield results that are not contradictory. Religion's discoveries may be beyond the reach of reason, but they could hardly be against reason. We do not, with the later schoolmen, hold anymore that what is true in philosophy is false in religion, and vice versa.

In past periods of the world's history a synthesis has sometimes been found between philosophy and religion. In the patristic period Christian teachers looked to Plato as the one to support faith with philosophical conceptions, and in the middle ages Aristotle was en-

throned in the mind of the Church as the supreme master of systematic thought. Such a synthesis is not to be expected at this time. The immense influence of science has concentrated the attention on the objective world and its laws and has relegated for the majority the world of the spirit to the background. Nevertheless, for purposes of self-defence, propaganda and clear understanding we are bound to use the weapon of philosophy. We know very well that the object of faith cannot be demonstrated by the use of logical arguments. However, philosophy can be used to show the reasonableness of religion. Philosophy if it wants to be fair is compelled to consider all kinds of experience in its judgment on ultimate reality and the meaning of life. It is therefore only impartial justice to include spiritual experience in the search for full-orbed truth.

Religious experience, the author goes on to say, is the apprehension of the Supreme Reality under the form of worship (etymologically: worth-ship) or *value*. The philosophical idea of "value" has become fundamental in recent thought. That is said to have value, he explains, which is capable of satisfying some desire of our nature. Value is not a purely objective property of the thing itself. It has reference to a mind capable of appreciating or enjoying the object and thus standing in contrast to bare fact. It does not mean that values are purely subjective or wholly independent of objective facts. But, psychologically, there is an important difference between the mental attitude of description and that of appreciation, between explanation and valuation. "Religion is then the apprehension of the divine sub specie valoris." Religion has been explained as tantamount to morality, or to knowledge (Hegel) or to art. The reason for such a diversity of interpretation is the fact that every one of these elements is contained in it, but it takes them all to do justice to the fulness of its meaning. Schleiermacher, to make religion independent of philosophy, interprets it as a feeling of absolute dependence. Still better, the author thinks, is R. Otto's explanation: it is the autonomous activity of the human spirit in his felt relation to an absolutely unique Being. This relation evokes in us the sense of the Holy, the "numinous" (the "altogether other"). We feel it to be a *mysterium tremendum et fascinosum*. Adoration is the final end of religion. Religion is not mainly belief about religion but a feeling response and activity response to the "Holy". It posits God as the ultimate ground and source of our human ideals.

Is, then, such religious experience valid? Ritschl (following Lotze) stresses its value character. It has value for the religious individual. He is not to worry about its theoretical factuality. Of this, says the writer, so much is true that religious experience can only be made by people having religious interest, but ultimate correlation of all experience in one world view must be our goal.

In reviewing the philosophical systems of the day, the author begins with Naturalism. It stands for the conviction that the physical and tangible world which interacts with our bodies is veritable reality, beyond which human thought cannot and need not pass. It goes without saying that religion cannot make terms with this view. Many

men of first rate caliber in the scientific world, like Jeans, Eddington and Whitehead, have borne witness that crass naturalism and materialism are positions that can no longer be held. But however welcome these views are, it must be admitted that natural science does not lead up necessarily to a full spiritual and theistic view of the universe.

The author's preference is with Idealism, which explains the universe in terms of ideas, reality as spiritual and mental. Absolute idealism (Hegel) of course, fails to do justice to the personality of God. It safeguards the universal side of personality but not the individual. The ultimate truth and significance of the universe is better guarded in Idealism than in any form of Naturalism. The kind of Idealism the writer contends for is Personal Idealism; the ultimate Reality must be conceived as personal. In the second part of the book which deals with the Christian conception of God, this personal Idealism receives lucid treatment.

But are we correct in thinking that our highest values throw light on ultimate Reality? We must think of the divine, he says, after the analogy of that which is richest in human life. We project such ideal human values as love and truth to the ultimate ground of things. We see that the author never claims to be able to *demonstrate* that the personal category must logically be applied to the divine. All we can do is to work up a strong case of *analogy*. As the personal is the highest category in the world around us so it seems reasonable to look for personality back of the universe. And since personality is the highest level reached by the evolutionary process, it is legitimate to infer that there are personality-producing forces back of the process. He quotes a significant word of Aristotle: The last term in the evolutionary process best reveals the nature of its first principle. Still, can we demand of the universe that it should tune itself to our liking? His answer is that the universal values impose themselves as norms to which we ought to conform. He thinks here of the ethical element in the human values and the reference to Kant's categorical imperative is evident. All our highest values, he continues, are the pulsation of the divine in us. The order of nature and the order of values are not self-contradictory and mutually exclusive circles but are complementary aspects of the universe. The theistic hypothesis is the most adequate and illuminating we know. We refuse to believe in the ultimate irrationality of things.

In the second part of the book we have a most enlightening discussion of the directly Christian position. The Christian conception of God, his fatherhood and sovereignty, his personality, God as Creator, providence, the divine attributes; then the doctrine of the Person of Christ, his incarnation, the relation of the divine and human, the Trinity (its religious essence and its metaphysical accretions): all these difficult questions are handled in a most masterly fashion.

The author's strong grasp on philosophy as well as on theology are matched by the clarity of his style and treatment. We have not met with an author so distinguished by his range of information, so fair in his dealing with opponents and so well grounded in the Chris-

tian faith, for a long time. The subject is naturally heavy and requires long-sustained thought. But if one is ready to spend time and effort on the study of the book he will find himself richly rewarded.

A Conservative Looks to Barth and Brunner. An Interpretation of Barthian Theology by *Holmes Rolston*. Cokesbury Press, Nashville, Tenn. 1933, 220 pages, \$1.50.

The books on Barth are multiplying on this side of the water. This is not strange when one considers what is said by responsible men on Barthianism. Thus John McConnachie (in "The Significance of Karl Barth") describes it as "the greatest spiritual movement of the century". Count Keyserling has remarked that the new movement is "saving Protestantism in Germany". Dr. Zerbe says, "It is an all-inclusive world-view, probably the most original and comprehensive, certainly the most revolutionary of recent times."

The author of this book is a young theologian, who has been deeply impressed with Barth and Brunner and finds them in harmony, on most questions, with conservative theology. Like all other students of the "dialectic" theology he emphasizes the difficulty of an adequate understanding. Since the qualitative difference between eternity and time is of the very essence of Barth's theology, it follows that all that is said by it about God and man and their relation, partakes of a brokenness that will never permit us to come to rest in a definite statement. There is the this-side and the yon-side, the divine and the human, the thesis and the anti-thesis, but it is impossible for the dialectic theology to find and offer a synthesis in which the contradictions find a solution. From this results the irritating preference of Barth for the *paradox*, in which he almost outdoes Kierkegaard, thereby chasing away many a one who would otherwise be glad to be initiated into the new teaching.

Barth's theology goes from God to man, not from man to God. The things of God can be known only as they are revealed by the Spirit to those who have yielded their lives to God. Jesus calls himself the light of the world and "he that *followeth* me shall not walk in darkness but shall have the light . . .". The knowledge is not given to the spectator or detached observer. Only through surrender can man enter into the knowledge of the truth which Christ brings.

Modernism thinks of Scripture as a record of man's experiences with God. The Barthians think of it as the witness to God's revelation of himself. Modernism thinks (in speaking of Christ) of an apotheosis of man, the Barthians think of an Incarnation of God. Barth puts the heaviest stress on the transcendence of God. The God of modernism, he says, is based on the reduction of God to a mere ideal, man's highest insights and values. Such a God is not really personal. The existence of God becomes a reality to man when God speaks to him. The traditional arguments for the existence of God yield thoughts about God but they do not bring us to the God who speaks to us in the Bible.

Barth is a strong contender for the revelation character of the Word of God. To the author of our book he yields too much to the Bible critic. In saying the Bible is not only the infallible Word of God but also the word of fallible man, he seems to contradict himself. We must hold fast, so says Mr. Rolston, to the integrity and reliability of the whole Bible. To Barth, however, only that is Word of God which the Holy Spirit authenticates to the believer.

In his Christology Barth offers the very strongest resistance to liberal theology, which makes Jesus the teacher and example only. He attacks the tendency of the "Jesus of history" school which claims that the enthusiasm of the first disciples made of Jesus a God while he was only a God-inspired man.

All theologians will in a way admit that the Cross occupies a central position in the Christian faith in so far as it shows Jesus was willing to suffer for his mission and that his followers must be ready to bear the cross. Barth, however, insists that Christ made an objective atonement for the sins of the world and that he could only do so because he was divine.

The writer praises Barth for upholding *theology*, that is under such disparagement today. The liberal will say, Not doctrine but life, not dogma but practice. Barth replies, "I have recovered from the children's disease of being ashamed of theology." To us it is more important to know who Jesus was than what he taught. He is a Savior, not only an inspiring teacher. Therefore be glad if you have a theology that does justice to your Redeemer.

We cannot enter into the discussion of the next chapters which deal with Barth's position on ethics, society and history. Here his position has been found unsatisfactory by many. He emphasizes the necessity of a moral dynamic for the new life and finds it in the Reformers' great doctrine of justification by faith.

As to the other great interests in life, science, art, education, social readjustment, Barth demands that religion be made the center of all human activities, the unifying element against the modern tendency of making them autonomous. Barth's outlook for the future is decidedly eschatological. The "kingdom" will not come by our endeavor but in God's own time and by his grace.

The book ought to be heartily welcomed because it makes its contribution to the clarifying of admittedly dark features in the Barthian theology. It discusses its organizing principles and chief teachings with ability and fairness and will be found helpful by the growing number of those who want to come to grips with a movement that can no longer be passed by even in our country.

We have quoted only Barth, but Brunner with his easier style and power of orderly statement is an important interpreter of the Barthian theology.

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